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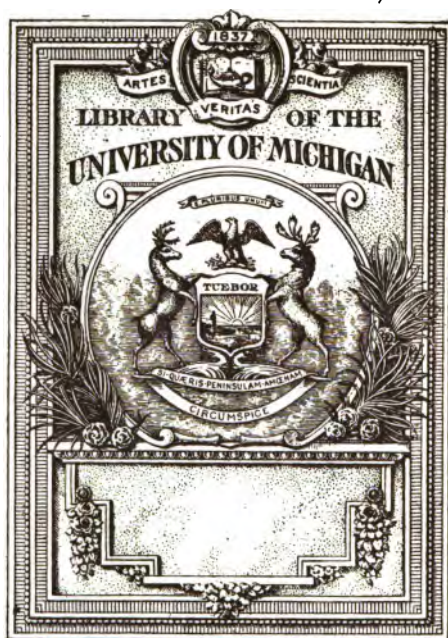
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THE
ANTI-JACOBIN
REVIEW AND MAGAZINE,

OR,

Monthly Political and Literary Censor,

FROM

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—1801—

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1801.

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THE
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For MAY, 1801.

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sional talent are not now to be sought, as was formerly the case, by appeals to their productions from the press. Men of eminent abilities rarely think fit to instruct the public at large, as their predecessors did, by communications in print: a folio volume from a bishop, a judge, or an eminent statesman, would now be regarded as a phenomenon.

Polemical controversy seems to have fallen under equal dis-esteem: and much as, in common with other liberal-minded men, we lament the want of urbanity and charity which, it is not to be denied, controversy so often engendered, it yet was so much the friend of learning and truth, that it may almost admit of a question, how far they can exist and thrive when controversy no longer exists? Yet controversial discussion and debate have now come to be confined almost entirely to Reviews. So averse, indeed, are those who are called leading men in our several professions to engage in disquisitions that are so liable to be contested, that we should be at no loss to refer to instances of hardy and hazardous innovations within the departments of each of the three learned professions, which have escaped the ordeal of investigation and animadversion, for no reason, but because such consideration was so sure to expose the authors of it to a difficult and tedious controversy. Hence all the answers to Godwin's Political Justice, Brown's Outlines of a new System of Medicine, and Priestley's almost innumerable publications in Vindication of various Heterodox notions, all of them works highly exceptionable, but at the same time by no means deficient in ability of execution, do not, it is probable, equal in quantity the immense list of the works of the last named prolific author. It may farther fairly be supposed, that all these writers, and others like them, have been suffered to pass unnoticed, not because the danger of loose and mischievous principles is less thought of now than it formerly was; not because it would have required extraordinary learning and judgment to have completely answered and refuted them; but solely, we are persuaded, because it is not now the fashion for men of eminent rank and reputation to be authors, whilst it is very much the fashion for others to be so: and it is as natural, we imagine, for the latter eagerly to catch at topics that are likely to be popular, as it is for the former to forbear engaging in profound and difficult investigations, which are not at all agreeable to the taste of the times. And hence that common apology of men of learning for suffering mischievous publications to remain unnoticed, which being, in our estimation, ill-founded, we cannot but suspect to be too often the suggestion of indifference, or indolence; that the giving an elaborate and able answer serves only to call such works into more notice; and that therefore it is best to suffer them to sink silently into neglect and oblivion. The fallacy of this presumption, we conceive, is abundantly manifested in the many false and frivolous, but highly dangerous notions, which are now diffused, and have obtained a possession every where of the minds of the great mass of the people, far beyond all former example. There are, in every district of the kingdom,

dom, men, in the inferior stations of life, now become able and therefore frequent purchasers of popular publications, who can talk as glibly and fluently on questions of finance or police, on law, religion, and on literary topics in general, as literature is now understood, as any of the members of spouting-clubs, book-associations, or corresponding societies. And let no man deceive himself by imagining that those who, with avidity, read publications of mischievous tendency, induced at first chiefly by their being written in a popular manner, would not also read works calculated to counteract such questionable speculations, were they only as easily obtained, and written in an equally palatable and pleasing manner.

In philology also, either the nouchalance and apathy, or the very blameable timidity and diffidence of men of acknowledged abilities, have been still more conspicuous and striking: and he must be a careless observer of what is passing in the world, who is now to learn that sedition, a contempt of the scriptures, and infidelity, may be diffused (and the more successfully, because few suspect a thing so remote from what used to be the practice) in a Treatise on Etymology, or a Dictionary. It is of moment moreover to detect and expose error, whatever form it may assume, or under whatever character it may obtrude itself; because those who have thus been prepared to swallow and adopt one false system, are prepared to swallow others. It is neither an harsh nor hazardous inference to suspect that those who, as philologists or philosophers, are theoretical, speculative, visionary and wild, are already well qualified to become equally so in politics or religion.

The learned men of other nations have long assiduously laboured to cultivate, with infinite care, their respective national languages; and it may admit of a question, whether France, ambitious as she is, may not be said to be not more indebted for the prodigious strides she is now making towards universal empire, either to her ambition, or to her arms, than she is to the universality of her language. By how little of such a spirit, our nation, the only considerable rival that France now has either in arts or arms, has been actuated, is but too well known: no Menage has been encouraged to explore the sources of our language; nor has any attempt ever been made to institute a Della Crusca Society to trace it through all the ramifications of its real or supposed improvements.

At length, however, this reproach of extreme supineness, as to the study of our language, seems to be in a fair way of being removed. An author of acknowledged ingenuity and learning has just put into our hands a work on language of great promise: a work that is to fix on, what the author deems, a new basis (what he also deems) the yet unsettled, System of Etymology. A title that promised more could not well have been devised: disdaining, as it would seem, to imitate the humility of Junius or Menage, who were contented to call their respective national works *Etymologicum*, *Anglicanum*, or *Gallicum*, this author emulates. If ore, calls his work *Etymologicum*, and, like

Sylburgius, *Etymologicon Magnum*. In its being also *universal*, and illustrated by a distinct enumeration of at least twenty other languages, and probably as many dialects, besides various other subsidiary means not enumerated, but suggested by a copious accumulation of &c's. we suppose the mighty work before us may be unique, and without a parallel.

The great and leading object of the author in this publication, as it appears to us, is to discredit, if he can, the judgments of those, who resting their opinions, chiefly but not solely, on the declarations of holy writ, believe speech to have been, originally, the gift of God; and to enforce the persuasion, that it is of human invention. With a shew of candour, almost equalling his confidence, he lets us into the secret, that this is his aim, in the very first sentence of his Preface. "In tracing the origin and progress of *human inventions*, we exhibit the history of mind, and the achievements of reason." Were we disposed to cavil at little things, when great ones so loudly call for our attention, we should ask, with what propriety that can be said to be *exhibited*, which is still to be *traced*, and of course is not yet found; and which, to borrow another equally exceptionable phrase occurring in the same page, is still "the *theme* of perpetual *research*?" To trip thus, in the very outset of his work, though in matters of but slight moment, is ominous: yet these are not the only slips of the kind, which we descry even in this Preface. "Among all the *inventions*, by which man has been advanced in the scale of being above the animals around him, it has ever been acknowledged, that the *faculty* of speech is the most important and distinguished." Now, if speech really be an *invention*, we think it can with no propriety be also called a *faculty*; the former term being, as we conceive, applied to such things only as are effected or produced by human agency; and the latter denoting, generally, if not always, such powers as are natural, in contradistinction to such as are acquired. In the same page of the same Preface, it is said, "we behold the most complicated and extensive *artifice*, which the powers of *reason* were ever employed in *devising*, prompted, as it should seem, without *thought*, and compleated without contrivance. The exertions of a controuling principle, conducting to the same end, are for ever visible; though the artist is unconscious of his design, and ignorant of his art. It is by these efforts of unmeditating skill, that the system of language has been generated, and preserved uniform in all its parts, and defined in all its proportions." Now, we have no reluctance to declare that, according to our apprehensions, the assertions here advanced, are, as far as we understand them, neither more nor less than downright contradictions in terms. For, it is asserted, either, that reason *devises*, without *thought*, i. e. in other words, without reason, and compleats without *contrivance*; or that there is in the human mind some wonderful, instinctive, and undefinable power independent of, and superior to, reason; able to effect what reason could not. In either sense, the position seems to be tantamount to a declaration, that a
problem

problem of Euclid could be solved by an ideot, incapable of thought, as well as, or better than, by Euclid himself; that the immense stones on Salisbury Plain could be brought thither, and placed as they are, of their own accord, without thought, contrivance, or external agency; or, finally, that the system of Epicurus was founded in truth, and creation formed by a fortuitous concurrence of atoms.

The fundamental principle of our author's hypothesis is this, that there are, in all languages, certain elemental sounds, expressive of certain ideas; and that words intended to express such and such ideas are therefore naturally and necessarily formed out of some of those elemental radical sounds. Like many other positions of a questionable tendency, we object to this only from the universality of its application. To a certain extent it is undoubtedly true; as being, in fact, neither more nor less than the principle by which all etymologists admit, that Onomatopœias are formed. They admit, also, that all language was, probably, at first ideal and significant: but, whilst they cautiously limit the figure called Onomatopœia, to a few words, in which its existence is palpable and indisputable, our adventurous and more hardy author extends it to the whole family of words, whatever be the language in which they are found. Could he have been contented to apply the principle of the ideality of language, to the Hebrew alone; sensible as we are, that some enthusiastic admirers of that primitive tongue have almost brought the principle itself into discredit by attempting to attach, on very slender and insufficient grounds, imaginary meanings to every word, we might perhaps sometimes have lamented his carrying the practice too far; whilst, however, we acknowledged the defensibleness of the principle. But applied to languages in general, far removed as they all now are from any primitive or elemental language, we persuade ourselves, no sober etymologist will admit it; and for this plain reason that, in all languages, we find elementary sounds, as they seem to us to be, which differ totally from the same sounds in other languages; conveying, sometimes, ideas which are in direct opposition to each other. This appears, for instance, in the adjective *big*, which, in words of a gothic origin, means large; whereas, in those which are to be referred to a Celtic source, it implies what is small and diminutive, as is obvious in its derivatives, *Philibeg*, a little coat, *Beagles*, small hounds, *Paigles*, cowslips, &c. Now, if human language be decidedly and wholly of human invention, and mankind every where the artificers of their own vocabularies; and if also, words are always intended to be an echo to the sense, and man be, as he doubtless is, "the same creature in the east as in the west," we must own ourselves unable to assign any satisfactory reason, why the same sounds do not in all languages, and in the east, as well as in the west, convey the same ideas.

The notion, then, that words, as now existing in any language, were first formed on certain elemental sounds, conveying some sensations more or less analogous to the sense attached to such words, if it be even plausible and specious in theory, is found to be false in fact.

ORIGINAL CRITICISM.

The indigenous words, or such as have been formed on the principle of Onomatopœia, are, we believe, few, in any language, not excepting even the languages of uncivilized nations; with very few exceptions, it may be said, that every word in every language has, in some way or other, sometimes directly, and sometimes indirectly, been taken and adopted from the words of some other language; nor are there many languages which have not lent as freely as they have borrowed.

On what grounds our author allows himself to *smile* so contemptuously as he does "at the idea of an original language," for no reason that he assigns, excepting that "languages are perpetually changing," we own we do not see. With just as much reason might he *smile* at the idea, (though expressly asserted by Revelation,) that there was at first but one man, because men, as well as languages, have ever since been liable to changes: and as languages are divided and subdivided almost ad infinitum, so the human race, which at first was uniform, is now branched out into white, black, and red, with a countless variety of intermediate shades. For black parents to produce a white or a red offspring we know to be impossible; and we believe it to be equally impossible, for persons born in Lapland, Caffraria, or Hindostan, or the country of the Mohawks, who never heard any but the languages of their respective countries, either to learn, or to be taught to speak, Hebrew, French, Italian, or English.

Our faith respecting the origin of language is, that God, having imbued and instructed the first man with and in the powers of speech, by means as little within our comprehension, as are those by which the first man was created and formed of the dust of the earth, constituted it as a settled law of nature, that as human beings were to proceed only from human beings, so, in like manner, human speech was to emanate and be acquired, ever after, only from human beings who speak. It might, with equal shew of reason, be imagined, that there was a time when there were no animals, trees, or other vegetable productions, and that mankind, experiencing the want of them, exerted some plastic powers, such as neither before nor since they have been known to possess, and formed them; as that men, originally formed "*mutum & turpe pecus*," and experiencing the inconveniencies of being dumb, set themselves to form a language. Nor should this assumption of the incapacity of man to form a language be deemed at all disparaging to the strength of human reason; for the improvement of the faculties conferred on man at his creation, the being made capable of articulation, and enabled also to exert such capacity to all the beneficial purposes to which speech leads, affords abundant scope for all the energy and ability that man can possess. Empowered as man was by his Creator, to attain all the ends aimed at in the endowment of speech, by means much more simple and natural, as well as more effectual, it would have been needlessly tasking him with additional difficulties, for the Almighty farther to have imposed on him the necessity of *inventing* words *de novo*. It was fitter and better that, in this instance, as in all others of the kind, man should be an im-

prover

prover, and not a creator. Accordingly, the part which he has to act in the formation of languages is this : having learned to articulate, (as he learns every thing else) by the almost unlimited powers of imitation, and learned also the vocabulary of those of his fellow creatures among whom he was born, he takes his rank among them as a speaking, rational, social being. Should he find his store (as, in a state of society, it is more than probable he soon will find it) inadequate to his growing exigencies, he does not presumptuously betake himself to *prompt suggestions, or undefined and undefinable feelings*, to enable him to *invent* new words ; but, recollecting in what manner he learned the words he already knows, he naturally has recourse to similar means of acquiring such as he still wants. And first, he reviews, and well considers those of which he is already possessed ; and, regarding them as so many data, he sets himself to reflect and *contrive* (not *without thought*) how they may be extended, new-modelled, and improved, so as to answer his purpose. If in the language, which he calls his own, he finds no terms capable of such improvement and adoption to his exigencies, he then directs his search to other languages, or listens inquisitively to those who, speaking other languages, may possibly use familiarly the very terms he is in quest of.

This then being, as we conceive, the chief, if not the only, principle, on which the origin of words and languages can, with any fair prospect of success, be traced and unfolded, let not etymologists, whether living or dead, be so vehemently arraigned, as they perpetually are by the author of this *Etymologicon Magnum*, for not having adopted what he, proud of that which, even if it were well-founded, does not seem to us to be a subject to warrant pride, is pleased vauntingly to call *his* hypothesis, and *his* discovery. They rejected it, not because it was not well known to them long before he wrote, but because they thought it more fanciful than solid. His principle could be wholly unknown to no man, to whom that figure of rhetoric called an Onomatopœia, to which we have already adverted, was not also unknown. This figure, grammarians in general, ever since grammar existed, have carried as far as they thought truth and reason would justify, in accounting for the meaning, origin, and etymology of words. The learned Wallis, in particular, employs no inconsiderable portion of his work in collecting and enumerating the several senses uniformly and usually attached to such combinations of consonants : and it might have been hoped, that at least no English etymologist would have ventured to commit himself on ground, which Wallis appears to have wished to occupy, but relinquished, because he deemed it unsafe. It is not in this instance only, however, that French philosophers have been proud to pick up the leavings of English writers ; preferring, however, in this instance also, according to their custom, such as are the most disputable. Every man who is at all conversant in philology, knows to what an extravagant extent this plausible but delusive principle (which in some instances may be, and probably is, true ; in many suspicious, as appealing more to the imagination than to the judgment ; and in all so dubious and questionable, that no temperate

and judicious etymologist in England has ever ventured to rely on it, as the main support of a *new plan*) has been carried by some late French writers, of whom Gebelin, in his *Plan General du Monde Primitif*, in 10 Tom. 4to. and the author of *Mechanisme des Langues*, in 2 Tom. 12mo. are the principal that have fallen under our notice: and, notwithstanding that the author of the *Etymologicon Magnum*, studiously affects on all occasions, to bring forward what he calls his *new Plan*, as peculiarly and exclusively his own, we venture to assure our readers, that they may find every thing that is very essential in it in the two works above-mentioned; and in the 2d Tom. p. 194. § 200 and seq. of the last named of them, the *Elemental and Radical Cap*, which makes so conspicuous a figure in the *Etymologicon Magnum*, is there also completely analysed. At the same time that, urged by a sense of duty, we think it incumbent on us to make this declaration, justice requires that we should also declare, as we do with pleasure, that the French materials, thus restored to us, are much improved, by again passing through the hands of another English artist.

With all that extreme contempt for etymologists, which every where pervades this “*Universal Etymological Dictionary on a new Plan*,” Mr. Whiter roundly asserts, that etymologists have hitherto had “no general law” for ascertaining either the origin or the meaning of words. Much more is here asserted, than, in our opinion, our author would find it easy to prove; for what, may we be permitted to ask, is the deriving one word from another, or one language from another, which, however much it may be here reprobated, is the universal practice of the most eminent etymologists but “a general law?” Abstract, metaphysical principles or notions, we confess, all sober enquirers into languages have long studiously avoided, from a well founded persuasion, that though such reveries may amuse and interest men of warm imaginations, their general effect is to puzzle and bewilder, and at length to leave the mind floating in all the confusion of doubt and scepticism. They were well aware also, that etymology is, and from its nature often must be, conjectural; and they were commendably unwilling to add to its uncertainty, by resting it on a principle that is incapable of certainty; they therefore wisely hesitated about wantonly quitting a known and beaten path, which, though often intricate and beset with difficulties, has long been trodden, with more or less success, to wander amid the mazes of theoretical speculation. Such systems are perfectly in the manner of some noted French theorists, ingenious and plausible, but too often ill-founded, false, and dangerous; and, if generally adopted, would, too probably, occasion no less confusion and mischief in the world of letters, than, to the lasting grief of Europe, they have already produced in the civil state of mankind.

General and indiscriminate censure, we own, has seldom appeared to us in any other light than that of the petulant railing of pride or spleen, and yet still seldomer have we seen such a profusion of it, as perpetually occurs to us in the perusal of this work, which astonishes and hurts us more, as we know the author to be a man of learning and great respectability. As an etymologist himself, we trust he will not say

say that etymologists must necessarily be stupid and absurd; if therefore some, or even many, have merited such a character, as, no doubt, some have, (and in what department of science, we beg leave to ask, have there not been found writers who were, at least occasionally, dull and absurd?) they should have been distinctly pointed out and specified, that he might have avoided the imputation of making partial delinquency the ground of general accusation. But, by ringing the changes so incessantly, as he does, on the phrases of "*ordinary etymologists, bumble authorities, &c.*" he affords ground for suspecting, that his objection is as much to the art as to the artist, or to the profession as to the professor; which, we willingly believe, was not his intention.

It is an old and trite saying, that he who has windows of his own liable to be broken, should not, in an insurrection, be the first to begin breaking glass windows. Yet were we the avowed opponents of this dogmatical writer, as we assure him we are not, and set down on purpose to answer his book, and point out all its errors, we declare, with perfect sincerity, that we do not remember ever to have looked into a book on etymology, in which there is so great a display of false principles, and erroneous conclusions, as are to be found in the *Etymologicon Magnum, or Universal Etymological Dictionary*. And that we may not ourselves merit the imputation of general and indiscriminate censure, we will here, in addition to the objections which have already been suggested to his principles, point out a few (the nature of our work will not admit of many) instances, which, we think, shew his practical conclusions to be no less liable to exceptions.

Respecting the word *father*, discussed somewhat too summarily in P. iv and v of his introduction, some modification of it is probably as general a word as could well have been pitched upon; yet is it by no means "universally prevailing." It had long ago been observed, as is noticed even by Dr. Johnson, that in almost all languages, the term for father, is composed of the vowel a, and the cognate consonants, b, d, p, or t. It would, therefore, have been no less favourable to his own hypothesis, and more consistent with the true source and origin of the term, had he, instead of the list of congenial terms in different languages, all importing father, and all of them, we believe, of a Gothic descent, limited his observations to the Greek *Αττα* or *Πατα*, both of which terms are used by Homer. *Αττα* is also used by Callimachus, as an endearing term for father: but one of the writers of the Scholia on Homer informs us, that *Αττα* was but a dialectical variety of *Αττα*; as *Τεττα* also is, which occurs in Il. Δ. l. 412. That the Greek preposition *απο*, which, like the Welsh *ap*, implies derivation, extraction, &c. may have originated from this *Αττα*, we venture to mention only as an idea, that does not seem to be impossible: but, if it be a far-fetched conjecture, as it possibly is, we flatter ourselves, Mr. Whiter at least will be indulgent to us. Be this as it may, *αττα* might have led him, not only to the Celtic or Welsh *Tad*, but to what we deem the true and last source of all languages,

languages, the Hebrew אב, ab, father; from which the Chaldee, Æthiopic, and Arabic terms differ but little. And here, we think, he might have been contented to stop: or, if eager to let slip no opportunity of giving some weight to his hypothesis, we could easily have pardoned his observing from Vossius that Ab is “facta é Sono Puerorum, cum lallare incipient.” That primitive words were, in general, monosyllabic is very generally known and admitted. They were extended into polysyllables, most usually, by adding to their terminations; additions that were sometimes merely pleonastic, or annexed, chiefly, to give force and weight to the syllables to which they were attached; but most generally for the sake of some accessory idea, and to express some particular or peculiar circumstance belonging to the primitive monosyllable. Thus the terminations תר, ter דר, or ther, as annexed to the significant syllables, ab, at, or אב (or, as this last monosyllable is, in some languages, changed into פא, fa, without any alteration in the sense) easily and naturally form אבתר, Pater, פאדר, and father, or the Persian Pader: and, according to Gebelin, ter “est un mot primitif qui designe l'excellence.” How far this ingenious writer's conjecture, as to this point, is well-founded in every instance, we have now not leisure to examine; but it is obvious to observe, that this syllable is very generally the terminating syllable, in languages of a Gothic origin, of words that denote propinquity of relationship, as father, mother, brother, sister, daughter, &c.

We give all due praise to our great etymologist for acknowledging, as he does, in P. xxv of his Introduction, that the elementary sounds rth, rd, or rt, will, generally, though not always, be found to have some relation, near or remote, to earth. If we mistake not, there are more words, in which the above significant consonants have a place, which yet have no such reference, than there are that have. It will require some etymological dexterity to find any such allusion in any of the following words, which we set down from immediate recollection: birth, dearth, forth, girth, mirth, north, swarth, &c.—bard, card, ford, Lord, word, &c.—art, cart, hurt, mart, part, sort, tart, wart, &c. His pressing garden, or garth, also into his service, as a word clearly pointing out some reference to the earth, we think particularly unfortunate: because we know few things in etymology more capable of demonstration, than it is that both in our own, and other languages, garden, or garth, in all their diversified modifications or forms, always have some reference to the primary idea of enclosure, for the purpose of security. According to Pliny, (see his Natural History, Lib. iv. Cap. 22) gard, which is converted into gadir, by an easy metathesis, signifies an hedge, or enclosure—“Gadir punica lingua sepem significante.” Whether then we attend most to the Greek χορτος, the Latin hortus, the English garth, court, or yard, all or any of them will naturally and clearly, once more, conduct us to the fountain-head of all language, גדר, gdr, to inclose with a fence. “From this root, says Mr. Parkhurst, the Phœnicians called any enclosed place Gaddir, and particularly gave this name to their settlement on the South Western coast of Spain, which the Greeks from them

them called Gadeira; the Romans, Gades; and we Cadiz." See his Hebrew and English Lexicon, p. 101. 8vo Edition. And it can, we suppose, hardly admit of a doubt, that the country in Palestine, called Gadarene, mentioned, Luke viii. v. 37, was so called, in allusion to its being, in some manner, enclosed.

It somewhat surprized us, that under the term grave, to dig, &c. our author did not advert either to the Gothic GRABAN, or Greek γράβη, because, it is not incurious to remark, that after engraving in wood, stone, or brass, writing, properly so called, took place, and was performed, if not by actual engraving, yet by drawing furrowed lines in tablets of wax; an operation very aptly and naturally described by the Greek verb γράβω. And the Greeks themselves were sensible that Γραμμα, the noun of γράβω, was a new word among them, unknown in the time of Homer; and therefore very fairly suspected to be of foreign origin. This foreign origin we conceive to have been no other than that to which all their language was much indebted, viz. the Gothic; since we find the Gothic GRABAN very soon metamorphosed into the Æolic term γράβον, meaning, like γράβμον, a cavern, den, or place of retreat for wild beasts. But, they had also, as appears by Hesychius γράβαν, which in some editions is spelled γράφαν, which Hesychius is clearly of opinion, is Gothic. Our author is, in our opinion, mistaken in referring it to קבר cbr, Kabēr, which literally denotes an Agger, or Tumulus: we would rather refer it to ברה, crh, to dig, cut out with a spade or other instrument, a well, a pit, a sepulchre. Though, therefore, both these terms confessedly denote a grave, or sepulchre, they should not be confounded, because they clearly relate to the different modes of sepulchre, as preached at different periods and in different countries.

But, we cannot help expressing our surprize, that our author, who, himself, was born and bred in a country, where Gob is constantly used and perfectly understood even by unlettered peasants, to denote the mouth, and, we believe the mouth only, should, for a moment, have been misled by so dashing a philologist as Mr. Pinkerton, so far as to imagine, that in Scotland, or any where else, the word ever meant the hand. The quotation adduced from Sir David Lindsay's bitter execrations against the thieves of Liddesdail is almost point blank against him. But, we should think it as necessary to prove, that laif, in the same passage does not mean a loaf, and that wob does mean a web; as that gob does not mean the hand, and does mean the mouth.

We might, and would our limits admit of it, it would be proper that we should, also call our author to an account for the very disrespectful manner in which he has allowed himself to speak of the late Mr. Parkhurst, with whom we had the happiness to be long and well acquainted; whom we honoured for his sound and extensive learning, and loved for the exalted piety and undeviating integrity, which marked every period of his valuable life, and whom to compare, in any respect, with this writer, would, in our estimation, be to compare *Hyperion to a Satyr*. In some passages, moreover, we have descried,

descried, or thought we descried, a want of due reverence for the Sacred Writings; and in still more, something like a pruriency of imagination, that loves to catch at, and dwell on, words and topics, which we should have supposed a grave and decorous author, if he had touched on them at all, would have noticed with all possible caution and delicacy. That the fundamental principle of his work is fanciful, and founded in error, we have already shewn; and have also shewn, how very far he is from being sufficiently well informed and sufficiently correct, in sundry other deductions and statements which he has advanced in the course of his work; a part of our Review, that, were a Review the proper place for it, might be extended to a bulk little less than that of his book. Still, however, truth, and a regard to common justice, as well as the respect we cannot but feel for a man of acknowledged abilities, compel us at the same time to avow our conviction, that the work contains many valuable and interesting observations, and that, where he is most egregiously wrong, still he supports his hypothesis with no ordinary dexterity, ingenuity, and learning. We feel ourselves, moreover, not a little indebted to him, for having once more called, and we trust successfully called, the attention of the public to a study that has too long been misrepresented, vilified, and neglected. We are willing to hope that it may again come into vogue; and it is with pleasure we learn, that a work some time ago promised to the public*, by a person who, if any one man can be competent to so extensive and arduous an undertaking, is, we sincerely believe, that man, is still prosecuting with vigour; a work, the object of which it is to trace and unfold the sources of our national speech, by exploring it in its archaisms and provincialisms.

For that high tone of contempt, with which every where and on all occasions this author sneers at his brother etymologists, many of whom have been, and are, in no respects his inferiors, only because they have not seen fit to adopt those visionary reveries of which he is enamoured, we have no apology to offer. We are hardly less offended with that pompous affectation of discovery which he every where assumes. Seated in his cock-boat, and coasting along a much frequented shore, in which there is hardly a creek or an inlet that has not already again and again been explored, he fancies he has found a terra incognita, which the great circum-navigators of etymology hardly suspected to have existed. Hence we find him as consequential and self-sufficient as a London citizen paddling to Vauxhall

“*Conducto navigio æque*

“*Naufcat ac Loucuples, ducit quem priva Triremis.*”

Hor. Lib. 1. Epist. 1. L. 92.

“*He knew his sculler, and when once on board,*

“*Grows sick, and damns the climate like a lord.*”

Pope's Imitations.

* See an advertisement annexed to a sermon preached at the assizes at Carlisle, in August, 1798, and printed there: By the Rev. Jonathan Boucher, A. M. and F. A. S. Vicar of Epsom in Surrey.

Lectures on Ecclesiastical History. By the late Duncan Campbell,
D. D. &c.

(Continued from P. 368, VOL. VIII.)

LET us inquire whether, in the sacred pages, they be not likewise connected with and made to depend on the commission of the minister. Whilst our blessed Lord sojourned on earth, we are assured that "he made and baptized more disciples than John, though Jesus himself baptized not, but his disciples." By his disciples are unquestionably meant in this place, first the twelve, and afterwards, *perhaps*, the seventy; for, of the multitudes who followed him, he authorized none but those to preach the gospel; and it is altogether incredible that he gave authority to those to baptize, and of course to judge of the convert's faith, to whom he had given no authority to teach that faith. But it is needless to insist upon the ministers of this baptism; because, in all probability, it differed not from the baptism of John, and was therefore only preparatory to the baptism which is properly Christian.

Authority to administer Christian baptism was first given to the eleven, and to them *only*, in these words: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you, *always, even unto the end of the world.*" Though this commission was given to the *eleven* on a mountain, where Jesus had *appointed them to meet him by themselves*, yet, says Dr. Campbell, "it carries nothing in it from which we can discover, that it was a commission entrusted to them exclusively as apostles or ministers, and not given also as Christians!"

We learn from the Doctor's biographer, that he obtained the office of Principal of Marischal College in the university of Aberdeen in preference to two rival candidates, though the magistrates of the city supported the pretensions of one of these, and the masters of the college (answering we suppose to our fellows) the pretensions of the other. We do not however learn that his Majesty's commission expressly *prohibited* those rivals from exercising the office to which it appointed Dr. Campbell; and yet we suspect the Doctor would have called the masters of the college to a severe account, had they taken it into their heads to obey Dr. Skene and Professor Duncan, or their joint principals, on the pretence that they were equally qualified with him to discharge the duties of the office. It is not probable that his Majesty's commission to the president of the supreme court of law in Scotland, *expressly prohibits* all other lawyers from executing that office, to which it appoints him; and it is certainly not *improbable* that there are many lawyers at the Scotch bar perfectly well qualified to preside over any court of law in that part of the united kingdom. Yet, what would Dr. Campbell have thought of the man, who
having

having formed opinions of the constitution of courts of law similar to those which he had himself formed of the constitution of the Christian Church, should have said—

“ There is nothing in the commission given to the president of *the court of session* from which we can discover, that it is a commission entrusted to him exclusively as a judge, and not given to him also as a lawyer; and that he is particularized in it only because he is *best* qualified for discharging the duties of the office, but not with a view to exclude any lawyer, who is capable, from occasionally taking possession of his chair and presiding with authority over the court?”

But, says the Doctor—

“ From the subsequent part of the Scripture history it appears not improbable, that the charge to make converts of all nations by baptizing them, &c. was understood to be given to the eleven, not as apostles but as Christians; for Philip the deacon baptized the Ethiopian Eunuch; Peter trusted the charge of baptizing Cornelius and his family entirely to the Christian brethren who attended him; Ananias, a disciple, was employed to baptize Paul; and Paul says of himself, that Christ sent him not to baptize, but to preach the gospel.”

On the quotation from St. Paul it is needless for us to remark, since, in the very next sentence, our author in effect acknowledges that it makes nothing for his purpose. We shall have occasion by and by to consider the baptism of the Eunuch when we treat of the order of deacons. It is sufficient, at present, to put the Doctor's admirers in mind, that Philip acted on that occasion under the immediate and supernatural influence of the Holy Ghost, who as the first minister of Christ's kingdom * may certainly authorize any man to baptize; Ananias, whether ordained or not by the hands of men (a question which no man alive can answer) acted under the same influence; and it is nowhere said that Peter *trusted* the charge of baptizing Cornelius and his family *entirely* to the Christian brethren, but that he himself ordained or commanded them (*προσέλαβε αὐτοὺς*) to be baptized. Had that family been baptized *without* the apostle's command, the transaction would certainly have given some countenance to the conclusion which our author wishes to draw from it; but as the case really was, we know not a fact recorded in the New Testament, or indeed an opinion advanced by Mr. Dodwell, more directly contrary to his popular claim, than the history of the conversion of the Roman Centurion and the mode of his admission in the church of Christ. The angel who appeared unto him in a vision was certainly capable of instructing him in the faith of Christ; and after he was instructed, the same angel might have dipped him in water and pronounced the words of baptism; but instead of this, the heavenly messenger desired him to send to a considerable distance, not for the first well-informed

* Should any of our readers doubt the propriety of this expression, we refer him to Sect's Christian Life, chap. vii. Sections 1st and 10th.

Christian that could be found, but for Simon Peter, who should tell him what he ought to do. Would not a plain man, who has no system to support, conclude from this circuitous process, that the commission given to the apostles was in itself so sacred and so perfectly exclusive, that even an angel from Heaven dared not to encroach upon it? Aye, but; says the Doctor, St. Peter did not himself baptize Cornelius and his family! True, but he *commanded* him and his family to be baptized, doubtless, by some of the six brethren who accompanied him from Joppa; and as those brethren attended the apostle afterwards to Jerusalem, they seem to have been some of the "Evangelists, pastors, or teachers," who, in subordination to the apostles, were given by Christ for the work of the ministry. At any rate, whoever they were, St. Peter gave them *authority** to administer the sacrament of baptism; and being one of those, to whom our blessed Lord said; "as my father hath sent me, even so send I you;" his right to delegate such authority has never been questioned.

But, continues our author—

"The doctrine I have been illustrating, so far from being, as some Romanists ignorantly pretend, one of the many novelties sprung from the protestant schism, was openly maintained at Rome without censure, about the middle of the fourth century, by Hilary, a deacon of that church, a man of erudition and discernment. This commentator, in his exposition of the Epistle to the Ephesians IV. 11, 12, has these words: '*Postquam omnibus locis ecclesie sunt constitutæ, et officia ordinata, aliter composita res est, quam cæperat; primum enim OMNES DOCEBANT; ET OMNES BAPTIZABANT, quibuscunque diebus vel temporibus fuisset occasio.*'"

It is very true that the Pseudo-Ambrose, whom the Doctor and others call Hilary a Roman deacon, has these words in his *Commentary* on the fourth chapter of St. Paul's epistle to the Ephesians; and it is equally true, that these words, *taken by themselves, seem* to countenance our author's opinion respecting the original constitution of the Christian church. But what then? The assertion of Hilary is directly contrary to the assertion of St. Paul, who assures us that "God hath sent some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers?" According to our author, Hilary says they are; but whether shall we believe an inspired apostle, or an anonymous writer, who, after being admitted to the order of deacons in the Roman Church, joined himself for many years to the Luciferian faction, and, when he returned into the bosom of the church, reasoned and acted so absurdly, as to bring upon himself the contempt and ridicule of the most learned of all the Latin fathers? Unworthy

* That such is the import of *πρεσβυτερος*, see the authors referred to by Stephens and Scapula.

however as this author is of the high character given to him by Dr. Campbell, he will be found by those who shall attentively read the whole Commentary, to teach a doctrine very different from that which he is here made to teach by the violent separation of a single sentence from those which precede and those which follow it. Finding a number of church-officers, said, by St. Paul, to have been sent by God for the work of the ministry, he wishes to persuade his readers that they were all retained at the time of his writing, though they were then known by different names. This appears evidently to have been his first object; but in the prosecution of it, he takes an opportunity to treat of baptism, and to shew, why, in the middle of the fourth century, it was ordinarily celebrated at no other time but from Easter to Whitsunday, when all the candidates in the diocese were solemnly baptized in the presence of the bishop. When he comes therefore to the verses in which it is said; *Et ipse dedit quosdam quidem apostolos, &c.* he proceeds thus;

“Apostoli Episcopi sunt. Prophetæ vero explanatores sunt scripturarum, quamvis inter ipsa primordia fuerunt prophetæ, sicut Agabus et quatuor virgines prophetantes, sicut continetur in actis apostolorum, sed propter rudimenta fidei commendanda: nunc autem interpretes prophetæ dicuntur. Evangelistæ diaconi sunt, sicut fuit Philippus; nam quamvis non sint sacerdotes, evangelizare tamen possunt sine cathedra, quemadmodum et Stephanus et Philippus memoratus. Pastores sunt et possunt esse lectores, qui lectoribus saginent populum audientem; quia non in pane tantum vivit homo, &c. Magistri vero exorcistæ sunt, quia in ecclesia ipsi compeſcunt et verberant inquietos; sive ii qui lectionibus imbuendos infantes solebant imbueri, sicut mos Judæorum est.—Inter istos post episcopum plus esse intelligitur, qui propter referatum occultum scripturarum sensum prophetare dicitur, præsertim quia futuræ spei verba depromit, qui ordo nunc potest esse presbyterii. Nam in episcopo omnes ordines sunt, qui primus sacerdos est, hoc est, princeps est sacerdotum, et propheta, et evangelista, et cæteri ad implenda officia ecclesiæ in ministerio fidelium. Tamen postquam omnibus locis ecclesiæ,” &c. as quoted by Dr. Campbell. After which he proceeds in these words: “Nec enim Philippus *tempus* quæſivit, aut *diem*, quo eunuchum baptizaret, neque jejunium interposuit. Neque Paulus et Silas *tempus* distulerunt, quo optionem carceris baptizarent cum omnibus ejus. Neque Petrus Diaconos habuit, aut diem quæſivit, quando Cornelium cum omni domo ejus baptizavit; nec ipse, sed jussit fratribus qui cum illo cerent ad Cornelium ab Joppe. Adhuc enim præter septem diaconos nullus fuit ordinatus. Ut ergo cresceret plebs et multiplicaretur, omnibus inter initia concessum est et evangelizare, et baptizare, et scripturas in ecclesia explanare. Ubi autem omnia loca circumplexa est ecclesiis, conventicula constituta sunt, et rectores et cætera officia in ecclesia ordinata sunt, ut *nullus de clero auderet, qui ordinatus non esset*, præsumere officium quod sciret non sibi creditum vel concessum; et cæpit alio ordine et providentia gubernari ecclesia; quia si omnes eadem possent, irrationabile esset, et vulgaris res et vilissima videretur. Hinc ergo est unde *nunc* neque diaconi in populo prædicent, neque clerici vel laici baptizent, neque quocumque die credentes tinguntur, nisi ægri.”

When this author affirms that at the æra of the conversion of Cornelius

Cornelius and his family no man was yet ordained besides the seven deacons, he must mean that none other was yet ordained by the hands of men; for he all along supposes, that from the very beginning Christ "gave some, apostles; and some, prophets; and some, Evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." According to him therefore, those officers of the church must have been immediately called to the work of the ministry by the inspiration of the Holy Ghost; but it is of *them only*, and not of the *multitude at large*, that he is speaking, when he says; *primum omnes docebant, et omnes baptizabant quibuscumque diebus vel temporibus, &c.* Having endeavoured to prove, surely without success, that all those inspired officers who were originally employed *ut cresceret plebs, et multipliceretur*, were still retained in the church under other denominations; and well knowing that *exorcists* and *readers*, whom he supposes, though laymen, to answer to the apostolic *masters and teachers*, were not, in the middle of the fourth century, allowed to baptize at all except in cases of extreme necessity, nor even presbyters and deacons to administer that sacrament to persons in health, but in the presence of the bishop, and at the season appointed for its solemn administration, he assigns the reason which induced the church to deviate from what he thinks the original practice. If all the church officers in his day; even the *exorcists* to whom he assigns a very unclerical office had been authorized to administer baptism when and where they pleased, *irrationabile esset, (says he) et vulgaris res et vilissima videretur.*

This is certainly true; for his *exorcists* were neither authorized by inspiration to baptize, nor ordained to that office by the hands of men; and since the apostolic *masters*, to whom he compares them, were, by his account, called to the work of the ministry by the undoubted impulse of the Holy Ghost, no man, not even a disciple of Mr. Dodwell's can question their authority for whatever they might do under that divine influence; nor was there any danger that baptism administered by such men under such influence could ever be deemed vulgar or vile. Hilary's reasoning therefore, such as it is, proves the direct contrary of that which Dr. Campbell attempts to support by a few sentences violently detached from the context. This ancient author, whoever he was, does not say, that baptism was, at the beginning, administered by all *Christians*; but only that it was so by all the *apostles, prophets, Evangelists, pastors, and teachers*, whom St. Paul expressly affirms to have been given by Christ for the work of the ministry. Whether Hilary was mistaken or not, is a different question, which we are not called upon at present to answer. It cannot, however, be improper to add, that so far was he from giving any countenance to the opinion, "that the sacraments may be administered by *all Christians*," that he contended with the utmost zeal for the invalidity of baptism administered by any clergyman, however orthodox in the faith and regular in his morals, who had separated himself from

the communion of the Catholic church. Nay, to such extremity did he carry his strictness in this respect, that he thought by far the greater part of the Christian world stood in need of a *second baptism*, which he insisted, we trust, in vain, upon receiving himself when he returned from the Luciferians into the bosom of the church! On account of these singular notions, this "man of discernment" was by Jerom. farcastically called *Deucalion Orbis*.

But the Doctor thinks it evident that authority to administer the sacrament of baptism was not the appendage of an office; but the privilege of every Christian; because "they that were scattered abroad upon the persecution that arose about Stephen, went every where preaching the word," (Acts viii.) "and the historian makes no distinction." Very true, good Doctor, he makes no distinction even between men and women; and we have not a doubt but that the women as well as the men, upon that occasion, were among the *ευαγγελιζομενοι τον λογον*, though of Philip only is it said *εκηρυσσεν τον Χριστον*. We are taught by the learned principal himself,* and taught truly, that the verb *κηρυσσειν* signifies to cry, publish, or proclaim authoritatively, or by commission from another, whereas *ευαγγελιζομαι* may not improperly be used, in whatever way the thing be notified, publicly or privately, aloud or in a whisper, to one or to many, provided the tidings be good or agreeable." There can therefore be no doubt but that the disciples, both men and women, who were scattered throughout the regions of Judea and Samaria, notified the glad tidings of the gospel to all who would listen to them, though it appears that Philip only preached with authority, Dr. Campbell assuring us, that *κηρυσσω* and *ευαγγελιζομαι* are never confounded in the historical books of the New Testament.

So pertinacious a combatant however is our learned author for the common rights of Christians, that he is not easily beaten from his hold. After having wrested from him his favourite Hilary, and the eighth chap. of the Acts of the Apostles, we must now encounter Tertullian whom he introduces armed in the same cause. "Ubi ecclesiastici ordinis non est confessus, et Offers, et tinguis, et sacerdos es tibi solus. Sed ubi tres, ecclesia est, licet laici," says this paradoxical father of the church as quoted by Dr. Campbell.

By this remark we do not mean to insinuate that the quotation is made unfairly; though in some editions, and particularly in that which was made use of by Lord King, the Doctor's great precursor in this righteous cause, the former of these two sentences runs thus; "ubi ecclesiastici ordinis non est concessus, et offert, et tingit sacerdos, qui est ibi solus." If this be the true reading, it obviously gives

* Preliminary dissertations to his translation of the gospels, p. 279, &c. The same thing is taught by Dr. Hammond in his paraphrase and annotations upon the New Testament, and by Mr. Parkhurst in his Greek Lexicon; but by neither of these two excellent divines so clearly and convincingly as by Dr. Campbell.

no countenance whatever to the validity of sacraments administered by laymen; but as truth is our object, and not the principles of a party, we frankly acknowledge that the other reading, which is that of Rigaltius, appears to us more agreeable to the context. Tertullian is here reasoning against the lawfulness of second marriages, and having affirmed (upon what authority it is needless to inquire) that the Jewish priests were prohibited from marrying a second wife, he proceeds thus;

"Sed Christo servabatur, sicut in cæteris, ita in isto quoque, legis plenitudo. Inde igitur apud nos plenius atque instructius præscribitur, unius matrimonii esse oportere qui allegantur in ordinem sacerdotalem. Usque adeo quosdam memini digamos loco dejectos. Sed dices: ergo cæteris licet quos excipit. Venierimus, si putaverimus, quod sacerdotibus non liceat, laicis licere. Nonne et laici sacerdotes sumus? Scriptum est, regnum quoque et sacerdotes Deo et Patri suo fecit. Differentiam inter ordinem et plebem constituit Ecclesiæ Auctoritas, et honor per ordinis confectum sanctificatus. Adeo ubi ecclesiastici ordinis non est confectus, et offers et tinguis, et Sacerdos tibi solus. Eed ubi tres, ecclesia est, licet laici. Unusquisque enim sua fide vivit; nec est personarum acceptio apud Deum; quoniam non auditores legis justificantur a Deo, sed factores, secundum quod et Apostolus dicit. Igitur si habes jus sacerdotis in temetipso ubi necesse est, habeas oportet etiam disciplinam sacerdotis, ubi necesse sit habere jus sacerdotis. Digamus, tinguis? Digamus, offers? Quanto magis laico digamo capitale est agere pro sacerdote, quum ipsi sacerdoti digamo facto auferatur agere sacerdotem?"

Had Dr. Campbell quoted the whole of this argument, instead of two detached sentences, he would hardly have ventured, even before his juvenile auditors, to insult "the Irish *Nonjuror* Dodwell," for affirming that Tertullian "argues here, not from a known practice, but from his own opinion of the rights of laymen in such emergencies." He has not given us the *Nonjuror's* words, nor referred us to the work in which they are to be found; but the veriest tyro in letters must see that the two detached sentences here quoted from Tertullian, as *historical testimony*, are, in fact, nothing but *inferences* of the individual author from a principle which he very absurdly assumes to serve a particular purpose. Being determined to prove, at all events, the sinfulness of second marriages, and having, as he fancies, completely proved that they are prohibited to the *clergy*, he chooses, as the easiest way, to extend the prohibition to the *laity*, to interpret literally that verse of the Apocalypse, in which it is said that Christ hath made all, whom he hath washed from their sins in his own blood, "Kings and Priests unto God and his Father;" and, from *this assumption*, he very naturally *infers*, that the distinction, which prevailed in his day between the priesthood and people, must have been of the Church's making. But what would the partizans of Dr. Campbell think of the Jewish Rabbi, who, because God commands Moses to say to the whole children of Israel "Ye shall be unto me a kingdom of priests and a holy nation,*" should contend that, under the Mosaic dispen-

* Exod. xix. 6.

sation, the distinction between the priesthood and people was not of divine but ecclesiastical original?

Would truth, however, permit us, we might, without granting any part of Dr. Campbell's popular claim, acquiesce in the origin assigned by Tertullian to the distinction between the priesthood and people among Christians; for the church, which, he says, made that distinction, was the original church with the apostles at her head. This is most evident, from his challenge to the heretical sects of the age, to shew their succession from the apostles, as the Catholic church could shew the succession of her Bishops.

"Edant ergo origines ecclesiarum suarum: evolvant ordinem episcoporum suorum, ita per successiones ab initio decurrentem, ut primus ille episcopus aliquem ex apostolis, vel apostolicis veris, qui tamen cum apostolis perseveraverit, habuerit autorem et antecessorem. Hoc enim modo ecclesie apostolicę census suos deferunt, sicut Smyræorum ecclesia habens Polycarpum ab Joanne conlocatum," &c.

As the congregational scheme of ecclesiastical polity receives no countenance from the fathers of the church, we should pass over unnoticed the modern authorities which the learned principal presses into his cause, did we not deem it our duty to vindicate our *own* church from the democracy with which he charges *her* on this subject. Having quoted her 23d article of religion, which, as it is accessible to all our readers, we need not transcribe, and having told us that "if it mean any thing, of which he professes himself doubtful, it refers us ultimately to that authority, *however modelled*, which satisfies the people, and is *settled among them*," he gravely adds, that this is *all* which the church of England says on the subject!

If this polite remark "mean any thing," of which, indeed, we shall not be confident, it must be, that by the doctrine of the church of England, every congregation of Christians has a right to authorize one of its own members to officiate as its minister, to read prayers, preach the word, and dispense the sacraments. But it is very difficult to suppose that Dr. Campbell was ignorant that this is directly contrary to truth. The Preface to the *Form of ordaining Bishops, Priests, and Deacons*, which preface is as much a part of the doctrine of the church as the thirty-nine article, begins thus:

"It is evident unto all men, diligently reading Holy Scriptures and ancient authors, that from the apostles time there have been these orders of ministers in Christ's Church; BISHOPS, PRIESTS, and DEACONS. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as were requisite for the same; and also by *public prayer, with IMPOSITION OF HANDS*, were approved and *admitted thereunto by lawful authority*. And, therefore, to the intent that these orders may be continued, and reverently used and esteemed in the Church of England; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in the Church of England, or *suffered to execute any of the said functions*, except he be called, tried, examined, and *admitted thereunto, according*

ording to the *form hereafter following*, or hath had formerly EPISCOPAL CONSECRATION OF ORDINATION."

By suppressing this authoritative declaration, and neglecting to inform his youthful audience, that, at the time when the thirty-nine articles were drawn up, the words *congregation* and *church* were so exactly synonymous, that in the translation of the Scriptures then used, Christ is in one place called the head of the *congregation*, whilst he says, in another, "Thou art Peter, and upon this rock I will build my *congregation*;" our learned professor very probably persuaded them, as he certainly *meant* to persuade them, that the doctrine of our church, respecting ordination, differs not essentially from that of the Independents! But why should we be surprised at his misrepresenting, on this subject, the doctrine of the Church of England? He is equally unfair to the church of Scotland, though these lectures were composed for the instruction of her sons! Nothing, he affirms, is said by her respecting the essentials of a Christian ministry, but what is contained in the following section of the 25th Chapter of the *Westminster Confession of Faith*. "Unto the Catholic visible church Christ hath given the ministry, oracles and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world."

And is this, indeed, *all* which the Scotch Church says on the subject? In the 27th Chapter of *our copy* of the same Confession of Faith, we find these words; "There be only two sacraments ordained by Christ our Lord:—neither of which may be dispensed by any but by a *minister of the word lawfully ordained*." To know how a minister of the word is, in the judgment of the Church of Scotland, lawfully ordained, the reader may have recourse to the *form of Presbyterial Church Government*, agreed upon by the Assembly of Divines at Westminster, and of equal authority with the *Confession of Faith*, where he will find it decreed, that "every minister of the word be ordained by *imposition of bands*, and prayer, with fasting, by those *preaching Presbyters* to whom it doth belong." Can there be clearer evidence that the church in which Dr. Campbell laboured in word and doctrine, and whose sons it was his duty to instruct in the principles of theological truth, admits not of lay-preaching, or of the validity of lay ordination?

But of what value, it may be asked, are the opinions of Hilary and Tertullian, or the authoritative declaration of the English and Scotch Churches? Truly, they are of none, unless supported by sacred Scripture, which, on the question before us, is very explicit. Besides the commissions which have been already noticed as exclusively given to the apostles, we have the express testimony of St. Luke, that the apostles Barnabas and Paul "ordained elders or Presbyters in *every church*" (Acts xiv. 23); whilst St. Paul himself assures us that the elders, so ordained, in the church of Ephesus, "were made *overseers of the flock*, not by the people, but by the HOLY GHOST, to feed the Church of God, which he hath purchased with his own blood" (Acts xx. 28); that "God," and not the people,

"hath sat in the church governments" (1 Cor. xiii. 28); that among the Thessalonians there were officers who "laboured, and were *over them in the Lord*" (1 Thess. v. 12); and that in all churches, as we have already observed, there are persons whom the people are commanded to "obey, and submit themselves as to those, who watch for their souls" (Heb. xiii. 17).

(*To be continued.*)

Allwood's *Literary Antiquities of Greece.*

(*Concluded from P. 393, VOL. viii.*)

IN our last article, we presented our readers with an analysis of this learned work: we shall now lay before them, two curious passages; the former extracted from the fourth; the latter, from the fifth section. The observations (section the fourth) concerning the Greek language, in relation chiefly to the analogy which it bears to some European and oriental tongues, are not less just than ingenious.

"It is rather a fortunate circumstance (says our author) that, while many of the dialects of the ancient language of Japhet, have been greatly impaired by the changes they have undergone in a long succession of ages, the Welsh and Irish have suffered, comparatively, but trifling alterations, either from the changes produced by time, or from the invasions of hostile nations. However oppressed, and sometimes driven to extremity, the natives of Ireland and Wales have always remained distinct people; and such they are, at the present time. Neither were the patriarchal families, from which they are descended, at all concerned in the confusion of tongues at Babel. To their languages, therefore, we must refer, as to a kind of standard, approaching more nearly than any other European dialects to the great original, from which all the various languages now existing were certainly derived. They both of them still preserve a great share of their primitive simplicity: and, in a great variety of instances, there is such a wonderful degree of resemblance between them, that we are held no longer in suspense, either as to their antiquity, or that they constituted the dialects of collateral branches of the great family of Javan."

The following are a few of the specimens of analogy, which Mr. Allwood has collected, for the purpose of illustrating the subject:

GALIC.	WELSH.	GREEK.	
Ainm.	Enw.	Όνομα.	a Name.
Aear.	Awyr.	Αἴρ.	Air.
Aran.	Bara.	Ἀρτος.	Bread.
Aidhne.	Œed.	Ἰων.	an Age. Age.
Aigein.	Eigion.	Ὠκεανος.	the Ocean.
Almafa.	Elufen.	Ελεημοσυνη.	Alms. Benevolence.
Arneafg.	Ym mylg.	Εν μεσω.	Among. In the midst.
Airiim.	Arwain.	Ερυσμαι.	to beware, guide, preserve.
Aithnigham.	Adwyn.	Αισθανομαι.	to perceive.
All.	All.	Ἄλλος.	Another.
Athair.	Tad.	Πατηρ.	a Father.
Aim, Airm.	Aif.	Αρμας.	the Implements of War.

Accaire	Angor.	Αγκυρα.	an Anchor.
Brac.	Braich.	Βραχιων.	an Arm.
Bogha.	Beva.	Βιος.	a Bow.
Bo.	Bu.	Βους.	an Ox.
Both, Bothag.	Bwth, Bod.	Βαυτη.	a Dwelling; a Tent made with the Hides of Beasts.
Brooch.	Bro.	Παρας.	a Coast, Border.
Boc.	Buch.	Βουκος.	a Buck. A young Bullock.
Brathair.	Brawd.	Φρατωρ.	a Brother, one of the same Family.
Bugfa.	Box.	Πυξος.	Box.
Cam.	Camm.	Καμπτω.	crooked, to bend.
Cearcil.	Cylch.	Κυκλος.	a circle.

From the various lists of Antiquaries, we might select, if we pleased, ten times the number of words, under each letter; and thus proceed through the whole alphabet. From "the historical views of Devonshire," it plainly appears, that the Erse, the Cornish, and the Armonians are, in common with the Galic (or Irish) and Welsh, related to the Greek language; to whatever cause that relation may be attributed. Some words in the list that follows are peculiarly striking.

CORNISH.

Ebron.	the Sky,
Echrys,	a Blasting,
Flur,	Brightness,
Plananth,	a Planet,
Skez, Scod	a Shadow, a Shade,
Taran,	Thunder,
Alfa,	high Cliff,
Alfton,	high-Cliff-Hill,
Aatron,	a Promontory,
Porth,	a Port,
Tam,	a River,
Dour,	Water,
Kren,	a Spring,
Caul,	a Cabbage,
Dryff,	an Oak,
Anb,	a Bear,
Garan,	a Crane,
Kei,	a Dog,
Merrian,	an Ant,
Dactron,	Tears,
Flaw,	to cut,
Geyleisio,	to tickle,
Klowo,	to hear,
Renki,	to snore,
Ronkye	snoring,
Ate,	Hate,
Kartbu,	to clear,
Dathisky,	to teach,
Deyfif,	a Petition,
Eiddio	proper,
Facllu,	to err,
Heluek,	Ease,
Moccio,	to mock,
Tin,	terrible,
Elin,	a Cubit,
Skath	a Boat,
Halap,	Salt.

GREEK.

Βροντη.	Tonitru.
Κριζω.	stride.
Φλεγω.	to burn.
Πλανη.	umbra.
σκια.	
Ταρασσω.	
Αλης.	
Αλσος.	
Λιτρον.	
Πορμος.	
Ποταμος.	
Υδωρ.	
Κρηνη.	
Καυλος.	
Δρυς.	
Αρκτος.	
Υρανος.	
Κυνω.	
Μυριος, Μυρμος.	
Δακρυα.	
Φλαω.	
Γιγγιλιζινη.	
Κλιω.	
ρυχειν.	
ρυχος.	
Ατη.	
Καθαρος.	
Διδασκειν.	
Δησις.	
Βιος.	
Φαλλω.	
Ησυχια.	
Μουζω.	
Δινο.	
Ωλινη.	
σκαφη.	
Αλης.	

"Many of these words (as the author observes) are pure Greek, retaining their original sounds, without the slightest variation." But it is time to return to Mr. Allwood.

"The preceding, (says he) are some few instances, out of many which I have collected, in proof of the great analogy which subsists between the Greek, and some other European languages: and I have fixed upon the Galic and the Welsh as the most proper subjects in this comparison, because I believe them to be less contaminated by foreign mixture, than any others in this quarter of the globe. Dr. Parsons, in his remains of Japhet, has largely insisted on their high antiquity; and styles them respectively the dialects of the Magogian and Gomerian descendants of Javan. Indeed their striking affinity is a convincing proof, that they are only two different branches from the same stock; which, in the process of growing, have diverged but little from each other: and the history of the people by whom they were first spoken, is a farther evidence, that they are the very same which were introduced into Europe at the first peopling of the isles of the Gentiles!" p. 335.

We now pass to the fifth section, which contains an enquiry into the manners of the Mizraim, or native Egyptians, at the most remarkable periods of their history; being intended to shew how far they may have been concerned in the introduction of arts and literature into Greece. It appears, from this investigation, that not only the literature, but the theology, and much of what has been generally received for the history of the Greeks, has been imported from that country. Those very persons, to whom the importation of Letters into Greece has been attributed, were emigrants from Egypt. To the Cecropians, the Cadmians, the Pelopians, as also the followers of Danans and Inachus, Greece was certainly indebted for the chief of her fame, in distant ages. All these came from Egypt; and brought with them the arts, sciences, and literature which they had cultivated there. But these colonies were a people distinct from the Mizraim, or the descendants of Misor: they *settled* only among the Mizraim, or the native inhabitants of Egypt; just as they settled afterwards, in Hellas and Peloponnesus. To prove that the Mizraim were a very different people, from the Cuthite race, Mr. Allwood views the native Egyptians, in various ages; marking the state of the Egyptian character, at the present time; and at the periods of their subjugation by the Turks, by the Saracens, by the Romans, by the Macedonians, by the Persians, and by the

It is to "the Cecropians, the Cadonians, or the Pelopians," (exactly in the light in which Mr. Allwood views these people) that the writer of the Historical Views, attributes the colonization of the British isles. It appears to us, from a great variety of disquisitions on this interesting subject, that the Aborigines of Britain, were of the Cuthite race. And it is most probable, that our first colonies, progressively advanced towards these islands, over the north of Europe. *Rev.*

Babylonians

Babylonians under Nebuchadnezzar : and he proves, by the most indisputable evidence, that the native Egyptians were, at every period, a mean and base people. Their character, before the invasion of the Titans, shall be given in the author's own words.

" Their history, at a period of very remote antiquity (says Mr. Allwood) perhaps not more than three centuries and a half after the flood, is obscurely hinted at, in the account of the first Titanian war. These Titans were a colony of Cuthites ! who, driven from Babylonia at the time of the dispersion, invaded Egypt, and established at Memphis the first sovereignty which had ever existed in that country. This was an event which must certainly have taken place, within the course of two centuries after the Mizraim had possessed themselves of that region by the right of patriarchal allotment : and the true character of this people, at that early period, will be best determined from the great facility with which they were subjugated to the Cuthite dominion." " Rude and barbarous was the state of the Mizraim, when the Titans first came among them. The Titans were a very ingenious and enterprising people ; who were always confident of their own superiority ; and could ill brook a competition with the other posterity of Noah in the line of Shem and Japhet ; who were, therefore, the first rebels after the flood against the ordinations of Heaven, and the first disturbers of the peace of mankind." Pr. 345—363.

The principal fault in this writer is the want of perspicuity. His hypotheses are well supported : but often, a cloud hovers over them, and obstructs their view, to all but the piercing eye of the antiquary. His language is, in general, pure and correct ; though we have marked a few inaccuracies, which, on a careful revision, the author will himself discover. With respect to " novelty" or " originality," which Mr. Allwood promised us in his preface, we confess, we were disappointed. He who is acquainted with Bryant, Maurice, and other writers on the subjects before us, will find very little, new or original, in the present volume.

The Gospel its own Witness : or the Holy Nature, and the Divine Harmony of the Christian Religion, contrasted with the Immorality and Absurdity of Deism. By Andrew Fuller. 8vo. Button, London ; Ogle, Edinburgh ; and James, Bristol.

MR. Fuller is an author, of whose name we do not remember to have heard, till this valuable work was put into our hands. We call it valuable, because it is well calculated, if not to convert the infidel, at least to preserve in the faith those who have not yet been led astray by the *new philosophy* ; and perhaps this is the utmost that the present state of public manners permits us to hope from the ablest defence of our holy religion. Those, who *without* reading Lardner's *Credibility of the Gospel History*, Paley's *Evidences of the Christian Religion*, or Leslie's *Short Method with the Deists*, have enlisted themselves under the banners of Voltaire and his gang, have certainly

certainly not been influenced by the love of truth or of free enquiry; and those, who, *after* the perusal of these works, have, by the blasphemies of Paine and Godwin, been induced to forsake the religion of their fathers, are not likely to be led back to it by the force of argument. Mr. Fuller therefore needs not be surprised, if by such men his book be neglected.

By those, however, whose hearts are not yet corrupted, and who are really desirous to follow truth whithersoever she may lead them, we trust it will be read with attention; for we hardly know a volume of its size, on which attention can be more usefully bestowed. It is divided into two parts, in the former of which, the holy nature of the Christian religion is contrasted with the immorality of Deism; and in the latter, the harmony of the Christian religion with itself, with the credible part of prophane history, and with sound science, is considered as an evidence of the divine origin of that religion. We are fully aware that the very object of the first part will determine the confirmed Deist to throw away the book; for, whatever he may pretend, were the morality of the gospel more indulgent to his corrupt appetites, its dogmas would present fewer difficulties to his reason. Had not the revolutionary principles of America and France been severely condemned in the Bible, the miscreant Paine would not probably have thought of breaking his coarse jests upon the other doctrines of that book, to which, by his own account, he was, at the time of penning those blasphemies, an absolute stranger.

The work before us is peculiarly calculated for a very different class of men; for men, who having acquired tolerably just notions of the attributes of God, and being firmly convinced that the practice of virtue is necessary to human happiness as well as to the perfection of human nature, entertain, of course, no prejudices against a system of doctrines, which, claiming to be derived from the father of lights, supports its claim by encouraging the practice of "whatsoever things are true, whatsoever things are just, and whatsoever things are of good report." Among the things that are true, this is certainly one, that "if there be a God, he ought to be worshipped;" and it is the object of the first and second chapters of the first part of this book to prove that Christianity, as it reveals to us a God glorious in holiness, teaches us to devote ourselves cheerfully to his service; while Deism, though it acknowledges one supreme Being, yet, denying or overlooking his moral character, refuses of course to worship him.

In the third chapter, the author shews it to be—

"A distinguishing property of the Bible that all its precepts aim directly at the heart. It never goes about to form the mere exterior of man. To merely external duties it is a stranger. It forms the lives of men no otherwise than by forming their dispositions. It never addresses itself to their vanity, selfishness, or any other corrupt propensity. If you comply with its precepts, you must *be*, and not merely *seem to be*. Is any thing like this to be found in the writings of Deists? No. Their deity does not seem to take cognizance of the heart. According to them there is no merit or crime in intention.

intention. Their morality only goes to form the exterior of man. It allows the utmost scope for wicked desires, provided they be not carried into execution to the injury of society."

This heavy charge against Deism is supported by direct references to the works of Volney, Rousseau, Bolingbroke, and Hume.

The object of the fourth chapter is to prove that—

"Christianity furnishes motives to a virtuous life, which Deism either rejects or attempts to undermine. The doctrine of a future life, as held by Christians, has stimulated them to labour and suffer without intermission. From a *respect to this recompence of reward*, a kingdom has been refused, where the acceptance of it would have interfered with a good conscience. Yea, life itself has been sacrificed, and that not in a few, but innumerable, instances, where it could not be retained but at the expence of truth and uprightness. But is it thus amongst Deists? Does the doctrine of a future life, as held by them, produce any such effects? When was it known or heard of, that they sacrificed any thing for this, or any other principle of a moral nature? Who amongst them ever thought of such a thing; or who expected it at their hands?"

The inconsistency of Deistical writers on this subject with one another, is then clearly pointed out by various quotations from the works of Shaftsbury, Bolingbroke, Hume, and Volney.

In the fifth chapter the morals of Christians are fairly contrasted with those of the best of the antient philosophers, as well as with those of modern Deists, and shewn to be infinitely superior to both. No abridgement could do justice to this chapter; but it will not, we think, be inexpedient to extract the following characters of some of the modern heroes of Deism:—

"The morals of *Rochester* and *Whiston* need no comment. *Woolston* was a gross blasphemer. *Blount* solicited his sister-in-law to marry him, and being refused, shot himself. *Tindal* was originally a protestant, then turned papist, then protestant again, merely to suit the times. *Hobbes* wrote his *Leviathan* to serve the cause of Charles I.; but finding him fail of success, he turned it to the defence of Cromwell, and made a merit of this fact to the usurper*. *Voltaire*, in a letter now remaining, requested his friend D'Alembert to tell for him a direct and palpable lie, by denying that he was the author of the Philosophical Dictionary. D'Alembert, in his answer, informed him that he had told the lie. *Hume* died as a fool dieth, playing at whist, reading *Lucian's* dialogues, and making silly attempts at wit, concerning *Charon* the heathen ferry-man of *Hades*. *Collins*, though he had no belief in Christianity, yet qualified himself for civil office by partaking of the Lord's supper. *Godwin* is not only a lewd character by his confession, but the unblushing advocate of lewdness. As to *Paine*, he is well known to be a profane swearer and drunkard; and we have evidence upon oath, that religion was his favorite topic when intoxicated."

Though the greater part of these characters are given by the author as extracted from some discourses by Dr. Drought, we have inserted them as so many truths, which, as they cannot be too generally known,

* It would not have recommended him to the pious and virtuous King.
can

can hardly be too often repeated. Those of Collins, Godwin, and Paine, are by Mr. Fuller himself, who concludes the catalogue of worthies with an abstract from the *Confessions of Rousseau*, which, though brief, is too long for our journal. Suffice it to say, that this sentimental moralist hearing it observed in an eating-house, that "he who had best filled the Foundling hospital was always the most applauded," sent, without scruple, his natural children, one after another, to that asylum of wretchedness; though he admits that the abandoning of them in such a manner sent each time daggers to the heart of their mother, to whom he pretends to have been *sentimentally* attached.

In the sixth chapter it is proved that—

"Christianity has not only produced good effects in those who cordially believe it, but has given to the morals of society at large a tone, which Deism, so far as it operates, goes to counteract. In this indirect way, Christianity has operated more than any thing that has been called by the name of religion, or by any other name, towards meliorating the state of mankind."

In the seventh chapter, of which the object is to prove that Christianity is a source of happiness to individuals and society, while Deism leaves both the one and the other without hope, our author gives some well merited chastisement to the editors of that pestiferous miscellany entitled the *Monthly Magazine*. In the number, for February 1799, an anonymous writer instituted an inquiry into the probability of the future melioration of the state of mankind, and found no reason to hope for such beneficial consequences from *political revolutions, improved systems of morality, commerce*, or even from *Christianity*, which it seems has been tried and found insufficient for the purpose. Is it possible that this desponding enquirer was "the children's friend?" We cannot believe it; for the fair lady would have been infinitely better employed in quaffing, with the pneumatic revellers, "the liquor of life," or in "kissing B—d—s in her moon-light bower,"* than in thus spreading discontent through the land—discontent with all that we possess and all that we can hope for. We agree indeed with this enquirer, whether man, woman, or hermaphrodite, that no high expectations can be formed from *political revolutions*; but we cannot, with *him, her, or it*, place our hopes in *an increase of knowledge*, because any *real* increase of knowledge must always be circumscribed within limits not very extended. On the contrary, we think with Mr. Fuller, that it is real, vital, practical Christianity that is to meliorate the state of mankind.

"That our holy religion has not been as yet sufficient to banish unjust wars from the earth," is by our author admitted to be true; "and it were more than wonderful, as he justly observes," if it had, seeing it has never yet been cordially embraced by the majority, nor perhaps by the preponderating

* See our 6th vol. p. 114.

part of any nation. Nevertheless it has had its influence. This gloomy enquirer acknowledges that the state of society in Europe and America (alas! for America and the Continent of Europe) that is to say, in Christendom, is far preferable to what it is in other parts of the earth. Of the rest of the world he has no hope. Has Christianity done nothing in the case?"

The second part of this treatise is divided into six chapters, to which are added three addresses, the first to the *Deists*, the second to the *Jews*, and the third to *Christians*. In no respect does the merit of this part fall short of that of the former; but we have already devoted to the work more than a just proportion of our journal. We cannot however refuse ourselves the pleasure of making a few extracts from the fourth chapter, that our readers may see in how masterly a manner the author treats an important and difficult subject. To shew the consistency of the Christian doctrine of salvation through a mediator, with sober reason, Mr. Fuller observes—

"That pardon is bestowed through a mediator in a vast variety of instances among men; and that it is proper it should be so; since all men who are acquainted with the common affairs of life must be aware of the necessity of such proceedings, and the good effects of them on society. It is far less *humbling* for an offender to be pardoned at his own request, than through the interposition of a third person: for in the one case he may be led to think that it was his virtue and penitence which influenced the decision; whereas in the other he is compelled to feel his own unworthiness; and this may be one reason why the mediation of Christ is so offensive. It is no wonder indeed that those who deny humility to be a virtue,* should be disgusted with a doctrine, the professed object of which, is to abase the pride of man.

Again—"To exercise pardon without a mediator, would be fixing no such *stigma upon the evil of the offence*, as is done by a contrary mode of proceeding. Every man feels that those faults which may be overlooked on a mere acknowledgement, are not of a very heinous nature; they are such as were from inadvertence rather than from ill design; and include little more than an error of the judgment. On the other hand, every man feels that the calling in of a third person is making much of the offence, treating it as a serious affair, a breach that is not to be lightly passed over. This may be another reason why the mediation of Christ is so offensive to the adversaries of the gospel. It is no wonder that men who are continually speaking of moral evil under the palliating names of *error, frailty, imperfection*, and the like, should spurn at a doctrine, the implication of which *condemns it to everlasting infamy*.

"Finally, to bestow pardon without a mediator would be treating the offence as *private*, or passing over it as a matter unknown, an affair which does not affect the well-being of society, and which therefore requires no public manifestation of displeasure against it. Many notorious offenders would doubtless with matters to be thus conducted, and from an aversion to public exposure, would feel strong objections to the formal interposition of

* Volney's Law of Nature, p. 49.

a third person. Whether this may not be another reason of dislike to the mediation of Christ, I shall not decide; but of this I am fully satisfied, that the want of a proper sense of the great evil of sin as it affects the moral government of the universe, is a reason why its adversaries see no necessity for it."

All this, as well as the equity and expedience of the vicarious suffering of Christ, our author illustrates in a most masterly manner, by the supposed case of a gracious Sovereign, who without relaxing military discipline or endangering the safety of the state at large, wished to pardon a division of his army, which had been induced by a foreign foe traitorously to conspire against his crown and life; but for this illustration we must refer the reader to the work itself.

Having thus bestowed upon Mr. Fuller's book the praise which we think it amply merits, justice requires us to add that we have found in it some things which we wished away. He talks, for instance, of establishments, as if it were his opinion that they necessarily contribute to the corruption of Christianity; and in his reasonings against selfishness, he seems not to make the proper distinction between the selfishness which is mean as well as criminal, and that self-love, which in a greater or less degree must influence the conduct of every rational and sentient being which is imperfect. As he is a man capable of cool reflection, we request him to consider, whether establishments of religion may not among the other good purposes which they serve, contribute to preserve purity of faith and correctness of morals even among dissenters. To us it appears that they must have this effect by presenting constantly to the eyes of dissenters a standard of perfection, which it is their *interest* as well as duty to emulate, and if possible to surpass. On the subject of self-love he corrects indeed in one chapter much of what we thought too strongly expressed in a former; but we beg him to reconsider the subject, before his book come to a third edition (we trust it will go through many) and to remember, that as the promises and threatenings of the gospel are all addressed to a more refined self-love, so St. John, speaking of our loving God, says, "We love him, *because* he first loved us." The style of the work, too, though in general perspicuous and animated, is in some places susceptible of correction. Thus, the sentence (p. 102.) "But whatever were the means by which the worship of the one living and true God *were* at first introduced," &c. is not grammatical; the word *bestowment*, which occurs frequently, is not known in our language; and the last sentence of one of the paragraphs, which we have quoted from the fourth chapter of the second part, is hardly intelligible; at least we should not, without the aid of the context, have known what to make of "the *implication* of a doctrine condemning moral evil to everlasting infamy."

A Concise View from History and Prophecy, of the great Predictions in the Sacred Writings, that have been fulfilled; also of those that are now fulfilling

fulfilling, and that remain to be accomplished. By Francis Dobbs, Esq. Member for the Borough of Charlemont, in Ireland. In Letters to his eldest Son. 8vo. Pp. 279. S. Sael. 6s. 1800.

THAT religious minds should be disposed at a period so awfully portentous as the present, to connect many of the passing events with scriptural prophecies, is not at all extraordinary. Nor is this disposition, in itself, censurable. If regulated by discretion; if accompanied with "*the spirit of understanding*," it may tend to the happiest elucidation of the scriptures, and prove the source of comfort to every true believer, in the midst of the sorest national calamity. The Deist may sneer, if he please, at a Horsley's commentaries. But though the good and learned Bishop have an eye to the gallic apostasy, we are among the number of those who believe him to be just in his views of the signs of the times, and happy in his exposition of the prophetic passage which had engaged his attention. Yet there are few, very few, who are thus qualified to interpret the sacred writings; few, that, with sagacity, unite erudition, and with both, piety and humility. To possess discernment, quickness, acuteness, is not enough. Hence, often, conjectural criticisms, and hypothetical reasonings. Without a deep and thorough acquaintance with scripture, the result of long and laborious application, the commentator, however lively and ingenious, must necessarily fail. His very liveliness and ingenuity, in truth, will betray him into error. In proof of our position, we instance a friend of the above-mentioned Prelate; whose uncommon attainments as an antiquary, are too well known and highly appreciated to need any eulogium from our pen; but whose late religious publications have evinced, that not every successful investigator of British castles is equal to the arduous task of the scriptural expositor. But even where strong sense and biblical learning meet together, there must be a share of piety and humility, to prevent too familiar an approach to the holy oracles—to preclude the careless intermixture of human transactions with divine truths; to check, in its first growth, the slight and specious theory, the too frequent offspring of a heated imagination.

That the author of "*a Concise View of History and Prophecy*," must be classed among those, who possess few or none of the talents and qualifications which we have specified, but who are too far gone in the regions of fancy to be pursued by the men of this world; "*the substance of his speech in the Irish House of Commons*," as prefixed to the work, must readily suggest. In this speech, there are three distinct topics—the first is, the certainty of the second coming of the Messiah—the second, the signs of the times of his coming, and the manner of it—the third, that Ireland is to have the glorious pre-eminence of being the first kingdom that will receive him.

On the last point, Mr. Dobbs is most eloquent—

"The army that follows the Messiah, we are told, amounts to 144 000. And there are a few passages in the Revelations of St. John, that denote the

the place where they are to be assembled. One is, I saw them harping with their harps—another, I saw them standing on a sea of glass, having the harps of God—another, that they were clothed in fine linen, white and clean—another, and he gathered them together; in a place in the Hebrew Tongue called *Armageddon*. Now, what respects the harp and the fine linen peculiarly applies to Ireland, and not at all, to Russia, Denmark, or Sweden. The sea of glass, I think, must be an island. And I believe the word *Armageddon* in the Hebrew Tongue, and *Ardmab* or *Armagh* in the Irish, means the same thing. At all events, there is great similitude in their sounds. And St. Patrick thought proper to make the city of *Ardmagh*, which is the old name, the seat of the church government of Ireland. But, besides these sacred passages of scripture, there are some very particular circumstances attending Ireland. The arms of Ireland, are the harp of David, with an angel in its front. The crown of Ireland, is the apostolic crown. Tradition has long spoke of it, as a land of saints; and, if what I expect, happens, that prediction will be fulfilled. But what I rely on, more than all, is our miraculous exemption from all of the serpent and venomous tribe of reptiles. This appears to be in the highest degree emblematic, that Satan, the great serpent, is here to receive his first deadly blow. In my opinion, that Bill (the Union-Bill) that now lies upon your table, proves that the coming of the Messiah is at hand. Should it pass into a law, I mean to submit to it, without a murmur, until the sun shall miraculously withhold its light; and announce the appearance of Christ."

All this is a species of fanaticism, which is highly discreditable to the cause of religion.

Mr. Dobbs is much more temperate and rational in several of his letters, than, from his Preface, we might have ground to expect. The first letter treats of the creation and from thence to Noah's flood. To this, we have nothing to object. In the third letter, we were very much pleased with the following observations:—

"Abraham was particularly chosen by the Supreme Being, to give rise to a nation that should revere his name. The descendants of Abraham for some centuries were without power; but, at length, they drove out the Canaanites, and took possession of the promised land. The Egyptians, among whom they remained for a long time, were idolaters. The Phenicians, Syrians, and every other nation, except the Israelites, were idolaters. How, then, are we to account for this singularity in the posterity of Jacob? Though they sometimes fell into the abominations of their neighbours, yet they as constantly returned to the belief of only one great and invisible God. No other nation under heaven, had any just idea of the Deity. This is no idle speculation, but a truth admitted by every historian. How then can you conceive it even possible, that the Israelites should have been thus singular without a divine interference? But, in every thing, the sacred writ is confirmed by the profane." p. 27.

The fourth letter contains no bad outline of the state of the world, when Cyrus founded the Medo-Persian Empire, 536 years before Christ. These reflections are much to the purpose.

"Thus every thing proves the progression of the world. Its states, its inhabitants, its arts, and its conveniences, are increasing in a regular order. What,

What, then, becomes of mere assertions, and the wild unfounded conjectures of scepticism? How are we to conceive, that the earth and its inhabitants have existed from all eternity? On what grounds is it; that men dare set up opinions, contradictory to all true history, both sacred and profane? Opinions, that are totally incompatible, not only with the Bible, but with that progress of population, of society, of knowledge, and of states, which cannot even be controverted." p. 33.

As very few, probably, will look into this volume, and scarcely any person will peruse it thoroughly, but a Reviewer, we shall make some additional excerpts, such as may fairly be recommended to attention. They are passages that deserve to be rescued from the oblivion to which the work, as a whole, will be inevitably condemned.

Letter V.—“Just ideas of another life chiefly began among the heathens, by means of Zoroaster; and it is worthy of observation, that he spent some time in Chaldaea. Now, by the captivity of the Jews, the Mosaic dispensation must have been well known in that country. Daniel could not have been long dead; and he had filled, when living, some very high posts in that kingdom. Zoroaster's notions of God and future rewards and punishments, in most fundamental parts, do not far differ from the account in the Bible. It should, therefore, seem that the all-wonderful hand of God had given the Gentile world a fresh light by means of the captivity of his chosen people.” p. 44.

Letter VIII.—“Whilst all external things were brought to a high degree of excellence in the reign of Augustus; so also had vice attained its summit. Wretchedness, its inseparable companion, pervaded the empire. The cause of these evils will be found in the ignorance of God, and the uncertainty of the soul's immortality. Every country had its peculiar deities; and many were common to all. Their gods and goddesses were painted with all the passions of mortals; they were, therefore, patterns of vice and not of virtue. The priests and priestesses made all religious duty consist in vain ceremonies: and, if they and their temples were enriched, their end was answered. This religion was believed only by the ignorant multitude; but the learned and higher ranks of life received little advantage from the philosophers.—Of all the opinions prevalent, that of Epicurus was the worst—for it absolutely encouraged wickedness; but it was the best received amongst the dissolute Romans.”—“The Jews alone had been favoured with the true knowledge of the creation, of immortality, and of God: but their teachers had so perverted every thing, that they were not a great deal more enlightened than the heathen. We may, therefore, safely pronounce, that an almost universal ignorance of God, of the immortality of man, and of future rewards and punishments, prevailed when the Messiah began to execute his mission.”—“Such was men's experience of their own natural weakness and depravity, when Christ promulgated the road to universal happiness, and laid the foundation of a terrestrial kingdom, that shall bind the earth in one close system of undisturbed felicity.” p. 61.

Letter XI.—“In the year 1085, the whole of the then known world may be said to have been in a state of warfare, anarchy, slavery, and ignorance. Besides the total want of all true government and wise legislation, religion was every where so perverted, as to become a source of mi-

fery and oppression, instead of conducing to freedom and happiness. As for useful knowledge and the fine arts, they may be said to have been just kept alive at Constantinople and Cordova. Any thing like learning was confined to the clergy, there being scarcely a layman, who could either read or write. But the talents of the former, with very few exceptions, were applied to the most mistaken and wretched arguments, on the mysterious parts of the sacred writings. In short, the language of Milton, when speaking of the place to which Satan and his crew had fallen, might well be applied to the state of the world, at the death of Gregory the VIIth.; for it is no exaggeration to say, that, at that period, 'DARKNESS VISIBLE,' covered the earth." p. 83.

By these passages, extracted from his performance, as worthy preservation, the author ought to be sufficiently gratified: but, though they are good, they will not embalm a work, which carries in it the principles of corruption. To speak without a metaphor, Mr. Dobbs's prophesying essays are, in the highest degree, preposterous. The greater part of the letters in this volume present us with little more than the wild sentiment of the preface expanded, and exhibited in various lights, and from this exposure, rendered more glaringly absurd and ridiculous.

The Book of Common Prayer, and Administration of the Sacraments, and other rites and Ceremonies of the Church, according to the Use of the United Church of England and Ireland, together with the Psalter, or Psalms of David, pointed as they are to be sung or said in Churches; and published for John Reeves, Esq. One of the Patentees of the Office of King's Printer. 12mo. PP. 112. Wright. London. 1801.

THIS is not, as the title imports, a mere reprint of the Book of Common Prayer, by a person exercising the exclusive right of King's printer, but a publication, like others from the same quarter, in which it is intended to furnish some novelty, that may be useful to every reader. Mr. Reeves, in the prefatory Epistle to his Collation of the Hebrew and Greek Texts of the Psalms, had made a sort of promise of several editions of the Bible, as works that peculiarly belonged to the office in which he has a concern. He had not given any intimation of any like design, with respect to the Prayer Book; though that is a work equally within the privilege and duty of King's printer to furnish to the public. The present edition of the Common Prayer is probably an after thought; in which that gentleman has endeavoured to extend his plan for making his new situation, in some measure, useful to the public. Tho' the Bible has been published in various ways, with notes, commentaries, and annotations, the Prayer Book has always been printed in the bare text, without any explanation, except in the folio edition of Dr. Nichols; where the text is accompanied with a continued commentary, and the studious reader, who is not

not deterred by the size of the volume, may find many of his difficulties solved, and much of that light, which he may desire, for better understanding this excellent composition. The Common Prayer had been examined before by Dr. Comber, who published a large folio, full of multifarious information on every part of this book; of which Dr. Nitholls availed himself in this work just mentioned. These and other Ritualists were examined in later times by Mr. Wheatly, who, out of them, compiled an octavo volume, which, from its conciseness, the compression of the matter, and its commodious size, has been infinitely more useful, than any of the laborious work, that went before it. Indeed Wheatly on the Common Prayer is almost the only work that is now consulted, whenever such an assistant is wanted.

It has occurred to Mr. Reeves, that something more brief, and general, than any of the foregoing works, might be made, which would exceed them all in utility, if it was brought into the same volume with the ordinary sized Common Prayer Book, so as that the book and the explanation of it should always go together. Upon this idea, he has composed the tract now under consideration; and he has prefixed it, under the title of *the introduction to the Common Prayer*, to this edition. This singular publication of the Common Prayer, appears before the public, under the patronage of her Majesty, to whom it is addressed in the following words.

"His MAJESTY having graciously vouchsafed his patronage to my edition of the Bible, which is now in the press, I was desirous; that an edition of the book, next in estimation to the HOLY SCRIPTURES, should come before the public, under the sanction of your MAJESTY,

"In the publication, which I now humbly present for your MAJESTY'S approbation and protection, I have prefixed, by way of introduction, some observations on the Method, and Plan, of our Forms of Prayer. This is a novelty; but I hope it is such as will contribute to add knowledge to devotion, and satisfy, in some particulars, a rational curiosity respecting the structure of our Liturgy, which may well be indulged by the most pious reader.

"Whether this can be considered as an improvement in the manner of editing our Common Prayer Book, no one is more capable of judging than your MAJESTY; who, from an acquaintance with the writings of our best Divines, and a constant attendance at public worship, have a perfect understanding in every thing, that relates to the service of our church.

"That your Majesty's example may long continue to excite, in all ranks of his Majesty's subjects, a regard to religion and virtue, is the sincere prayer of,

"Your's, &c. &c."

After this dedication follows the tract, which is intitled *an Introduction to the Common Prayer, containing Observations on the Services for Morning and Evening, Sundays, and Holy-days*. The design of this introduction will be best seen in the author's own words.

"Although our Liturgy, among its other excellent qualities, possesses that

of being plain and intelligible to every capacity, yet there is in this, as well as in other compositions, something that can only be discovered by close inspection and frequent examination; and the plainest things may likewise be rendered more striking by a little illustration.

"It is intended, in the following pages, to give the result of such an examination; to shew the method of arrangement observed in the different services; to explain the connection and design of their parts; trace the sources from which the matter and wording are borrowed; and relate the manner in which the whole was originally formed, and has been successively reformed, revised, and augmented, by the ecclesiastical advisers of the crown. This sort of exposition will be confined to such of the services only as are congregational, and should be understood by all who frequent the Church.

"As this short discourse on our Liturgy proceeds upon facts and reasonings, that are to be found in the writings of Others*, it pretends to no merit of its own, but that of selection and brevity; and the peculiar one of being placed in company with the work to which it belongs, where it may have a chance of being useful to many, who would never be at the trouble of turning to other volumes. If it affords, in the perusal, any portion of that satisfaction, which the writer found in his research, it will attain the only species of praise, that is coveted in this publication."

After opening thus generally the nature of the information, which the reader is to expect in this explanation of our liturgy, the author proceeds to *the history of the Common Prayer*, which makes the first chapter of the introduction. After a retrospect we view the ancient practice of pre-composed forms of prayer, among the Jews; and, in imitation of their service, among the first Christians, and so through the Greek, and Latin churches, he traces the origin of our own forms from the time of Henry VIII. through the changes in the reign of Edward VI. and Queen Elizabeth, down to the restoration, of Charles II. when the Common Prayer underwent the last review, and was finished in the form, in which we now have it. He states the several commissions that were issued by the crown for forming and revising this book, and the statutes that were made for confirming it. After this relation of its origin, he comes to the book itself; he begins with the first rubric, which leads him to speak particularly of the structure and disposition of the churches, the vestments of the ministers, and the time and place of the service. He then takes a view of all the services, which he calls congregational, or such as are performed, when a congregation is assembled in the church for public worship; namely, the morning and evening prayer, the Athanasian Creed, the Litany, the occasional prayers, the thanksgivings, the collects, epistles and gospels to be used throughout the year, for Sundays, and holy-days, the communion, the churching of women, the commination, the Psalms, the forms of prayer to be used at Sea, the annexed services for the 5th Nov. 30th Jan. 29th May, and 25th of October.

* "Comber, Nichols, Wheatly, Horne, and Wells, who are now mentioned once for all."

As a specimen of the manner, in which Mr. R. has endeavoured to convey a perfect understanding of all these various parts of our Common Prayer, we shall extract what he has said upon some of them that are deemed more particularly deserving of notice.

Of the Athanasian Creed.

"This is said, in the Rubric, to be commonly called the Creed of St. Athanasius; whoever was the author, it has been received in the Greek and Latin church for more than a thousand years. If any person should scruple at the denying of salvation to those, who do not believe these articles, they should consider, whether such as hold any of the fundamental errors, that are incompatible with the articles of this creed, are not condemned in Scripture. From a persuasion that such unbelievers were so condemned, it was a primitive custom, after a confession of the orthodox faith, to pass an Anathema against all who denied it. It should also be considered, that, however agreeable to reason every verse of this creed may be, yet we are not required, by the words of the creed, to believe the whole on the pain of damnation. For all that is required of us as necessary to salvation is, that before all things we hold the Catholic faith; and the Catholic faith is, by the third and fourth verses, explained to be this, that we worship one God in Trinity, and Trinity in unity, neither confounding the persons, nor dividing the substance. This is all, that is required to be believed; what is brought in proof, or illustration of this, which makes the greater part of this famous composition, requires no more our assent than a sermon does, which is made to prove, or illustrate a text. Such is the character of this creed, as far as the 26th verse; what is from the 27th verse to the end, relates to the incarnation of our Lord, which is expressed in such plain terms, that no one need scruple about it.

"This creed is appointed to be read on such holy-days, and Saints'-days as makes the repetition to come round once in every month."

Of the Litany.

"The Litany, as explained by the rubric prefixed to it, is 'a general Supplication:' in this sense it was used by the Greeks, both Heathens and Christians. Such a kind of Litany was the supplication made by David, in the 51st Psalm, called one of the penitential Psalms. Such was that Litany of God's appointment in Joel, (Joel ii. 17.) where, in a general assembly, the Priests, the ministers of the Lord, were to weep between the porch and the Altar, and to say, spare thy people, O Lord, and give not thine heritage to reproach; in imitation of which solemn supplication, our Litany retains the same words; and is directed, by the royal injunctions, (still in force) to be said, or sung, in the midst of the church, at a low desk, before the chancel-door, anciently called the *falled stool*. Such a Litany also was that agony of our Saviour, described by St. Luke, chap. xxiii. 44, when, according to the words of St. Paul, he offered up prayers and supplications, with strong crying and tears, Heb. v. 7.

"It appears to be a very ancient form of Litanies, for the priest to make short requests, and the people to respond to them in short sentences. There is a Litany of St. Ambrose in that form, agreeing in many things with our own. Gregory the Great, about A.D. 600, out of all the Litanies extant, composed that famous seven-fold Litany which has been a pattern to all the

Western churches since, and to which ours comes nearer, than that in the present Roman Missal, wherein later popes have inserted invocations of Saints, all which our reformers very justly expunged, when they adopted this excellent office. About the year A. D. 400, Litanies had begun to be used with processions, the people walking barefoot, and saying them with great devotion. But these processional Litanies, degenerating into conviviality, and causing scandal, it was decreed, by a council at Cologne, that Litanies should be used only within the walls of the church.

"In the time of King Edward VI. and Queen Elizabeth, the Litany seems to have been used as preparatory to the second, or the communion, service; for by their injunctions it was ordered, *that immediately before high mass, or the time of communion of the sacrament, the priests, with others of the quire, shall kneel in the midst of the church, and sing or say, plainly and distinctly, the Litany, which is set forth in English, with all the suffrages following, to the intent that people may hear and answer.* This custom was, to a late period, continued in some cathedrals and chapels; though now, for the most part, the Litany is made one office with the morning prayer, which, indeed, conforms with the present rubric; it being ordered by the rubric before the prayer for the king, to be read after the third collect for grace, instead of the intercessional prayers in the daily service.

"By the 15th Canon above-mentioned, when the Litany is read as a distinct service by itself, every *householder, dwelling within half a mile of the church, is to come, or send one at the least of his household fit to join with the minister in prayers.*

"There is no direction, in the present rubric, for the minister kneeling during the Litany; but this must be considered as included in the Rubric, at the end of the suffrages, after the second Lord's prayer. It may here be observed, that wherever the minister kneels, the people do the same.

"In several cathedral and collegiate churches, the Litany is sung by laymen, which seems an irregularity, and has given offence to many persons, who are zealous for order and decorum in our public worship."

After which he proceeds to examine the various supplications contained in the Litany, shewing the order and method of them in a manner that renders them more instructing and impressive, than they are likely to be without some such reflexions. The part which treats of the Communion so completely explains the design and application of that holy ceremony, as to supply the place of those tracts that are usually intitled, Companions to the Altar.

To the Psalms is prefixed a discourse on those sacred Hymns in general, shewing the prophetic, and secondary meaning of which most of them are capable; and pointing out how, in that sense, these Jewish compositions become proper for our use, as Christian Hymns. This is pursued more minutely in the titles which he afterwards gives to each particular Psalm, and which contain, we think, some of the most useful hints in this introductory work. In all that is said on the Psalms, we perceive great use has been made of Bishop Horne's Commentary. The following specimens will give an idea of the explanatory titles prefixed to each Psalm.

"A Psalm

"A Psalm of David for his victory over Goliath the giant of Gath. In a prophetic sense, it is understood of Christ's victory over Satan; the exaltation of our nature in Messiah to the right hand of Majesty on High, and the subjection of all creatures to the word of his power; as explained in Heb. 11. 6. It is accordingly one of the Psalms appointed for the Ascension Day.

"A Psalm of David, which is partly a Thanksgiving, and partly a Prayer. This, and the two following, are the proper Psalms appointed for the Fast Service on the 30th of January.

"This is without a title in the Hebrew; it is considered in the Greek Version of the Septuagint, as a continuation of the foregoing Psalm: it seems a continuation of the same reflexions and sentiments. This is one of the Psalms appointed for the Fast Service on the 30th of January.

"A Psalm of David, composed during the persecution of Saul, when David was advised to flee to some retired place for safety. This and the two preceding Psalms are appointed for the Fast Service on the 30th of January."

Our limits will not allow us to exhibit more of this new sort of work, which we should willingly do, as it is highly interesting to every person, who makes use of the Common Prayer, and is desirous of completely comprehending the church service; but persons of that description may collect, from these short notices, sufficient to make them desire a more intimate acquaintance with this valuable publication, which is likely, we think, to become a constant companion to the church, among those who are serious attendants on public worship.

Remarks on a late Publication, styled the History of the Politics of Great Britain and France, &c. &c. By William Bellsham. PP. 133. Robinsons. London. 1801.

The History of the Politics of Great Britain and France, vindicated from a late attack of Mr. William Bellsham. By Herbert Marth, B. D. F. R. S. and Fellow of St. John's College, Cambridge. Stockdale. PP. 136.

IN every war the question of aggression is a question of historical fact, to be determined by means of an investigation of those transactions between the two countries, which have any relation to their mutual differences, or which can throw any light on the motives by which they have been respectively induced to take up arms. In this manner the above question, as it relates to the present war between Great Britain and France, has been most successfully treated in several publications*; which have demonstrated, by the evidence of

* Particularly in "The Real Grounds of the War," by John Bowles, Esq. "A Letter to the Earl of Lauderdale," by John Gifford, Esq. and in the answers of both those writers to Mr. Erskine. The same question, as it relates to the continental war, is very fully treated in the third division of Mr. Bowles's, "Reflections on the Political and Moral State of Society at the Conclusion of the 18th Century," under the title of "The Origin of the War."

indisputable facts, that France was the aggressor, not only by commencing the war without any provocation from Great Britain, but by a conduct, previous to the war, so insulting and injurious, that it would have completely justified Great Britain in first resorting to hostilities—while the latter country was not chargeable, nor, in point of fact, *charged* by her adversary with a single act which, according to any principle of the laws of nations, could be construed into a just cause for offence. The publications in which these important truths have been established may be presumed to be incontrovertible; for, notwithstanding the zeal which faction has displayed in the cause of France, no attempt to controvert them has been made. But though the partizans of France have shrunk appalled from a controversy, in which they knew they could not safely engage, they have constantly endeavoured by vague, general, and unsupported assertions, to persuade those who are not in the habits of investigation, that the guilt of aggression lies at the door of this country; and many persons have been induced, by dint of repetition, to give some credit to a statement, the falsehood of which had been repeatedly and publicly proved. The cause of truth, (a cause which now, more than ever, involves every thing dear to man) was, therefore, greatly indebted to Mr. Marth, for undertaking a complete and regular History of the Politics of Great Britain and France, during so long a period as nearly eighteen months previous to the war; that is, “from the time of the conference at Pilnitz to the declaration of war against Great Britain.” It is plain that such a work, if executed with fidelity, must put it in the power of every individual to judge for himself, respecting the question of aggression. Indeed, upon the appearance of Mr. Marth’s publication, we considered that question as for ever laid to rest; and many persons who, till then, persisted in their cavils against the British government, respecting the origin of the war, if not convinced, were silenced.

But Mr. Belsham, it seems, is neither to be convinced nor silenced upon this subject. In his remarks on Mr. Marth’s History, he declares, that “he still considers the heads of administration as the grand original aggressors in the present quarrel.” In thus maintaining his original opinion against the historical proofs advanced to the contrary by Mr. Marth, (to whose work Mr. B.’s “Remarks” must be considered as a reply) it was incumbent upon him either to disprove the fidelity of Mr. M.’s statements in point of fact, or to shew that some one of the facts contained in those statements, amounted to an aggression on the part of Great Britain against France. But Mr. B. has done neither the one nor the other. He has neither denied the existence of any one of the facts related by Mr. M. nor has he shewn that any act ascribed to Great Britain was really aggressive. Neither has he charged Mr. M. with the suppression of any fact of that description. Nay, he has not even ventured to controvert any of those facts by which Mr. M. has demonstrated that the conduct of France, even *before* her declaration of war, was injurious, insulting, and

and aggressive; that her declarations and explanations were false and perfidious; that she was guilty of the grossest violations of existing treaties; that, in short, her behaviour both to ourselves, and to allies with whom we were connected by the closest ties of friendship and common interest, was, in various instances, such as would have fully justified us, according to the undoubted principles of the laws of nations, in declaring war.

Such omissions in such a work amount to "confirmation, strong as proofs of Holy Writ," that Mr. Marsh's history is faithful, authentic, and conclusive; and that it establishes, beyond the possibility of refutation, the guilt of France, and the innocence of Great Britain in the present war. It is thus that the cause of truth is often promoted by the attacks of its enemies. And the friends of that cause are inexpressibly obliged to Mr. Belsham, for the aid he has thus afforded it, (though unintentionally, and with no good design) on a question of the utmost importance to the welfare of mankind.

Mr. B. having omitted every thing that was necessary to invalidate in any degree, the publication which he professes to confute, our readers will naturally be curious to know in what manner he carries on his attack. They will, doubtless, give him full credit for his ingenuity when they learn that he has been able to fill 132 pages with the most hostile remarks on an historical work, of which he does not attempt to disprove a single fact. But that work contained, as might be expected, not merely facts, but occasional inferences and reflections. These, however, though calculated, when just, to cast an additional light upon the narration, are not to be considered as essential parts of a publication, the substance of which is matter of fact, and which, though it had not contained a single inference or reflection, would have been amply sufficient to enable the reader to decide upon the merits of the contest. But they afford Mr. Belsham an opportunity of favouring the public with his remarks, and that gentleman, though he dares not attack the main body of evidence which Mr. M. has brought forward, on the subject of aggression, displays his zeal and his activity, in skirmishing with some of the outposts and foraging parties, which are most exposed to his assault. This mode of fighting is a tacit acknowledgment of his inability to meet his antagonist in the field.

Although the result of such skirmishes cannot, in any way, be decisive of the controversy, yet our readers may be desirous of knowing whether, even in them, Mr. Belsham has been able to gain any advantage. Of this they shall be enabled to judge for themselves by witnessing a few of the encounters. For in every instance, even in his most advanced parties, Mr. M. is on his guard, and ready to repel every attack. Whether he be able to do so will be made to appear by quoting a few corresponding passages in both works. We shall first, however, present to our readers the following general observations made by Mr. M. on the attack made on him by his adversary.

His objections, as I have already observed, relate, not to the *facts*, which

which I have alledged, but to the *use* which I have made of those facts, and the *inferences*, which I have deduced from them. My two "fatiguing volumes," as Mr. Belsham calls them, (and not without reason, as they were undoubtedly fatiguing to *him*) are accused of containing, not only "harsh, forced, and perverse constructions,"* but even "*innumerable fallacies and misrepresentations.*"† In support of this accusation, which, it must be confessed, is a pretty extensive one, Mr. Belsham has collected, from various parts of my history, such examples, as, in his opinion, clearly demonstrate, either a perverseness of construction, or a fallacy of reasoning. These examples therefore shall be very minutely examined, in the order of the chapters in my history, to which they relate. And, since my prudent adversary has not only, (as we may reasonably presume,) selected such examples, as were the most suitable to his purpose, but has himself declared, that he proposed to examine my "*principal arguments,*" and to neglect only what he calls *minutiae*;‡ since he has likewise admitted, that, "if the *principal* points at issue are placed in a just and clear light, it will be easy to decide on the merit of *subordinate* considerations,"|| he can have no objection to let the charge, which he has brought against me, depend on the validity of those examples. But if the *majority* of those examples, instead of militating against the accused, should prove only strange misrepresentations, on the part of the accuser, he will have justly brought down the condemnation of the public on his *own* head."

Mr. Marsh in his history had deduced the pacific disposition of the British government, in the year 1792, from the following measures adopted by that government in 1792; the abolition of taxes, the diminution of the land forces, and the reduction of the number of seamen in his Majesty's pay to 16,000. And he justly infers from the proposal made in the French national assembly, by the committee for naval affairs, a few weeks after the reduction of the British force, to augment the number of seamen in the pay of France to eighty thousand, that "the conduct of the National Assembly unavoidably excited the suspicion of a hostile disposition toward England." On this inference Mr. B. observes—

"It might naturally be supposed, judging from the representation of Mr. Marsh, that 80,000 sailors were at this time actually engaged in the service of France; whereas M. Lameth meant merely to state, that completely to man the navy of France *in case* of a naval war would require that number; and no addition whatever was in fact made to the naval force then on foot.§ Indeed this would have been a strange time to have indulged their *inclination for a naval war*, with a land war in full prospect, when, according to the report of M. de Molleville, the marine minister, quoted by Mr. Marsh himself, *some pages before*, the French sailors were almost universally in a state of insurrection, and he even declared that he should have found it difficult to induce any officer to accept the command of a ship of war."

To this Mr. M. replies :

"But the committee most earnestly recommended the *immediate* execution of this plan; of which Mr. B. could not have been ignorant, because I quoted the following passage from their report—'It is in the name of those

* P. 82.

† P. 83.

‡ P. 3.

§ P. 83.

|| Viz, twenty-one ships of the line, and 21 frigates, *Vide Report.*

troops

troops, whose courage always supported the honour of the French flag—that your committee request you, *not to defer* the organization of the naval artillery, and of the naval troops.' It was certainly therefore not intended, that the proposed augmentation should take place, merely *in case* of an attack from Great Britain, because at the time, when it was proposed that the augmentation should take place, there was not the most distant prospect of any such attack. Mr. Belsham's *case* therefore can denote only the case of an attack on the part of France. But says Mr. Belsham, 'it would have been a strange time to have indulged their inclination for a naval war, with a land war in full prospect, when, according to the report of M. de Molleville, the marine minister, quoted by Mr. Marsh himself some pages before, the French sailors were almost universally in a state of insurrection,' &c. Now it is true that I quoted M. de Molleville, not some *pages*, but two *chapters* before, to prove that the French sailors, in the *autumn* of 1791, were in a state of insurrection. But does it follow therefore that they were in the same state in the *Spring* of 1792? As well might Mr. B. have quoted a newspaper, containing an account of the insurrection at the Nore in May 1797, to prove that the sailors of Lord Duncan's fleet were in a state of insurrection, in the following month of October. And as to the argument, that the probability of soon engaging in a war by land must have prevented all thoughts of engaging likewise in a war by sea, though it might be applied to cautious statesmen, who regulate their conduct by the rules of common prudence, yet it is wholly inapplicable to a set of enthusiasts, who declared, that "vast ideas, grand designs, and an object sublime and difficult, were necessary to form men and a great nation," who made no scruple to assert, that they were resolved "to break with *all* the courts"—"to set *all Europe* at defiance,"—"to set the *four corners of Europe* on fire."*

Mr. B. asserts that Louis XVI. was "a traitor to the constitution which he had sworn to defend." p. 18. This remark, though not immediately connected with the subject in dispute, deserves notice, as it affords Mr. M. an opportunity of refuting a calumny with which the enemies of monarchy have often aspersed a virtuous and unfortunate prince.

"Now it was in September 1791, that Louis XVI. accepted the *new* constitution: and from this time to the time of his deposition he had done no one act, which warranted the National Assembly (according to the constitution, which *they* likewise had sworn to defend) to take so severe a measure. If Mr. Belsham will take the trouble to examine Ch. II. Sect. I. Art. 4, 5, 6, of the constitution of 1791, he will find three cases particularly specified, in which, and in which *alone*, this constitution declared the throne vacant: first, if the King refused to take the oath: secondly, if he placed himself at the head of a foreign army, destined to act against France; thirdly, if he quitted the kingdom. But Louis XVI. had been guilty of none of these offences. That he had taken the oath Mr. B. himself admits; and every one knows, that he neither put himself at the head of a foreign army, nor that he quitted the kingdom. He did not even *attempt* to quit the kingdom, after he had accepted the constitution; and sophistry itself will hardly venture to quote the attempt, which he made, *before* he accepted the constitu-

* "See the History of the Politics, Ch. vii. Notes 14, 15, 16; 34."

tion, unless it can be proved, that a man is bound by a contract before he has made it. Not Louis XVI. therefore, but the Members of the National Assembly were traitors to the constitution which they had sworn to defend."

Mr. Marsh in his history had, in a most clear and satisfactory manner, proved that the re-call of Lord Gower from Paris, after the revolution of the 10th of August, 1792, was not only perfectly justifiable, but that it was the most prudent measure which, under the then existing circumstances, the British government could adopt. He shews that this re-call was not only not calculated to give offence, but that it actually did *not* give offence to the new rulers of France. On this subject he observes, that there were only three possible modes which could be adopted by the British government—either to let Lord Gower continue in Paris, in a private capacity: or to renew his diplomatic relations by fresh letters of credence: or to recall him. The first, Mr. M. observes, would, in all probability, have produced rather discontent than satisfaction. The second, was almost as impracticable as inexpedient. For if new letters of credence had been granted, his Lordship must have been accredited either to the Executive Council, or to the National Assembly. But the very title of the Executive Council, *Conseil Executif provisoire*, clearly indicated that its institution was merely *temporary*; and the National Assembly had, in the night of the 10th of August, pronounced its own dissolution, and ordered the election of a National Convention. All authorities in France were therefore at that time merely *transient*—and the most prudent part which England could take, was to wait, at least till the new constitution had been determined by the National Convention, for which purpose it was ordered to assemble. The recall of the British ambassador was then the only step that could with propriety and prudence be taken; and it was no breach of neutrality, especially as in the letter of recall the most solemn declaration was made, that *it was not the intention of the British government to interfere in the arrangement of the internal affairs of France*—and no offence was actually taken at the recall; for the French minister, I.e Brun, declared to the National Assembly, that, "the British ambassador had left a *satisfactory testimony of the sentiments of his court*."

In reply to all this solid reasoning Mr. Belsham has nothing better to advance than the most loose and declamatory observations. He says—

"But the recal of the Ambassador was necessarily productive of the highest political inconvenience. It was an unprovoked and flagrant insult to the French nation, and it was by all persons of political discernment in both countries regarded as ominous of future animosity, contention, and war; occasioning as it did a mighty shock to the feelings of that high-spirited and gallant people, who carry to a pitch which borders even upon the romantic, their ideas of the point of honour."

And in support of his opinion, that the recall was an interference in the affairs of France, he quotes a passage from a speech of Brissot, in Jan. 1793. Mr. Marsh's reply is pointed and conclusive,

"But

“But it will certainly be allowed, that Le Brun, who was at that time the French minister for foreign affairs, is at least as good authority on this subject, as Brissot: and Le Brun signified to Lord Gower himself, that he did not consider the behaviour of the British cabinet on that occasion, as an interference in the affairs of France.* He said likewise, in his report to the National Assembly, a few days after Lord Gower quitted Paris, that the British ambassador had left a *satisfactory testimony of the sentiments of his court.*† Le Brun declared further, in his Letter to Lord Gower, not only that the French nation confided in the justice, the moderation, and the impartiality of the British cabinet, but likewise that ‘this confidence was founded on facts.’‡ Yet Mr. Belsham, in defiance of Le Brun, has ventured (p. 25) to accuse the British cabinet ‘of an hollow neutrality of words, contradicted by her own public acts.’ If Mr. B. objects to the testimony of Le Brun, yet he will hardly deny a well authenticated fact, that the British cabinet, about the time of Lord Gower’s recall, again was solicited to join the coalition, and again refused. || Its assurances of neutrality therefore were confirmed, not contradicted, by its actions.

“But, if the British government intended to remain neutral, why (exclaims Mr. Belsham, p. 23) did Lord Gower depart at all? The answer to this question he will find at full length in Chap. IX. of my History; and therefore it is unnecessary to reply to it again.”

The substance of this answer we have given above. An instance of gross suppression and insincerity on the part of Mr. Belsham then occurs.

“But (says he) Baron Blohm, the Danish ambassador at Paris in August 1792 (p. 107) did not immediately retire from the French territory in consequence of the events of that month.’ ‘True, (replies Mr. Marsh) he did not retire immediately, and I told Mr. Belsham so in Ch. IX. I told him likewise the reason, namely, that Baron Blohm was too ill at that time to leave Paris immediately: for he actually received letters of recall from the Court of Denmark, as I related very distinctly, though Mr. Belsham has thought proper to suppress this material circumstance, and thus to let his readers imagine, that the Danish ambassador was not recalled.

Mr. Marsh triumphantly proceeds.

“Lastly, Mr. Belsham (p. 22) represents as highly meritorious the conduct of the new French government, in permitting Mr. Chauvelin to remain in London, after Lord Gower was recalled from Paris.—But Mr. Chauvelin actually was recalled: his letters of recall were brought over to him by Mr. Noel, afterwards ambassador at the Hague: and Mr. Chauvelin procured a revocation of the order by using the following argument: ‘That though he

* “Le Brun in his Note to Lord Gower, (just before his Lordship quitted Paris) speaking of the assurances of neutrality, with which the recall of the British ambassador was accompanied, said, “This assurance appears to be the result of the attention, wisely reflected on, and solemnly expressed by his Britannic Majesty, not to interfere in the interior arrangement of the affairs of France.’ See the original quoted in the Hist. of the Politicks, &c. Chap. IX. Note 2.

† Ch. IX. Note 12.

‡ Ib. Note 11.

|| Ib. Note 13.

was not well with the English minister, yet he was perfectly so with Mr. Fox and some other members of opposition, and that it would not be prudent in France, *to lose the fruits of his labours with these gentlemen and their subsequent services*, for a vain form of diplomatic etiquette." Of this fact, which is very well authenticated, Mr. B. could not have been ignorant, because I have quoted it twice in the course of my history :* and therefore, if he had been wise, he would have said nothing about the *merit* of the French government on this occasion."

Though we doubt not that our readers are already convinced, that the only weapons by which Mr. Belsbam has attacked Mr. Marsh are sophistry and misrepresentation, we cannot refrain from giving another specimen, and a very notable one it will be found, of the manner in which he employs those weapons. In proof of the perfidy and hypocrisy of the Executive Council of France, Mr. M. in his history, had cited the order of that Council to General Miranda, to invade the Dutch territories; which order was issued only thirteen days after the promise made by M. Chauvelin, on the part of the French government, "not to attack Holland while that power confined itself, on its part, within the bounds of strict neutrality"—and two days previous to an acknowledgement of Brissot, in the National Convention, that *the Dutch government had even, till then, preserved the most strict neutrality*. The order was given at length in the history, and it thence appears that it was *absolute* in itself; that Miranda was commanded to put it in execution *as soon as possible*; and that he was expressly told "there is no time to lose," and "the whole depends on promptitude and secrecy." He was also directed, with his army to reach the province of Zealand "*within twelve days at furthest*."

Notwithstanding all this Mr. Belsbam has ventured (as Mr. Marsh observes) to term the order sent to Miranda—

"A *provisional* order:" and to convert the twelve days, which Miranda was commanded *not to exceed*, into twelve days, which Miranda was ordered *to wait*: Nor does Mr. Belsbam scruple to assert, that the French government allowed the twelve days '*for the express purpose of receiving an answer*' from England. And in order to impress this idea more strongly on the minds of his readers, he says, p. 78, '*that interval of time being no doubt deemed sufficient for the reception of the ultimatum of England*.'"

On this gross perversion Mr. M. observes.

"Here Mr. Belsbam has outdone himself; and I confess that, though the long habit of hearing the grossest falsehoods during an eight years war, has enabled me to bear them with almost a stoical apathy, I found it difficult to suppress my feelings, when I first observed this shameful distortion, this daring defiance of documents, of which the writer could not have been ignorant. Indignation however soon yielded to another emotion, when I perceived that Mr. Belsbam himself, immediately before the words, 'that interval of time, &c.' had literally copied the expression used in the order sent to Miranda '*twelve days at furthest*.' For by preserving this expression entire, he has let every thinking reader discover, without any other aid, that Miranda was limited, not in regard to how *soon*, but in regard to how *late*,

* "Ch. XIII, note 34, and again at the end of ch. XVI."

the attack on Holland was to commence : and consequently in his attempt to persuade the public, that Miranda was ordered to *wait* twelve days, he has shewn as great a want of dexterity, as of something else."

(To be continued.)

Randolph's Sermons.

(Concluded from P. 302: VOL. VIII.)

HAVING already given our observations on this volume much at length, we now proceed to the completion of our task, and, without farther comment, to make our promised extracts.

We begin with a passage which our conviction of its importance to the political as well as religious welfare of our country, the great object to which our labours are devoted, renders peculiarly interesting to us in our professional and censorial character.

" From corruptions of which polluted, and from superstition which disgraced, the altars of religion, from the purgatory of priestcraft, and from the intercession of saints, it was natural for the reflecting mind to revolt ; and the pointed ridicule that exposed, as well as the serious argument that refuted sound admirers and patrons among all who felt for the dignity of God's sanctuary, and for the simplicity of his holy worship. But a confutation of error which alone engaged the hearts and thoughts of the wise and good, soon became a mischievous weapon against the truth in the hands of the infidel and profligate. The removal of prejudices masked their hostility to all belief, the defects of one part of Christ's church disguised their plan of completing its total destruction, and under the pretence of purifying the stream of Christianity, they were in reality employed in efforts to cut off its source, and dry up the fountain head.

" Wife in their generation, they knew that the instrument must be fitted to its work ; that man's social duties were interwoven in his very nature ; and that to overturn and to destroy, would not be effected by a momentary delirium, or through a series of unconnected acts. They knew, that human reason must first shake off all dependance upon religion, and human weakness be deprived of its support and consolation ; and then, as it has too fatally proved, the rampart opposed to his passions being broken down, that man would be ready to enter at the breach, with a ferocity suited to his frightful transformation.

" What might have been matter of opinion, is in these our days confirmed by facts. A systematic conspiracy against the religion of Christ, subtle in its operations, and determined in its object, has been unfolded to us with all its horrid testimony. And when we behold a civilized and courteous nation changed of a sudden into a mass of murderous plunderers ; when we behold a people, once polished in their habits, and gentle in their manners, breaking down every fence of decency, and sweeping away with infuriate barbarity the affections and the charities of social life ; it is only from such testimony, that we can account for this wild waste of happiness ; it is from such testimony, and from the punishment that has followed those who boast a freedom from superstitious bondage, that we ought to be taught the value of Christian dependance. And though, without any presumptuous decision, it may be affirmed, that
tribulation

tribulation is come upon the earth, that men's hearts are failing them for fear, and that many false prophets have arisen, and deceived many; yet are we assured, that amidst the darkness of the perilous storm, there is a light shewn for the righteous; and that he, who is the same yesterday, and to day, and for ever, will cause the very wrath of men to praise him—will, in due time, make manifest the ways of Providence, and shew the wicked ensnared in the traps they had laid for others.

“ From the progress of crime, and from the picture of misery, we willingly turn to scenes of milder aspect—to a country of Christian hope, and hitherto protected by a Saviour's love. But even in the British soil the seed of infidelity has fixed its root, and is now spreading wide its poisonous plants in all directions.

“ To the daring spirit, of avowed atheism our minds are not yet tempered; but the alarming popularity of writings, which have nothing to recommend them, but the rant of blasphemy, the disturbance of established order, and the defiance of all authority, human and divine, are among symptoms that portend a defection from Christ, rather than a long-suffering for his faith. Issuing from the same licentious school, how many teachers, with an insolent tenderness for the public welfare, have stepped forth to instruct us! Our shelves are crowded with pretended discoveries in nature, to falsify the work of God, and the history of his creation. We have systems of morality, patched together from broken fragments of revelation, to disprove the exercise of God's will, or the necessity of his law; and we have essays on man's origin and progress, which take him out of the hands of his Creator, and leave him to mould the form, and to compleat the sum, of his own happiness. Instead of asking of the days that are past to teach us wisdom, we seek for it in a speculative discussion, or in a partial experiment; and humility, the key that would open the treasures of eternal life, is buried under the rubbish of philosophic pride and delusive theory. Thus the brightest talents have been led into error, have opposed probabilities to the sure word of God, and denied demonstration, in order to avoid belief.

“ Baneful, however, as these fruits have proved, they are happily placed beyond the reach of many; but the branches that bear them, are of wide extent and abundant produce; and the crafty enemy of the human race is every where, and in every shape, aiding and tempting the unwise to pluck and eat. I advert to those loose and licentious publications, which, making the feelings a pander to the passions, dissolve the force of every moral precept, and extract the sting of guilt from every known sin; or which, quietting the fears of man by appealing to the mercy and goodness of God, dispose at will of his justice and indignation. I advert to that fatal curiosity, which, with the genius of a neighbouring country, has imported a wildness of imagination, that despises sober restraint; a fictitious morality, that degrades religion; and abandoned principles, that pollute common life. I advert to those dramatic representations, which, by bestowing on vice the attractions of virtue, and through the recommendatory splendour of some popular qualities, bribe the integrity of the judgement, in its decision on the worst of conduct and the basest of characters. And when (to resume our metaphor) these are branches of the same fatal tree, which has been planted on the ruins of kingdoms, and watered with the blood of their inhabitants, is it *a tree to be desired to make one wise?* Is it a time to see it naturalized in our English soil? Is it a time to be silent, when so many thoughtless beings are aiding its growth, and grafting its pernicious scions on the fairest shoots in the Christian vineyard.”

On the canting affectation of liberality, which, in these days of *Latitudinarianism*, leads many who call themselves Christians, to make the most dangerous concessions to their crafty opponents, we have the following spirited remark on the conduct which ought to be adopted by every believer.

"But when he sees this strong post of Christianity neglected, or given up, by those who are pledged to maintain her cause; when he sees those, to whose protection the fortress of truth is entrusted, abandoning its outworks and weakening its defence, is it not his duty to sound the alarm? or shall he scruple to call it desertion in the foldier of Christ, to leave the citadel thus exposed to the nearer approach of the enemy.

"If Christianity be true, it is true in every part, and in every period of time: the creation, the redemption, the sanctification of man, all began together in the Almighty councils, and all move on in divine procession, the distinct, but co-ordinate, the peculiar, though confederate, offices of the same great and glorious Being. And if its heavenly Author be the end of all the law and the prophets; if the testimony of Jesus be the spirit of prophecy, such testimony must have been the leading object of every preceding revelation."

Again—

"Man never had but one teacher, though he may have submitted to many masters; from the natural world he was to be led to the spiritual, from visibles to invisibles; and the knowledge of the true God is involved in the knowledge of the works of his creation. Without the Mosaic basis, what visionary superstructures have been raised by many who would build up to heaven, but they have been gazed at and admired, and then tumbled into ruin, each in his turn, for want of a foundation. Had we not been accustomed to concede too much to the powers of human reason, we should have learnt, that divine architecture needed the explanation of its divine architect; we should have found the inspired author of the Pentateuch to be the most faithful historian, the wisest of legislators, and the soundest philosopher. Nay, we venture to assert, upon the most satisfactory proofs, that in proportion as discovery has taken place of conjecture, and experiment filled up the void of theory, the grand and awful scene of creation, as exhibited to our view in the first chapter of Genesis, accords with the known principles of material agency, and disposes of the elements in a manner consistent with their visible and immediate properties."

The next brief extract we have peculiar pleasure in impressing on our readers, not because the argument is altogether new, but because it is, in our opinion, unanswerable.

"From the opposer of original sin, and from the presumptuous derider of atonement, we would also ask some reasonable solution of the origin of sacrifice. Will they make it consistent with any natural idea, will they discover in the blood of an innocent victim any thing commendatory in itself of the offerer's suit and devotions? And though they should clear away, what they term, a load of superstition from the Christian worship, they will find it incumbering every altar of their favourite natural religion; they will find these absurdities forming the significant, and generally indispensable, part of all religious

religious ceremonies; and however disgraced, as we are ready to allow, with every abominable pollution, though retaining nothing to perfect the service, or to purify the offering, still in its expiatory form, in its propitiatory hopes, the sacrifice of heathen nations preserves the features of that sacred and solemn office, which was ordained to keep up the remembrance of guilt, till the full and perfect sacrifice, oblation, and satisfaction, was made by an eternal Mediator for the sins of the whole world."

On the proper use and application of the Holy Scriptures to purposes of edification, Dr. Randolph thus expresses himself:

"Admitting the Bible to be the written word of God, and an authentic narrative of events, under his immediate guidance and direction; it is a history in which every human being is concerned, and it must be a revelation of duties of permanent and perpetual obligation. The object of it is the instruction of man created after the image of his Maker; and whatever may have been the mode or degree of divine communications, the tendency of them has been the same; the revelation, the prophecy, and the miracle, all conspire to promote one heavenly purpose: they are only the different parts of a building unto God, Christ being the chief corner-stone; and the work of redemption, which neither the passions of men have frustrated, nor any convulsions of nature altered, will remain firm and immoveable upon the *rock of our salvation*, till the whole be completed in the final deliverance of the faithful.

"If we lose sight of this grand and gracious design, every thing that has passed, or is now passing, in the world, becomes a confused revolution of events; which, like the waves of the sea, beat upon the shore of time with a momentary noise, and soon sink into the calm of oblivion: the promises and rewards, the threatenings and the punishments, the destruction and deliverances, which appear as invariable consequences of man's observance or neglect of his duties, cease to be admonitions and examples recorded for our instruction, no longer vindicate the ways of God to man, but present a series of marvellous occurrences, of which a lapse of ages may be allowed to erase the remembrance, or which temporal ease and immediate security forbid us from connecting with any personal or national application."

In the sermon, on the Festival of the Nativity, we find the case of the Jews, with respect to their rejection of Christ incarnate, stated in so able and masterly a manner, that we anticipate the concurrent approbation of every friend to true religion who enters into the Author's argument.

After the copious specimens which we have given of the work itself, we must necessarily be very brief in our excerpts from the notes, which are, however, highly curious and entertaining. Two only we shall extract: the first relates to the most important topic of *Public Education*; and the evil complained of is one of such magnitude, so dreadful in itself, and so destructive in effects, that we trust it will not, as hitherto, be passed over without notice, but become the subject of deep investigation, and most serious inquiry. The second note on the Popularity of certain pestiferous Writings, is, in some degree, connected with the first.

"It

"It is with painful remark I here confess to allude to the system of public education; and reflecting, as I do, that after many years employed in classical attainments, in seeking knowledge in the Lyceum, the Portico, and the Academy, I had not advanced a step in the only knowledge that was to make me wiser, happier, or better; I most cordially join my voice to that of my friend and school-fellow, Dr. Rennel, as well as to that of another champion in the Christian cause, who followed us in the same mistaken paths of science, and with whose sentiments I am proud to concur, in deprecating that inattention to serious concerns which is so visible in our greatest and best-endowed seminaries. I scruple not to affirm, that our senate and our bar are now exhibiting, in many instances, the fatal consequences of this neglect; and that amidst the exertion of the noblest faculties, the display of the brightest talents, religion has too often to weep over a total indifference to her duties, an habitual disregard for the providence of God, the gospel of his Son, and the sacred institutions of his service." *

"The Oracles, and the Age of Reason, seem exactly suited to each other; and Knaves and Infidels have only to throw off the sober habits of religion, and renounce their Redeemer, to establish their proficiency in the science of truth and morals. The melancholy result of all our illumination at the close of the eighteenth century is, that the bold and blasphemous assertions of Thomas Paine have superseded the authority of the holy Scriptures, and the deistical jargon of Mr. Godwin has changed the moral and religious principles of many a weak and conceited youth into wild and groundless speculation. It has been whispered to us, that this gentleman's *philosophism*, with all its attendant and licentious apparatus of novels and plays, forms a considerable part of academic studies. If the report be true, we shall soon taste the bitter waters flowing from such a source.

"Of the quantity and quality of improvement to be gained in the school of Mr. Godwin, a judgment may be formed from the specimens already afforded by some of his professed disciples; for impiety, blasphemy, and impurity, are not only publicly proclaimed from the press, but become a traffic of profit, in a country of religious hope and dependence."

"To those faithful guardians of our morals, who have weighed Mr. Godwin in the balance, and recorded his value, the public are much indebted; would I could say as much of others, who, assuming the title, and as professed arbiters of literary merit, *Nullius in verba* (as they tell us) *jurant*, are giving circulation, under the veil of candour and liberality, to works of the most profligate and pernicious tendency; and are only withdrawn from the ranks to act as pioneers to the host of Infidels, who are preparing their assault against the fortress of Christianity."

Having thus, we hope, done justice to the production of this able divine, we have now to express our concern that he has in any instance condescended to adopt a species of argument against which, in discourses from the pulpit, we take this opportunity of entering our most

* "Vide note to Dr. Rennell's admirable sermon before the Society for promoting Christian Knowledge; and the preface to Mr. Gifford's last publication, though not least in fame, 'A Familiar Survey of the Christian Religion,'"

solemn protest: we mean the use of ridicule*, or the adoption of any language which can assume the appearance of a sneer.† In polemical and controversial works designed for the closet, this weapon should be used with extreme caution and delicacy; from sermons it should, in our opinion, be *totally excluded*. We wish to make this remark once for all, and we trust that our theological friends will not consider it as adopted on light grounds, or urged without reasons of adequate cogency.

We observe that Dr. Randolph assumes a fact as certain, concerning which there has been no inconsiderable discrepancy of opinion in the learned and critical world. "Remember them," says St. Paul, "which have the rule over you." p. 4. The passage is in the 13th Ch. of the Epistle to the Hebrews. Of the plenary inspiration of the writer of that epistle, we entertain no doubts—of its transcendent excellence, and the distinguished rank it holds in the sacred canon, it is impossible to speak too highly; but we are not prepared to assert that it is positively to be ascribed to the apostle St. Paul, nor are we of opinion that there is evidence, internal or external, which amounts to an establishment of the fact. But this would lead us into too wide a field of controversy, and into disquisitions inapplicable to our subject.‡

Miscellaneous Poems. Dedicated to the Right Hon. the Earl of Moira.

By William Thomas Fitzgerald, Esq. 8vo. Pp. 206. 9s. Wright. London. 1801.

THE Author of these poems has long been esteemed in private life for his companionable qualities, his readiness to promote the purposes of benevolence, and his open manly loyalty. Many of the productions which this volume contains, have, as he tells us in his advertisement, previously met the public eye, in the periodical publications of the day. They comprehend a great variety in subject and in style. In many of them, particularly those in which the loyal feelings of the author were interested, there are great strength of expression, and towering flights of poetry. Some of his figures are new, and delivered in language calculated to send them immediately to the heart. His poem, entitled "*Nelson's Triumph, or the Battle of the Nile*," is a very animated composition; the hero himself must receive a high gratification in seeing his triumphs painted by the muse in such glowing colours. "The Tribute of an humble Muse, to an unfortunate captive Queen," and "Lines on the Murder of the Queen of France," are instances of the sensibility and pathetic

* See p. 13. (Serm. I.)

† Ib. 55. (Serm. III.)

‡ We are aware that the MS. in the Imperial History of Vienna, adds the name of *Paul* to the title of the epistle; and the readings of Curcellas have *Παυλος το 'Απόστολος η προς Εβραεις επιστολη*. The Liturgy of the Church seems to entertain no doubts on the subject. (See the Office for Visitation of the Sick.) But as the question involves no point of faith or doctrine, scepticism is innocent here.

powers of the author, that must operate forcibly upon the feelings of all but those whose hearts have been hardened by JACOBINISM. Upon the whole these poems do credit to the heart and imagination of Mr. Fitzgerald, and merit the attention of the man of taste, and the true-born Englishman. As the French government seem to have renewed their *bugbear* threats of invading this country, we shall select Mr. Fitzgerald's address on this subject written in the year 1798, and which is properly expressive of the contempt as well as indignation with which our country-men are likely to treat such an arrogant and hopeless expedition if the vaunting republicans should be rash enough to attempt it.

An Address to every Loyal Britain on the threatened invasion of his Country.

Written in the Spring of 1798.

" When Rome's proud legions fought the Albion shore,
To give insatiate pow'r one trophy more,
The hardy Britons scorn'd to basely fly,
Determin'd to repel the foe, or die,
Their bodies form'd the bulwark of their coast,
And Cæsar's triumph was an empty boast !
The world's great master then this truth confess'd,
That arms are vain to subjugate the breast !
When the poor natives of a barren land,
Could check the eagle in a Roman's hand.
In after ages when Eliza's throne
Was prop'd by England's courage, and her own,
The gloomy Philip forg'd his galling chain,
And cover'd, with his hostile fleet, the main :
Secure in numbers, confident in pow'r,
The tyrant brooded o'er the approaching hour,
When England, crush'd beneath his conqu'ring sword,
Should lose that freedom which his soul abhorr'd :
But vain the vast Armada's countless host !
His vanquish'd legions, wreck'd upon our coast,
This lesson learn'd upon the roaring waves,
That Britons never, never, will be slaves !
Let France, who envies us because we're free,
Tempt, with her boasted *raids*, the stormy sea ;
No friends in Britain's Isle our foes would meet,
Should they escape the thunder of our fleet :
All party difference would, at once, be o'er,
Soon as a hostile Frenchman trod the shore ;
Then ev'ry jarring int'rest would unite,
And none dispute but who should foremost fight !
Then should these frantic, bold invaders feel
How sharp, on British ground, is British steel !
And Gallia's sons, who escap'd the whelming wave,
In England only land, to find a grave.
But should a native take the invader's part,
Eternal curses blast the traitor's heart !

Expose

Expose it bare to everlasting shame,
 And deathless infamy record his name !
 Where ever tide can waft, or wind can blow,
 Our gallant navy triumphs o'er the foe :
 His ports block'd up, his fleets in ruin hurl'd,
 Prove Britain mistress of the wat'ry world !
 Though trembling nations prostrate round her fall,
 Crush'd by the pow'r of wide destroying Gaul ;
 Though Europe suffers, to her foul disgrace,
 This second inroad of the Vandal race ;
 Still our triumphant Trident rules the sea,
 And Britons are, and ever will be, free !"

*The Asiatic Annual Register, or a View of the History of Hindustan ;
 and of the Politics, Commerce, and Literature of Asia, for the Year
 1800. 8vo. Pp. 866. 12s. Debrett. London, 1801.*

IN our Review of the first volume of this work* we expressed our conviction of the great utility of the plan, and the vast importance of the object which it embraced ; and the very respectable list of subscribers prefixed to the present volume clearly proves that we were not singular in our opinion.—In the historical part of the preceding volume the author took a general view of the state of ancient India from the earliest periods of authentic history to the close of the sixteenth century ; and it was his intention in his second volume to give a succinct account of the British possessions in that quarter of the globe. He has been induced, however, and we think on good grounds, to extend his view to the general connection which has subsisted between India and Europe, from the first formation of settlements by Europeans in Hindustan, which of course compels him to trace to their origin the establishments of other powers, besides Great Britain. Accordingly the second historical chapter comprehends " A View of the Commercial Intercourse between India and Europe, previous to the Discovery of the Passage by the Cape of Good Hope."

In the composition of this chapter the author has evidently had recourse to the best authorities of ancient and modern times ; and he has certainly displayed considerable judgment and ability in marking the boundaries between history and fable ; and in appreciating the authenticity of the different writers whom he has had occasion to consult. But while he has availed himself of the information of Gibbon, he has unhappily adopted some of his worst prejudices ; and hence his remarks on the Views and Labours of the Christian Missionaries on " calling forth the energies of our nature" (the Godwinian jargon) on " the barbarous prejudices of priestcraft and superstition," and on the progress of what he calls liberal opinions (a fashionable

phrase, which has no definite meaning and which no historian, therefore, (should use) savour strongly of a pseudo-philosophical spirit, and are more dogmatical than just.

"The proselytes which these zealots have made, by *force and fraud*, in a long course of ages, bear a very inconsiderable proportion to the great mass of inhabitants. Hence, then, we may learn the degree of *folly and wickedness* of attempting to supplant, even with a purer theology, any system of religious worship, which, by the inscrutable ordinations of that Being whom we profess to obey, has been established among a civilized people."

Such senseless declamation, from the pen of so intelligent a writer, we trust, we shall never again have occasion to notice. Had the author confined his censures to specific acts of persecution and cruelty, where such were perpetrated by the Christian settlers, he would have performed the duty of an historian; but the assertion that no Christian converts have been made, in Hindustan, but by *force or fraud*, is the language of invective and not the decision of truth;—the subsequent reasoning is miserably inconclusive; and the inference drawn from the *supposed* fact is not merely false but puerile; while it involves a direct censure upon all the primitive Christians, and pronounces an anathema upon the Protestant Reformers of this country. It was with real concern that we discovered a defect of this nature, in a work which in its general execution and tendency is unexceptionable, and which possesses so many strong claims to public protection.

The character of the celebrated Portuguese General, *Alphonso Albuquerque*, is ably delineated, and will serve to prove that the author's discriminative powers, when unimpeded by prejudice in their exertion, are solid and extensive.

"The eminent abilities of this distinguished man, the singular good fortune which attended all his enterprises, the important consequences which resulted from them, the high place which he held in the estimation of his countrymen, the regard which he acquired among foreign nations, and the veneration which is still shewn to his memory in India, demand a fuller delineation of his public character, than the inherent excellence of the qualities that composed it would otherwise justify. Some of these qualities were indeed of a very imposing kind; generosity, bravery, firmness, acumen, and promptitude, diffused a lustre around him, in which his failings were either lost or forgotten; but that splendour of talents which blinded his contemporaries to his imperfections, serves to render them conspicuous to us. His generosity was liable to the imputation of extravagance; his courage partook of rashness, his inflexibility of obstinacy, and his acumen, vigilance, and promptitude, were neither informed by an enlightened sagacity, nor regulated by a solid judgment; so that the success which crowned his public measures, must be attributed to the spirit that conducted them, rather than to the wisdom with which they were framed. The history of his government in India, sufficiently shews that his talents were much more fitted for action than speculation. Though his mind was perpetually occupied in forming schemes for extending the power and the commerce of his country; yet few of these were founded on just principles

or

or accurate information ; many of them were chimerical, and some of them preposterous. With the same force that he employed in plundering Malacca, or in taking possession of Ormuz, he might have subjugated the whole of the Malabar states, and thereby have given a permanency to the Portuguese commerce, which, from the petty conquests of small islands, or the establishment of factories distantly situated from each other, it could never derive. But the ambition of Albuquerque acted from the impulse of the moment ; and he often embarked in the execution of a project before he had duly considered his means, or obtained the requisite information for planning it. Nevertheless, the skill, valour and address which he displayed in the conduct of his different expeditions, together with the disinterested and patriotic motives which prompted him to undertake them, entitle him to the praise of being an able and gallant officer, whose understanding prosperity did not intoxicate, and whose principles wealth could not corrupt. He certainly merits not the character of a wise statesman ; but it may be observed, that, with a mind so constituted, if he had been still less of a statesman, he would have been a greater general."

We could have wished that the historical part of the volume had been rendered more extensive. It occupies only 32 pages. The *Chronicle* fills 150 ; the *State-papers* 9 ; the *Proceedings in Parliament and at the East India House* 152 ; the *Characters* 60 ; the *Miscellaneous Tracts*, which are extracts from various publications relating to India, 352 ; and the *Account of Books*, which is, in fact, a *review*, 84. The two last articles are very interesting, and the criticism, on some of the books display much learning, ability, and judgment.

The establishment of a college at Calcutta, on a most extensive scale, for the instruction of the junior civil servants of the East India Company, would, of itself, be sufficient to mark the character of the MARQUIS OF WELLESLEY, as the benefactor of India, if the very important services which he has rendered to the country in other respects, had not already given him the best-founded title to her gratitude and esteem. The motives which influenced this important establishment are not less praiseworthy than the wisdom displayed in its regulations.

"Whereas it hath pleased Divine Providence to favour the counsels and arms of Great Britain in India with a continued course of prosperity and glory ; and whereas, by the victorious issue of several successive wars, and by the happy result of a just, wise, and moderate system of policy, extensive territories in Hindustan and in the Deccan have been subjected to the dominion of Great Britain, and under the government of the Hon. the English East India Company, in process of time a great and powerful empire has been founded, comprehending many populous and opulent provinces, and various notions, differing in religious persuasions, in language, manners, and habits, and respectively accustomed to be governed according to peculiar usages, doctrines and laws ; and whereas the sacred duty, true interest, honour and policy of the British Nation require that effectual provision should be made at all times for the good government of the British empire in India, and for the prosperity and happiness of the people inhabiting the same ; and many wise and salutary regulations have accordingly been

been enacted from time to time by the Governor General in Council, with the benevolent intent and purpose of administering to the said people their own laws, usages, and customs, in the mild and benignant spirit of the British Constitution; and whereas it is indispensably necessary, with a view to secure the due execution and administration of the said wise, salutary, and benevolent regulations in all time to come, as well as of such regulations and laws as may hereafter be enacted by the Governor General in Council, that the civil servants of the Hon. the English East-India Company, exercising high and important functions in the government of India, should be properly qualified to discharge the arduous duties of their respective offices and stations, should be sufficiently instructed in the general principles of literature and science, and should possess a competent knowledge, as well of the laws, government and constitution of Great Britain, as of the several native languages of Hindustan and the Deccan, and of the laws, usages and customs of the provinces which the said civil servants respectively may be appointed to govern; and whereas the early interruption in Europe of the education and studies of the persons destined for the civil service of the Hon. the English East India Company, precludes them from acquiring, previously to their arrival in India, a sufficient foundation in the general principles of literature and science, or a competent knowledge of the laws, government, and constitutions of Great Britain, and many qualifications essential to the proper discharge of the arduous and important duties of the civil service in India, cannot be fully obtained otherwise than by a regular course of education and study in India, conducted under the superintendence, direction, and control of the supreme authority of the government of these possessions: and whereas no public institution now exists in India under which the junior servants, appointed at an early period of life to the service of the Hon. the English East India Company, can attain the necessary means of qualifying themselves for the high and arduous trusts to which they are respectively destined; and no system of discipline or education has been established in India for the purpose of directing and regulating the studies of the said junior servants, or of guiding their conduct upon their first arrival in India, or of forming, improving, or preserving their morals, or of encouraging them to maintain the honour of the British name in India, by a regular and orderly course of industry, prudence, integrity, and religion. The Most Noble Richard, Marquis Wellesley, Knight of the Illustrious Order of Saint Patrick, &c. &c. &c. Governor General in Council, deeming the establishment of such an institution, and system of discipline, education and study, to be requisite for the good government and stability of the British Empire in India, and for the maintenance of the interests and honour of the Hon. the East India Company, his Lordship in Council hath therefore enacted as follows:—

“A college is hereby founded at Fort William in Bengal, for the better instruction of the junior civil servants of the Company, in such branches of literature, science, and knowledge, as may be deemed necessary to qualify them for the discharge of the duties of the different offices constituted for the administration of the government of the British possessions in the East Indies.

“Professorships shall be established as soon as may be practicable, and regular Courses of Lectures commenced in the following branches of literature, science, and knowledge:—Arabic, Persian, Sanscrit, Hindustanee, Bengal, Telinga, Mahratta, Tamula, Canara languages.

Mahommedan Law.

Hindu Law.

Ethics, Civil Jurisprudence, and the Law of Nations.

English Law.

The Regulations and Laws enacted by the Governor General in Council, or by the Governors in Council at Fort St. George and Bombay respectively, for the Civil Government of the British territories in India.

Political Economy, and particularly the Commercial Institutions and Interests of the East-India Company.

Geography and Mathematics.

Modern Languages of Europe.

Greek, Latin, and English Classics.

General History, ancient and modern.

The History and Antiquities of Hindustan, and the Deccan.

Natural History.

Botany, Chemistry, and Astronomy."

From the experience already acquired, and the progress already made by the students, as appears by the result of their public examination and the consequent distribution of prizes, there is little doubt that the most happy effects will be produced by this establishment.

The following CHARACTER OF THE HINDUS is extracted from the letters of Mr. Crauford:—

"On the whole, the Hindus, uninfluenced by the Mahommedans, are a meek, superstitious, charitable people; a character formed by their temperance, customs, and religion. They are almost strangers to those passions that form the pleasure and pain of our lives. Love, at least all the violent tumults of it, is unknown to the Hindus by their marrying so young, and by the little intercourse they have with other women; ambition is effectually restrained by their religion, which has, by insurmountable barriers, confined every individual to a limited sphere; and all those follies arising from debauchery, are completely curbed by their abstaining from all intoxicating liquors. But from hence also, they are strangers to that vigour of mind, and all the virtues grafted on those passions which actuate our more active spirits. They prefer a lazy apathy, and frequently quote this saying from some favourite book: "It is better to sit than to walk, to lie down than to sit, to sleep than to wake, and death is best of all." Their temperance, and the enervating heat of the climate, starves all the natural passions, and leaves them only avarice, which preys most on the narrowest minds. This bias to avarice, is also promoted by the oppression of the government, for power is ever jealous of the influence of riches. The Rajahs never let their subjects rise above mediocrity; and the Mahommedan governors look on the growing riches of a subject, as a boy does on a bird's nest; he eyes their progress with impatience, then comes with a spoiler's hand, and ravishes the fruit of their labour. To counteract this the Hindus bury their money under ground, often with such secrecy as not to trust even their own children with the knowledge of it; and it is amazing what they will suffer rather than betray it: when their tyrants have tried all manner of corporal punishments on them, they threaten to defile them: but even that often fails; for resentment prevailing over the love of life, they

they frequently rip up their bowels, or poison themselves, and carry the secret to the grave; and the sums lost in this manner, in some measure account why the silver in India does not appear to increase, though there are such quantities continually coming into it, and none going out of it.

"The Hindûs of the lower provinces are a slight made people. Rice is their chief food. It seems to afford but poor nourishment; for strong robust men are seldom seen among them: though the people in general are healthy, yet they rarely attain to any great age, which is in some measure made up to them by an early maturity. They are married in their infancy, and consummate at fourteen on the male side, and ten or eleven on the female; and it is common to see a woman of twelve with a child in her arms. Though a barren woman is rare among them, yet they bear but few children; for at eighteen their beauty is on the decline, and at twenty-five they are strongly marked with age. The men indeed wear something better, though they are also on the decline after thirty. Thus the spring of life is but of short duration, and the organs decay before the faculties of the mind can attain to any perfection. Is nature then deficient? Surely not. We always see the organs of the body suited to the climate; nor do I know a stronger or more active race of people than the Malays, who live mostly within six degrees of the equinoctial: we must rather look for it in that early indulgence in venereal pleasures, their excessive abstemiousness, their sedentary way of life, and in Bengal and the conquered provinces, in the dejected state of their minds, oppressed with the tyranny of their conquerors. No wonder then, that, with such customs, such bodies, and such minds, they fall an easy prey to every invader.

On the whole, this volume is equal to the first, and the editors are entitled to great praise for the ability with which they have executed their task. So far from thinking that any apology is due from them to the public, for the lateness of the publication, we are only surprized at the earliness of its appearance; to accomplish which, must have required great exertions of diligence and perseverance.

Poems by William Boscawen, Esq. Author of a Translation of the Works of Horace into English Verse.

MR. BOSCAWEN displayed the attainments of the scholar, the judgment of the critic, and the talents of the poet so conspicuously in his translation of the works of Horace, that the friends of literature were prepared to expect no ordinary share of merit in any original compositions from his hand. Such a natural expectation is amply gratified in the volume before us. Mr. Boscawen's genius seems chiefly bent towards the lyric province, though he is by no means deficient in the graceful pathos of the Elegiac Muse. We were sorry to see so respectable a writer and so good a scholar attacked in the *Pursuits of Literature*, particularly as Mr. Boscawen has been always zealous in supporting those principles in morals and politics, in opposition to the hideous system of Republican France, which the anonymous author of that celebrated poem has so resolutely

and so ably espoused. The enemies of our establishment in church and state are so numerous, so active, so artful, and so malignant, that the friends of society, instead of shewing any spleen against each other, should anxiously combine all their efforts and cordially co-operate in the common cause. Mr. Boscawen, in his poem, entitled *The Progress of Satire*, has indignantly, but with a liberal spirit, repelled the attack, and fairly drawn the line between *satire* and *lampoon*. In the same form he has given judicious and appropriate praise to some of the most distinguished satirical writers of this country. As specimens of our author's manner we shall select his "Elegy to the Memory of Dr. JOSEPH WARTON," and his "Ode on the glorious Victory of the Nile." The first of these poems we doubt not will be considered as a very elegant tribute to departed genius, and the latter, as one of the very best offerings of the British Muse at the shrine of British valour, so triumphantly displayed on the celebrated occasion which constitutes the subject of the composition.

Elegy to the Memory of Dr. Joseph Warton, April 1800.

"Soft flow'd the lay, when late, with downcast eye,
The gentle Muse, by Itchen's* verdant side,
Pensive reclin'd; while to each struggling sigh
In kindred notes the murmuring stream replied—
"Ye once-lov'd haunts" (exclaim'd the forrowing maid),
"Ye scenes, where oft my soul enraptur'd hung,
While o'er th' enamell'd vale my Warton stray'd,
On the sage lore he taught, the lays he sung—
No more, alas! shall joy's inspiring strain,
Dear to my heart, your sportive echoes fill;
When, from yon classic dome, the youthful train
Bounds o'er the vale, or climbs the breezy hill!
Mute is that tongue which, tun'd by genius, charm'd
With native eloquence, with sense refin'd;
Cold is that heart which genuine virtue warm'd,
And lost that taste which pleas'd and form'd the mind.
Come bright-ey'd Fancy! for your favour'd child
Let kind remembrance prompt th' accordant tear:
You, on his votive lays who fondly smil'd,
Now with your grief adorn his sacred bier.
And lo! in solemn guise the drooping maid
Appears! around she calls a pensive throng:
Lo, many a Sage and Poet's honour'd shade!
Sov'reigns in taste, or masters of the song.
With air dejected, and in modest state,
Invok'd the mighty Mantuan sweeps the string:
*Rome," Rome, she cries, "may well deplore his fate,
Who bade in British strains her Virgil sing."*

* The river that runs near Winchester.

" With him sweet Horace, partner of his heart,
 Once more attunes the lyre to mournful lays ;
 As * for Quintilius lost, with happiest art,
 He join'd to soft laments sublimer praise.
 "*Cease, cease your plaints !*" exclaims the Bard † divine,
 Whose British Muse his skill and taste adorn ;
Mine was the loss : " his works shall live with mine,
Alike shall charm to ages yet unborn."
 " In vain would coward slander, veil'd in night,
 Blast his bright laurels, taint his spotless name,
 Applauding Britain's sons, with pure delight,
 Shall crown his virtues, consecrate his fame.
 " Say, ye fond vot'ries of the sacred lyre !
 Say, can your guardian power yet hope to find
 The social wit, the well-attemper'd fire,
 The candour that adorn'd his lib'ral mind.
 " True worth to cherish, yet, with zeal sincere,
 To mark those failings which he fought to mend,
 Such was his art : nor servile, nor severe,
 All prais'd the Critic, but all lov'd the Friend."
 Thus mourn'd the muse : from Winton's classic vale,
 The sounds far-echo'd thro' the yielding air :
 Fair Isis heard the melancholy tale,
 With heartfelt sympathy, in mute despair.
 ‡ Melodious stream ! to thee new sorrows rise ;
 New woes shall agonize thy gentle breast :
 Another Warton late call'd forth thy sighs,
 And sunk, lamented sunk, to realms of rest.
 Then for her laurell'd Bard, her classic pride,
 Fair Rhedycina wept thy shores along :
 Now, lost her son, by name, by worth allied,
 Again thy vale resounds her plaintive song.
 Alike each bard to taste, to science, dear ;
 Yet one the bolder heights aspir'd to climb,
 Of runic song, and strike th' astonish'd ear
 With Gothic minstrelsy, and antique rhyme.
 A different task fraternal genius chose,
 In flights less arduous he delights to soar :
 His flowing verse, his unaffected prose,
 Mark the chaste elegance of classic lore,
 Yet one great end the kindred pair inspires ;
 (This prompts their genius, this directs their art)
 By Fancy's charms to kindle Virtue's fires,
 And high o'er meaner cares exalt the heart."

* See Hor. Lib. 1. Ode 24.

† Pope.

‡ The learned reader need not be told that this is a faint imitation of a beautiful passage in Moschus,

Ode on the Glorious Victory of the Nile, August 1, 1798.

(Et septem gemini turbant trepida ostia Nili.)

" Wafted on many a favouring breeze
 What shouts of triumph greet the ear?
 What distant climes, what wandering seas,
 Britannia's awful thunders hear?
 What Hero on her repentant foe
 Insists the deadliest deepest blow?
 What Victor her extatic joy renews?
 The joy of every heart, the theme of every Muse.
 'Tis he!—th' intrepid Chief, whose name,
 Long known for brave heroic deeds,
 Now fills the loudest trump of fame,
 To valour prompts, to glory leads.
 Distinguish'd o'er the martial train
 He oft has bled, nor bled in vain:
 Bright conquest her propitious flag unfurl'd,
 High on his burnish'd prow to cheer the afflicted world.
 Nor lust of power, nor pride of vain applause,
 That dazzling unsubstantial crown,
 Inspires her sons to win renown,
 Whene'er the righteous sword Britannia draws,
 To tame the proud, the vanquish'd spare,
 Th' oppress'd from cruel wrongs to save,
 These objects claim her generous care,
 These trophies best adorn the truly brave.
 Nurs'd in blood, and bold in numbers
 When Gallia's wolves on bleeding Europe prey,
 The British Lion, rous'd from slumbers,
 Springs on the savage troop, and vindicates his sway.
 Thou mighty stream whose secret source
 In vain the Sage's toils have sought,
 Whose waters from their seven-fold course
 Burst forth, with genial plenty fraught!
 Though godlike heroes on thy lands
 Oft rang'd their proud victorious bands,
 Say, hast thou heard a fiercer combat roar?
 Did e'er a nobler Chief adorn the far-fam'd shore?
 Was Ammon's son more justly prais'd,
 When on thy banks he breath'd from toils,
 And the fam'd mart of commerce rais'd,
 Adorn'd with vanquish'd Asia's spoils?
 When mighty Cæsar, calmly brave,
 Stemm'd with his breast th' opposing wave,
 Assail'd in vain by many a hostile dart,
 Say, did he then display a nobler firmer heart?
 Ah, no! each daring chief's aspiring mind
 Was lur'd by false ambition's charms,
 The love of wide-destroying arms,
 And impious hope to subjugate mankind.

Far other crowns, more lasting praise
 Britannia's generous sons adorn :
 A rescued world it's voice shall raise,
 And tell their deeds to ages yet unborn :
 While, the favourite theme pursuing,
 The Muse delights their glories to prolong,
 And, each bold achievement viewing,
 Bids their bright valour live immortaliz'd by song.
 For combat arm'd the wary foe,
 In well-rang'd order, firm array,
 (Forewarn'd to meet th' impending blow)
 In towering strength exulting lay.
 Vain confidence!—from Ægypt's shores
 In vain the opposing thunder roars ;
 In vain her threat'ning rocks, her shoals withstand
 Britannia's impetuous sons, and guard the hostile band.
 Collected in his native might
 Our dauntless Chief maintains his course,
 Awhile forbears th' impending fight,
 Prepar'd to strike with tenfold force.
 At length—the dread avenging blow
 Lays haughty Gallia's honours low :
 The foe, astonish'd wrapt in hostile fires
 Each shatter'd vessel yields, or in the blaze expires.
 Ye souls of heroes, generous, just, and brave,
 Thro' many an age, to every shore,
 Who Britain's naval thunders bore,
 And fix'd her empire o'er the subject wave !
 With kind propitious smiles look down,
 While, the bright Victor's brows to shade,
 His country weaves the fairest crown,
 Which earn'd by genuine worth, shall never fade !
 From her heavenly throne descending
 Let justice ratify the voice of fame,
 And let glory, never ending,
 With Britain's dearest sons enrol her Nelson's name !

Travels in the French Republic : containing a circumstantial View of the present State of Learning, the Arts, Manufactures, Learned Societies, Manners, &c. in that Country. By Thomas Byggé, Professor of Mathematical Astronomy, &c. &c. Translated from the Danish by John Jones, LL. D. 6s. 12mo. Pp. 432. Philips. London. 1801.

THE object of the Author (whose name is well known in the world of science) in his journey to Paris, was to confer with the French Commissaries, in that capital, on a plan for establishing a general uniformity of weights and measures. He left Copenhagen at the latter end of July, and proceeded through Altona, to Osnaburg, Munster, and

and Wesel, and from thence, by Louvain, through part of the Austrian Netherlands, to France. He is evidently a man of sense and observation; his description of men and manners is interesting, and his remarks are, in general, solid and judicious. As a work of this nature does not admit of analysis, we shall merely transcribe a few passages, to enable our readers to form some judgment of the entertainment which they are to expect from its perusal,

Geldern.

"Geldern is a small genteel town; the inhabitants of which had little reason to be pleased with their new masters: for, independently of what they had suffered from the successive influx and billeting of soldiers, the French demanded 100,000 livres, which they promised to take in provisions, and contributions of an easy nature; but, contrary to all expectation, it was demanded and paid in ready money, in addition to all the aids which were paid to the Prussian government. A new land tax was imposed, the pressure of which was very severely felt. In Geldern there are two Catholic churches, two monasteries, and two nunneries. The rectors, or parish priests, were forbidden by the municipality, to register births, deaths, and marriages, which was considered as a prelude to the extinction of the sacerdotal office, and the shutting up of the churches."

The Belgians.

"It is no secret, that the Belgians, in general, do not appear to be very well pleased with the new government. That country it is well known, has been, for a series of years, the theatre of bloody wars; though it was very little interested in the success of either friends or foes. Now the complaint is, that their manufactures are annihilated, and the sources of subsistence dried up. The complaint of the weight, and the number, of taxes is still more bitter, and some do not hesitate to say, that they are double to what they were under the former government, and that they are unequally imposed. I have already touched on the situation of the Cantons of Merchtem and Louvain, in this respect. In the mean time, it was the general opinion, that no change or commotion was to be apprehended, while the young men were not enrolled as conscripts. Experience has shewn, that this opinion was well founded; for the first disturbances arose in consequence of the conscriptions being put in execution; so that the French were not content with the measure of human woe unless it overflowed, or with the effusion of human blood, unless it was wantonly lavished."

Valenciennes and French Villages.

"Valenciennes is the first stage in Old France. I came in on that side which was attacked by the Austrians. In the part near the rampart, whole streets and lanes have been demolished, some have been levelled to the ground, and others burnt. They have not made the least attempt, since the siege, to rebuild or repair them."

"The French villages will lose, by comparison, in the eye of the traveller, who has just passed through the neat and handsome ones of the Netherlands. The first moment you set your foot in the environs of Valenciennes, you are encircled with a host of beggars, so importunate, that they rather demand than solicit charity. It seems that, shortly after the revolution, a
number

number of the youth of both sexes, engaged in the manufactures, were thrown out of employment, and reduced to the necessity of living on the casual bounty of travellers.

"In order to shew my pass, it was necessary that I should go to the municipality, and thence to the police office (*bureau de police*). As these two did not sit at the same time of the day, I went to the house of one of the municipal officers, a shoemaker, whom I found at work in his shop. He did not detain me a moment, when I shewed him the pass I had from the French minister in Copenhagen. On shewing him the royal Danish pass, he shook his head; as much as to say, that is of no use."

"The French villages are inferior in almost every respect, to those of Belgium. Most of the houses are built of common clay, and the little furniture betrays evident marks of poverty. Some of them, however, exhibit appearances of prosperity and ease. Besides common corn, clover, horse-beans, and walnuts are produced in abundance, from the kernels of which last they express oil.

"I saw a great number of boys and girls in the fields, gathering in the harvest, which led me to conclude, that those who ought to have been employed in that task, were called to the field of battle. I observed that three-wheeled cars, or carts, were used instead of four-wheeled ones, which in general are very large, and sometimes require from two to four, and even six horses to draw them; whilst one or two horses will pull a greater load in the former. But I must declare, that in no country with which I am acquainted, are the poor working horses treated with greater cruelty than in France. There can be no doubt, that, where the ground is even, and the roads good, these three-wheeled waggons, or carts, ought to be preferred to those with four wheels.

"The roads in this part of France are paved, like those in Belgium. Some however, are better than the highways in that country; though there are many hollows and rough parts in several places, and although the tolls are very high, all idea of repairing them seems to have been abandoned, since the revolution."

On the subject of Education, in France, the Professor observes, that "the rising generation may be said to grow up without any instruction." And he afterwards truly remarks, that "without instruction, the rising generation will have to lament the fatal consequences of ignorance, immorality, and unbridled licentiousness."

DEFWIS's Oration at the French College.

"C. Depuis, author of *Origine de Cultes*, recited some historical accounts of the Pelasgi, in which he introduced rather violent sallies against kings in general, and against all states which were not republics, interlarding, however, his philippic with some strong eulogia on Bonaparte, and several compliments to Francis de Neufchateau. Most of the gentlemen who spoke offered to that minister some incense of commendation, which indeed the worthy man perfectly merited. But, from what passed, one might see that the *captatio benevolentiae* exists in republics, as well as in monarchical governments."

The Sovereign People.

"Just below the entrance from the city into the botanical garden, and on the left hand, there is to be seen a plantation of trees and shrubs, which rise up

up to a considerable height, and have a beautiful appearance. In this fine grove formerly stood, under a noble cedar of Libanon, a marble bust of Linnæus, the Swedish naturalist, and the inventor and founder of the modern system of natural history. This bust was destroyed, at the time when the *peuple souverain* amused themselves with spreading ruin and devastation. The cedar of Libanon, either by a cannon ball or some other violence, then lost its majestic top. Those Vandals destroyed every memorial and monument, without any discrimination whatever. They even demolished the tombs, and dug up the bodies, of the most meritorious of their countrymen; not exempting that of the great Turenne himself, who had been, more than once, the deliverer of France. His sacred remains, in which was still visible the wound of the cannon ball by which he fell, in the service of his country, were treated by those barbarians in the most inhuman and contemptible manner. The mortal part of that great general lay in the museum shamefully exposed among the skeletons of quadrupeds and birds; till it was removed by the orders of Francis De Neufchateau, and placed in an apartment of the Amphitheatre, where it is set upright in a glass case."

Paintings Stolen by the Heroes of the Great Nation.

"The managers have had the candor to acknowledge, that some of those master-pieces of art are in such bad condition that they cannot be exhibited. This seems tantamount to a confession, that they have been much injured on the journey, if not totally *abraded* and destroyed. In particular, it is known, that an excellent portrait of Raphael, by Foligno, the Holy Virgin and some Saints, by Bellini; the Repast at the House of Levi, by Paul Veronese; the Marriage of Cana, by the same master; St. Peter, the Martyr, by Titian, and several of the statues brought from Italy, have suffered greatly from the length of the journey."

The National Library.

"Caperronnier, the present librarian, supposes the library to contain about 300,000 volumes. It is very incomplete in modern literature; for, since the year 1789, no new books have been added to it, not even French, and much less foreign productions. Of this last description, several capital works seem wanting; so that in the midst of this great opulence, a kind of literary penury is still felt. The national and other libraries have received considerable augmentations from the libraries of monasteries and emigrants. This is an easy, and a very cheap method of increasing a stock of books."

The Translator's Preface contains a brief account of the Author, and the Translation itself appears to be correct; though the language is by no means exempt from grammatical inaccuracies, two instances of which occur in one page. "Such is (*are*) the skill and experience, &c."—"the frost (*or*) bad weather injure (*injures*) it." P. 3.

The Trial of Republicanism; or a Series of Political Papers, proving the Injurious and debasing Consequences of Republican Government, and written Constitutions. With an Introductory Address to the Hon. Thomas Erskine. By Peter Porcupine. 8vo. Pp. 66. Cobbett and Morgan. London. 1801.

THIS staunch friend of monarchy, whose attachment to the constitution of which he boasts as his birthright has been strengthened by the experience which he has had of other laws and other forms of government, here delineates some of the gross defects, and glaring evils of the American system of liberty. He probably thought, that, as the advocates for a republican government have ever selected America as a model, and have ever sought to justify their prepossessions by the alledged excellence of *her* constitution, in proving that *she* enjoyed of liberty little more than the name, that *her* laws and *her* institutions are wholly inadequate to afford protection to freedom or security to property, that *her* theory is defective, and *her* practice detestable, he should apply the axe to the root of republicanism, and rob her partisans of their favourite example. Whatever disposition may be felt to dispute the justice of the inference, no one will be bold enough to deny, that the author has fully made good his case against the constitution of the United States. He says, and says truly, that he does not rely on *opinions* for the proof of his allegations, but upon *facts*; and these *facts*, not related by royalists, by enemies to republics, but by men who are notoriously disaffected to *monarchy*, and staunch friends to *republicanism*. The strongest evidence which he adduces, is, *mirabile dictu!* DOCTOR PRIESTLEY, who it seems, has published a letter, in which he candidly confesses, and deeply laments, that the liberty in quest of which he deserted his native land, and crossed the Atlantic, is not to be found in the country which he had selected, and panegyricized, as her favourite seat. We heartily wish that the whole of this letter had been published, for the benefit of the Doctor's admirers in England; the extracts made from it in the present publication are extremely curious, and these, with the comments which accompany them, we shall transcribe for the gratification of our readers who will thereby be enabled to judge of the style and manner of the book. It must be premised, however, that the *form* which Mr. COBBETT has chosen, is that of a trial, in which Mr. ERSKINE, most consistently and appropriately, is considered as "the advocate of republicanism," the author himself as its accuser; and the people of England as the Jury. The Introductory Address to the Prince of Egotists is at once spirited and temperate; but alas! the author has mistaken his aim, in directing his appeal to the *judgement* instead of the *vanity* of his Highness. Citizen TALLIEN's pathetic harangue displayed more skill, and would have produced more effect, if it had been *understood*. But to *Doctor Priestley*—

"This reverend Gentleman wrote and published, during the summer of 1799, twelve letters, addressed to his neighbours, the inhabitants of Northumberland, in the State of Pennsylvania. It is from these letters that I am about to extract the confessions of the Doctor, who, you will please to observe, gentlemen, is a sort of *king's evidence* in this case. But, to proceed to the examination.

"PORCUPINE.—Doctor Priestley, it is very well known, that you crossed the Atlantic in search of *liberty*; be so good, therefore, as to inform the jury, what

what has been the result of your pursuit, whether you have found things to answer your expectation; whether a *written constitution* is so complete a barrier, as you thought it, against the abuse of power; whether the representatives of the people, in America, are more independent of the executive than the parliament of England are of the king; and of such other matter as you may have gathered from experience."

"DOCTOR PRIESTLEY.—(Letter X. P. 14.)—"When I left England—"

"JURYMAN.—Be good enough to speak out. What are you ashamed of, man?"

"DOCTOR PRIESTLEY.—'When I left England' [*sighs heavily*], 'I was induced to come hither chiefly on account of my high admiration of the constitution of your government. It was, at that time, the only one that had been drawn up with deliberation by persons appointed for that express purpose, and solemnly accepted by the nation. It was wholly founded on the *rights of man*, and the *sovereignty of the people*. There were no hereditary honours, or powers of any kind, and no form of religion established by law. The power of making peace or war, and also that of regulating commerce with foreign nations, as well as among yourselves, was wisely placed in the congress; and the great and necessary guard of liberty, the *freedom of the press*, was uncontrouled. To my great *surprise* and *mortification*, however, I now find, that *several* of these articles, essential to a *truly* free government, have been, in my opinion, on one pretence or on another, *infringed*. Or, if the present state of things be really agreeable to the Constitution, it was not drawn up for the use of plain men, but of very acute lawyers only. Certainly the comment does not naturally flow from the text; or there was in the letter of the constitution a latent ambiguity, which *defeats the professed object of it*. Thus because your Constitution gives to the President, and two thirds of the Senate, the power of making treaties with foreign powers, and treaties may relate to any subject in which different states may be concerned, they may make treaties of alliance, offensive and defensive, and also treaties of commerce; and by this means all interference of the proper representatives of the people, either in the business of commerce, or of peace and war, in which they are most concerned, and over which they therefore ought, in reason, to have the most controul, is *effectually precluded*. The treaty, shackling their commerce, or involving them in a war, is actually made independently of them, and all their objections to it have no effect.—Since treaties become parts of the law, by which the courts of justice are bound, I do not see but that it is in the power of the President and two thirds of the Senate, that is, I believe, of *twenty-one men*, to 'bind the country in all cases whatsoever,'—It is, moreover, contended by the friends of Government, that when, in consequence of any treaty, money is to be raised to carry it into effect, the representatives of the nation, who give the money, *must absolutely raise the sum required*, or, as the phrase is, *make the appropriations*; having no other choice than that of raising it in what they may think the best manner.—This is a power which *even the Parliament of Great Britain has not yet been brought to surrender*. There the King has, indeed, the nominal power of making peace and war, and all treaties of every kind. But, if money be necessary to carry them into execution, the treaties come under discussion in the House of Commons, and the people give, or withhold, their money as they think proper; so that they have a virtual negative on all the measures of the Court

Court. And was not this *intended* by the framers of your Constitution too? Could they give the Congress the sole power of making peace and war, in one part of the instrument, and take it out of their hands in another? Such manifest inconsistency and deceit is not to be supposed."

"PORCUPINE.—Very well, Doctor: you speak like an honest man. But you said something about that 'invaluable blessing,' the *liberty of the press*: in what degree has it been controuled?

"DOCTOR PRIESTLEY.—(Letter x. p. 17.)—'Laws calculated to restrain the freedom of speech and of the press have been so constantly the resort of arbitrary Governments, that I was, beyond measure, astonished to find them introduced *here*; and yet, in some respects, the *laws that have lately been made by Congress are more severe than those in England.*'"

"PORCUPINE.—Very well, Sir: but notwithstanding you have been so 'disappointed,' so 'surprised,' 'mortified,' and 'beyond measure astonished;' notwithstanding, the little pamphlet, called *The Constitution* (which was 'founded on the *Rights of Man* and the *Sovereignty of the People*,') has proved to be a dead letter, a mere bauble, to amuse the sovereign citizens of America; notwithstanding all the important powers lodged in the representatives of the people have been usurped and exercised by a junto of 'twenty-one men;' notwithstanding the laws, restraining the freedom of speech and of the press, are more severe than those in England; notwithstanding all this, it is very possible that no evil-consequences may have resulted therefrom. If the country be in a state of improvement; if political harmony prevail amongst the people; and if they are enlightened, virtuous, and pious, the Government may still be good, though the *written* Constitution have long ago lighted the segars of the President and his pot-companions.—Be so good, therefore, as to inform the jury as to those points which go to prove the practical effects of the American Government.

"DOCTOR PRIESTLEY.—(Letter xii. p. 40.)—A foreigner travelling in the interior parts of this country, and finding the want of roads, bridges, and inns, wonders that things of such manifest utility should not have had more attention paid to them, when he sees that *great sums are raised and expended on objects, the use of which is, at best, very doubtful.* And men of letters coming to reside here find their hands tied up. Books of literature cannot be had, and philosophical instruments can neither be made nor purchased. Every thing of this kind' [and, he might say, of every other kind of manufactured articles] 'must be had from Europe, and pay a duty on importation.—But all this may be short-sighted speculation; and it may be, nay I doubt not is, better for the world at large, that its progress should not be so rapid; but a long state of infancy, childhood, and folly, should precede that of manhood and true wisdom; and that vices are better checked by the calamities of war than by reason and philosophy."

"PORCUPINE.—Well, Doctor, if the people are of your way of thinking, they are, doubtless, very indifferent about the matter, and live in great harmony together.—Is this the case?

"DOCTOR PRIESTLEY.—(Letter xii. p. 40.)—'A stranger is apt to wonder, that *political animosity should have got to such a height in this country*, where all men so lately united against a common enemy; and, that their enmity, which cannot be of long standing, should be *as inveterate as in the oldest countries*, where parties have subsisted time immemorial. But it may be the design of Providence, by this means, to divide this widely extended country

country into smaller states, which shall be at war with each other, that, by their common suffering, their common vices may be corrected, and thus lay a foundation for the solid acquisition of wisdom.—Divided, as the people of this country are, some in favour of France, and others of England, I should not much wonder, if the decision of the Government in favour of either of them, should be the cause of a *civil war*. But even this, the most calamitous of all events, would promote a greater agitation of men's minds, and be a more effectual check to vice than any other mode of discipline.—Many lives, no doubt, will be lost in a civil war; but *men must die*; and, if the *destruction of one generation*—

“Several Jurymen.—What!—What does he say?

“DOCTOR PRIESTLEY.—“And if the *destruction of one generation* be the means of producing another, which shall be wiser and better, *the good will exceed the evil*.”

“PORCUPINE.—While I admire your *sang froid*, Doctor, I utterly reject the maxims of your savage philosophy, which would calmly proceed to the destruction of a whole generation in pursuit of a speculative good. But quitting, for the present, those political animosities, which have arisen under your favourite Government, and which you describe as incurable by any thing short of a civil war; let me ask you if you have not found a greater degree of understanding, of virtue, and of piety, in America, than you left behind you in Great Britain? The *republican Government* and *unwritten Constitution* must be bad, indeed, if they have produced no good effects, either political, moral, or religious.

“DOCTOR PRIESTLEY.—(Letter xii. p. 41 and 42)—A stranger naturally expects to find a greater *simplicity of manners*, and more *virtue*, in this new country, than in the old ones. But a nearer acquaintance with it will convince him, that there is *less virtue*, as well as *less knowledge*, than in most of the countries of Europe. In many parts of the United States there is also *less religion*. Infidelity has made great progress in Europe: but I much question whether it be not *as great in America*; and, *either through want of knowledge, or zeal, little or nothing is done, by the friends of Revelation, to stop the baneful torrent*.”

We will not weaken the effect of this *confession* by any comments of our own; nor will our limits allow us to extract any part of the evidence of Mr. GRIFFITHS, who is an American, and whose testimony, therefore is decisive. We refer our readers for farther satisfaction to the book itself, in which they will find much curious information. We hope the author will be induced to pursue this subject still farther; and to elucidate his position by the application of particular facts resulting from those radical defects, the existence of which he has so fully demonstrated.

Nuptiæ Sacræ; or an Inquiry into the Scriptural Doctrine of Marriage and Divorce. Addressed to the two Houses of Parliament. Pp. 136. Wright. London. 1801.

THIS

THIS work is evidently the production of a writer of diligent research and profound erudition. It originates in some allusions to the Divine law, which were made in Parliament during the debates of the last session upon the bill, "for the Punishment and more effectual Prevention of the Crime of Adultery." The author very properly observes, that "the custom which has too much prevailed of going to Parliament with some fragment of scripture, in order to throw the highest of all sanctions over an unexamined or an untenable opinion, is equally disingenuous and irreverent." To make the Divine law the model of human legislation is certainly a mark of the truest wisdom; and for that purpose an occasional reference, in the legislature, to the sacred Scriptures is not only proper but necessary. But such a reference should never be made lightly—the sacred oracles of truth should never be mentioned but with the greatest reverence—and the utmost possible care should be taken that the construction put upon them be sound and authentic.

The first parliamentary allusion to the Divine law which is noticed in the work before us, most justly calls forth the author's animadversion. A noble Earl had quoted the provision in the law, of Moses, by which it was ordained that if a man had improper intercourse with a *damsel* she should be his wife, in order to prove that the parties guilty of *adultery* were commanded to intermarry. In drawing this strange conclusion the noble commentator must surely have overlooked that part of the Mosaic law which doomed both the adulterer and the adulteress *to death*. Though the subject is serious, and though it is treated with due seriousness by the author, he cannot refrain from indulging himself in a little jocularly at so remarkable an application of the word *damsel*.

"I hope (says he) our mothers are sensible of the renovation so gallantly bestowed upon them. No; there is not a matron left; they are all changed again into 'damsels,' upon the authority of one who is resolved, at all hazards, to grace the ladies in the eyes of Parliament!" He then proceeds with more gravity—"But the slightest view of the passage to which he has appealed, must have convinced him, one should think, that it applied exclusively to the dishonour done to a virgin not yet betrothed. The offender must marry her; and as a punishment, he was to lose for ever the common power of divorce against her."—"Because he hath humbled her, he may not put her away all his days." Deut. xxii. 29. If she were contracted to a marriage, not yet solemnized, and thus defiled, the violator suffered death; and the only difference between the punishment of this crime, and defilement after marriage, was in the mode of executing the offender. In the former case, death was given by stoning; in the latter (as the Jews interpret) by strangling." P. 18.

The Author next proceeds to consider very much at large that passage in St. Matthew in which our Saviour says, "*Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.*" A Right Rev. Prelate, alike distinguished for his learning and for his
zeal

zeal in the cause of religion and virtue, had, in the course of the same debate, quoted the above text in support of the proposed prohibition against the intermarriage of the adulterer and adulteress. In putting such a construction upon the passage in question, the learned Prelate certainly adopted the prevailing opinion of learned men in the Christian Church. The author endeavours to shew, that this opinion is at variance with some high authorities, with the analogy which exists between Judaism and Christianity, and with the principles of fair philological construction. On the latter point he has the following pertinent observations:

“ Upon a case which involved so much of the happiness of mankind, and necessarily excited so great a degree of anxiety in husbands and wives, concerning their relative situations, it is most reasonable to suppose, that there would be as much accuracy as possible, in the terms of the law, and that it would describe the case of both parties; and the passage before us, if not turned out of its way, but interpreted in its usual unforced manner, is as complete and satisfactory as can be desired. It describes the married persons, under the same penalties, for the commission of an equal crime, under equal circumstances. ‘ Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery.’ Here is the case of the man. ‘ And whoso marieth her which is put away (except for fornication) doth commit adultery.’ And here is the parallel case of the woman, involved in that of him who marries her, thus illegally put away. The husband of the second wife committeth adultery with her; the wife of the second husband commits adultery with him. The description is complete; and the unity of sense preserved through both situations. And let it not be supposed, that this double charge is superfluous: it was peculiarly necessary to add this caution concerning the woman; and Chrysostom supports me in the observation. He dwells on the danger of that self-satisfaction the woman might feel from comparing her innocence with her ejection; and the consequent necessity of shutting other men’s doors against her, lest, on that very account, she should hasten to a second marriage. The precept therefore stops her. By such marriage she will commit adultery. And why? Because the tie of the first husband still continues. But how does it continue? If she had committed fornication (a just cause of divorce), it would have been dissolved: but it now holds; because she is innocent of that offence which alone could liberate her, and, therefore, is still his wife. And thus is proved, from the very reason of the thing, the necessity of applying the exception of fornication to her case, which had been before expressed in that of her husband.

“ Besides—What is adultery? Fornication during marriage—That a man may put away his wife, for such an offence, and marry another, is justly inferred from the words of Christ; and you allow it. What, if he does so? Can he be legally united to the second wife, and continue the unbroken tie of matrimony with the first? And if not, for it is impossible, how can she, by any remarriage, continue to commit adultery against him, who has not only ceased to be her husband, but is now the proper husband of another?”

The learned and Rev. author, (for he informs us that he is of the sacred profession), in the conclusion of his work, gives a history of the punishment of adultery, both among the Romans, and in this country.

The

And after proving that the custom of suffering that crime to go unpunished is peculiar to modern times, he forcibly and judiciously asks —“What remains then but to renew the penalties in the most effectual manner, and invigorate the arm of the ancient authority?” “The force of conscience,” indeed, as he truly observes, “upon which the judgments of the ecclesiastical law depend, is decayed among us. The severities which were once employed with so much effect upon the incontinent have lost all their influence.” But though “you cannot, by an act of the Legislature, restore the conscience, you can punish the person: you cannot terrify the soul of the adulterer, but you can seize the body. And at least imprisonment, the mildest species of corporal suffering, ought to be put in force against him. In the case of *abduction* of a man’s wife, public fine, and imprisonment for two years, are added to the recovery of private damages; and both the king and the husband may have this action. Is the *seduction* of her so much lighter in guilt, that the crown shall have no plea against it?”

Instead of the prohibition of intermarriage to the adulterous parties, (the disinclination to which measure the author considers as too strong to be easily surmounted) he recommends the subjecting of the adulterers to a state of probation, the severity of which should be either increased or mitigated, as her future conduct might indicate impenitence or contrition. We have no objection to such a discipline; but we conceive that the interests of society imperiously demand a general law to prevent the parties guilty of adultery from ensnaring others to follow their example, by entering together into the holy state of matrimony, and by enjoying, *in consequence of their offence*, the respectability and privileges which that state only can confer. We differ from the author in his interpretation of the disputed passage in Saint Matthew; which we think, will not fairly admit of any other construction than that which has been put upon it by the BISHOP OF ROCHESTER.

POETRY.

Extract from the Regicide; an Heroic Poem. In twenty-six Books: with Notes, and a Dedication to the Friend of Tallien. By the Author.
6d. 8vo. Pp. 16. Bickerstaff. London. 1801.

IN this spirited *little* production we easily recognize the pen of an old acquaintance, which has been long employed in chastising the degenerate patriots of this degenerate age. Never was the lash of the satirist inflicted with more justice than on those men of *liberal* and *candid* minds who received the Regicide TALLIEN, during his *forced* visit to this country, with the same marks of friendship and attention as the man of honour and integrity bestows on unfortunate virtue. Light as some persons may be disposed to consider conduct of this kind, its consequences are most important to society,

as it strikes at the root of all that is honourable and good among men, by breaking down those distinctions between virtue and vice, which are necessary to secure respect to religion and morality, and consequently essential to the well-being of the social world. The ironical dedication to "The Friend of Tallica" is excellent; but we must confine our extracts to the poetry.

FROM THE REGICIDE;
AN HEROIC POEM,

In Twenty-six Books.

" I sing the Regicide, whom fore'd by fate,
And dire Abdallah's unrelenting hate,
Auspicious gales, in happy moment bore,
From Ægypt's clime to Britain's honour'd shore.
Hail, Tallien, hail! wh're'er I turn my eyes,
Far o'er the rest your deeds distinguish'd rise;
* September's patriots, hir'd from day to day,
From your pure hands receiv'd their well earn'd pay.
To priests and nobles, sunk in hopelefs grief,
Your tender-hearted nature gave relief;
Forbade in chains to linger out their breath,
And clos'd their sufferings by an easy death,
Thee Paris thee her great deliverer calls,
Thy fame yet sounds in Bourdeaux's crouded walls,
Thy justice there display'd a splendid scene,
And thousands perish'd by the guillotine:
No stop, no stay, till virtuous as just,
You ceas'd from carnage to indulge in lust.†
Appeals to heaven appal not Tallien's mind,
No oaths restrain him, no engagements bind;
His punic faith deluded Sombreuil ‡ tried,
And, sav'd from Hoche's sword, by Tallien's treaty died.
Hail, first of Regicides, that envied name,
Not fell Marat, not Roberfpierre can claim.
When Louis, hurl'd by traitors from his throne,
Th' accus'd convention judg'd for crimes unknown,
Around a father's knees his children clung,
The wife in anguish o'er her husband hung;

NOTES BY A FRIEND TO THE AUTHOR.

* " It was Tallien who, being secretary of the Commune, organized the murder of the prisoners on the 2d and 3d of September, 1792, and, Lanjuinais declared in the convention, paid a stipulated sum to the murderers, at so much a head."

† " It was Tallien who continued the massacres of Bourdeaux, till, to save herself and her father from death, the daughter of a rich Spanish banker sacrificed herself to the bed of a wretch, whom at the time she despised and detested; and has since, if that were possible, disgraced."

‡ " It was Tallien who, at Quiberon, put Sombreuil and the remains of his army to death in cold blood, in open contempt of a capitulation solemnly sworn to and attested."

He,

He, fallen King, implor'd a short delay,
 One last adieu, the respite of a day :
 Immediate sentence * sportive Tallien prest,
 And seal'd his death with irony and jest.
 These are thy merits, Tallien, this thy fame,
 The patriot Band for thee thy friendship claim:
 To thee, to them, I consecrate the lay,
 To latest times record th' important day;
 The day of glory, when aloft, in state;
 O'erlooking England's Senate, Tallien sat:
 The charming scene dispell'd the gloom of G—,
 Made N — smile, and each dull R — gay.
 All press'd some tribute of respect to bring,
 † B —, B —, B —, B —, B —, B —,
 C — and J — a facetious pair,
 F —'s half-lettet'd Plenipo, † A —:
 † T —, whose voice sonorous rends the ear;
 C —, whose whole eloquence is 'Hear, hear, hear !'
 Not apt themselves, too apt the House to tire;
 L — and † J —, who croaks, 'Enquire, enquire ;'
 M —, N —, N —, R —, all dumb,
 The City Coxcomb C —, the Brewer S —;
 H — the heavy, W — wondrous bright,
 The tragic † S —, the didactic K —;
 The Cowpenn ** Conqueror, great in arts and arms,
 Fat † † S —, who feels from water no alarms;
 J —, who deals in plate and plated ware,
 F —, who, at Faro deals, and H —;

* "The Dubious Dr. Moore in his journal says, Tallien, with diabolical irony, argued for the King's immediate execution, on what he called motives of humanity. 'He knows,' said the wretch, 'that he is condemned, and that a respite is demanded: to keep him in suspense is prolonging his agony. Let us, in tenderness for his sufferings, decree his immediate execution, and put him out of anguish.'"

† "This line is beautifully alliterative, and the heroes are something like Virgil's:—

"Ignaros deinde in muris, Martemque cientes,

"Alcandrumque, Haliumque, Noemonaque, Prytanimque."

‡ "Half-lettered, so called from the publication of a bit of a letter."

§ "This Senator is supposed to have the strongest voice of any member in both houses; and it is said to be "Vox et præterea nihil."

|| "This gentleman, in his laudable thirst after Egyptian knowledge, upon hearing of Tallien's arrival, invited him to dinner, to assist him in his enquiries."

¶ "Two poets "of special merit, but of little note."

** "He was very near conquering America, and has lately preserved Portugal."

†† "He was in the sea, and in imminent danger for several hours, but it is thought is not born to be drowned."

* He, whom his mother, warm with young desires,
 Produc'd a blessing to two happy fires ;
 Pert S——, of birth obscure, of talents mean,
 With all a sectary's envenom'd spleen ;
 W——, whose rhetoric, like his father's, beer,
 Is stale, not strong, and frothy, but not clear ;
 † E——, who 'never ending, still beginning,'
 Weeps over France, 'more sin'd against than sinning ;'
 ‡ Eternal T——, who adorns debate
 With all the flowers that grow in § Billingsgate ;
 Benevolent || B——, whose bowels feel
 For all who mutiny, or plot, or steal,
 Victims of Aris and the dire Bastille ;
 All, all with true Whig principles inspir'd,
 Flock'd round the Chief, carefs'd him, and admir'd,
 H—— T—— grinn'd horribly a ghastly grin,
 And smil'd on Tallien like the ¶ Devil on Sin.
 F—— was not there, the great seceding Chief,
 With * tender A—— mollified his grief ;
 Grief for what ne'er can be regain'd, the power
 Ambition left him in a fatal hour ;
 What time he tried with courage all his own,
 To govern India and controul the throne.
 But from his place the first of Patriots ran,
 With eager haste to greet the † Godlike Man,
 The kiss fraternal on his lips imprest,
 The hand of friendship gave, and thus address :—
 " O thou, that with surpassing glory crown'd,
 " Look'ft, like a God, on us thy votaries round,
 " Thou, who transcendest Bonaparte's fame,
 " We laud, we magnify thy glorious name," &c. &c.

POLITICS.

* " There is a lady I hear in the same predicament : what a pity they did not make a match ; the M. of H——, I dare say, would not have regretted it."

† " In the three hundredth edition of his pamphlet, Mr. E. compares the Great Nation to poor old King Lear, and absolutely weeps over the cruel aggressions she has suffered from us and Holland : the pamphlet, I am told, is as much to be depended upon for fair statements and facts as his evidence in favour of O'Connor, who confessed himself a traitor, after Mr. E. had sworn him to be a whig, and of course a patriot."

‡ " So denominated from speaking to no end."

§ " Vide orationes passim."

|| " The good Samaritan was nothing to this Philanthropist."

¶ " The thought and words of this couplet are shamefully stolen from Milton."

* " Long kept."

† " Cicero says to Cataline : ' Venisti paulo ante in Senatum : Quis te ex hoc tanta frequentia, ex tot tuis amicis ac necessariis salutavit ? adventu tuo ista sessilia vacua facta sunt ; omnes consulares, simulatque affedisti, partem

POLITICS.

Considerations on the present State of Europe, with respect to Peace, or a further Prosecution of the War. 8vo. Pp. 80. Debrett. 1801.

THESE considerations were written six months ago, and the events which have since occurred, in the military and political world, prove that the author had accurately estimated the respective views and resources of the belligerent powers. It is his opinion that peace might be made on safe and honourable terms, by the sacrifice of a part of our conquests; and that it is the interest of Buonaparte to make it. We have known some opulent men in the mercantile world, who, during the whole progress of the revolution, have made this latter opinion, applied to every existing ruler of the French Republic, the ground of pecuniary speculations, which certainly have not tended to produce any augmentation of their fortune. The fact is, that neither these individuals, nor our author himself, seem to have taken into their consideration the *revolutionary* obstacles to a peace; arising from the *peculiar* situation of the French Republic, both in respect of foreign powers, and of domestic circumstances;—and, still more, from the dread which is universally entertained throughout France of the return of the armies, and the human impossibility of giving them their promised reward, at the conclusion of a general peace. No argument then can be drawn from precedent or example to support a case to which none of the usual modes of reasoning will apply.

As to the first position, we are decidedly of opinion, that no peace, which is not founded on one of the two principles, the *status quo ante bellum*, or the *uti possidetis*, can be either *safe* or *honourable* to this country; or, indeed, to Europe; for certainly much of the future safety of Europe will depend upon our ability to cope with the gigantic power of the French Republic.

The introduction contains some very pertinent and just observations on our right to search vessels bound to an enemy's port; and on the aggressive conduct of Denmark, which is placed in a new and strong point of view.

partem istam subfelliorum nudam atque inanem reliquerunt." And Dr. Moore informs us that even Danton was shocked at the wit and humour displayed by Tallien in the Convention. But when this conspirator, more detestable than Cataline; this Regicide, more bloodthirsty than Danton, appeared in the British Senate, not a patriot was shocked, not a patriot quitted his seat, unless it was to run to the place where he sat: there they crowded about him, several addressed him, and one had the honour of being introduced to him. After this, the papers tell us that a member invited him to meet a select party of his friends at dinner, and that they all attended him in the evening to Mr. Sheridan's theatre. When he quitted England, Tallien declared that he was satisfied with his reception, and that the Patriots continued to deserve well of the Great Nation. Do these attentions proceed from liberality and Whig principles, or from a profligate contempt of the public opinion, and gratuitous infamy?

Pudet hæc opprobria nobis

Et dici potuisse, et non potuisse refelli."

In the pamphlet also are to be found some very useful information, and judicious reflections on the naval force of the different maritime powers of Europe, and on the importance of some of our new Colonial acquisitions; and, on the whole, it appears to be the production of a man of sense and discernment, accustomed to observation, and sincerely anxious for the welfare and honour of his country.

DRAMA.

Lovers' Vows, or the Child of Love. A Play in five Acts. Translated from the German of Augustus Von Kotzebue: with a brief Biography of the Author. By Stephen Porter, of the Middle Temple, and of Trinity College, Cambridge. Parsons.

THE decline of dramatic genius in this country is on no account perhaps more to be lamented than for the inundation which it has occasioned of the false pathos and vicious morals of what is called a *German school*. Kotzebue is one of the most dangerous because one of the most popular writers of that school, and the reputation which his name has acquired since a British poet and senator thought proper to adapt one of his plays to the English stage, renders him still more formidable. Such a writer by his spurious pathos, may do much to corrupt the minds of the unreflecting vulgar, who are easily seduced by exciting their pity for *vices* rather than *misfortunes*, and gradually undermining that system of morality which has so long provided the most useful rules for thought, feeling, and conduct. The play before us is a mere translation from Kotzebue's original, without any view to a representation on the English stage. It is a striking specimen of the author's manner, and of the general tendency of his dramatic works. That tendency is to make mankind believe that criminal passions and actions are chiefly to be found in the higher ranks of society, and that virtue, sensibility, and all the nobler feelings are in general the characteristics of the lower orders. Another great *trait* in the dramatic character of Kotzebue is to bring female delicacy and modesty into contempt and ridicule. According to his notions, a young lady is to put no check on her passions, and if she feels a partiality for a man she is to *make love to him*, without any ceremony, under the idea of being *simple, ingenious, and natural*. It is full time to put a stop to this degenerate and polluting species of literature, and if the legislature cannot interfere, it is to be hoped however that it will at last meet with its proper fate at the tribunal of public judgment, virtue, and common sense.

Lovers' Vows. A Play in five Acts; performing at the Theatre Royal, Covent Garden. From the German of Kotzebue. By Mrs. Inchbald. Robinsons. London.

THOUGH Mrs. Inchbald has cleared away much of the offensive matter in this play, it is still unworthy the protection of the British public. Her chief alteration is in the character of the *Butler*, which she has rendered more prominent and ludicrous than in the original.

MISCELLANIES.

A Letter to the Hon. Spencer Perceval, &c. The Second Edition. With a Postscript. Containing some Observations on the reported Debates on Taylor's and Addison's Divorce Bills. 8vo. 1s. 6d. Rivingtons. 1801.

IN our review of the first edition of this excellent Pamphlet, * we entered at large into the nature of its contents; and we are happy to see, that an attempt to inculcate strong religious and moral truths on a topic which involves the dearest interests of the social world has, in this dissipated age, commanded a certain portion of public attention. In the Postscript, which is nearly as large as the Pamphlet itself, the author makes some spirited and pertinent observations on the reported speeches of some of the members of the Upper House; he also here strengthens his former arguments; and suggests some useful alterations in the laws respecting adultery. He contends, most strongly, for the justice of allowing wives, as well as husbands, the privilege of obtaining a divorce for adultery, and expresses his astonishment that those Senators who had so strenuously supported the cause of woman in a fallen state, should have remained silent when the claims of a virtuous wife were the subject of discussion. His proposition that, "in all cases of divorce for adultery, the children of the marriage should remain with the virtuous party," seems to be alike consonant with the principles of justice, and the interests of society. His exposure of the fallacy and absurdity of representing marriage merely as a *civil contract*, a representation at variance with the Divine law, and fraught with infinite danger to the community, is pointed and successful. The justice of the following remarks, referring to some late proceedings in a certain assembly, no one, we think, will be bold or silly enough to dispute.

"Whatever some may think, men of loose morals and profligate lives are not the fittest persons to decide upon the necessity of laws, which would impose restraints upon their passions. In such a case they would be judges in their own cause. There is, indeed, an audacity in vice which makes it claim a right thus to sit in judgment upon itself; nay, at this time, it displays such matchless effrontery as to assert a superior and almost an exclusive title, to pronounce upon the propriety of its own conviction. It holds out characters, which are deserving of the highest respect, and of the most unbounded confidence, as the least qualified to consult the dearest interests of society. It represents men who occupy, with the greatest credit to themselves, and with the greatest advantage to the state, the highest departments in the church and the magistracy, as unfit to be the guardians of the public morals, because, forsooth, they have not acquired that knowledge of the world, which is to be gained only by going through a course of debauchery. It is no uncommon thing to see persons, whose principles are corrupted, whose minds are perverted, and whose reason is enslaved by dissolute habits, endeavouring to laugh down the dictates of wisdom and virtue, because they proceed from the mouth of a Bishop or a Judge; and to set up their own authority as infallible; because it is founded on the rotten basis of licentious experience and vicious habits. With equal propriety might a gang of banditti claim an exclusive right to re;

* See Anti-Jacobin Review, Vol. VIII. p. 290.

gulate the whole code of civil and criminal law: as well might a seat in the Corresponding Society, or in the club of United Irishmen, be held forth, as a necessary qualification, to pronounce upon the laws respecting sedition and treason, or on the expediency of suspending the Act of Habeas Corpus."

We must repeat our former observation, that this pamphlet ought to be perused by every member who means to give a vote on questions connected with the laws of Divorce for Adultery.

The Thirteenth Report of the Society for bettering the Condition of the Poor.
8vo, 1s. Hatchard, 1801.

The Fourteenth Report of the Society for bettering the Condition of the Poor.
8vo, 1s. Hatchard, 1801.

THESE Reports exhibit a satisfactory account of the farther proceedings of this benevolent Society, who have long been most beneficially employed in bettering the temporal condition of the indigent classes of their fellow-subjects. And, we trust, that a period will arrive when its members will have leisure to turn their attention, more particularly, to the spiritual improvement of the Poor, especially those of the metropolis, who are depraved and corrupted, beyond the powers of description, and almost of imagination. No doubt, the relief of bodily want, is a necessary preliminary to mental melioration; but these should, to a certain extent, be made to go hand in hand; at least, the former should be rendered instrumental to the latter. We believe the Society has attended very closely to this improvement in the country; and we trust, that the metropolis, which is in most want of it, will not be much longer without it.

The Contemplative Philosopher; or Short Essays on the various Objects of Nature throughout the Year; with poetical Illustrations and moral Reflections on each Subject. 2 Vols. 12mo, 8s. Rivingtons, 1800.

THESE Essays first appeared in the Universal Magazine; and the Editor has not been mistaken in his opinion, that they were worthy of being republished in a more compact and eligible form.

Cautions to young Sportsmen. 8vo. Pp. 24. 6d. Robson, 1800.

THIS short tract is the production of Sir Thomas Frankland; and has for its laudable object, the prevention of the many dreadful accidents which arise from carelessness and inattention in the use of fire-arms. Having said this, it is almost superfluous to add, that it ought to be perused by every young sportsman.

The Principles of English Farriery vindicated; containing Strictures on the erroneous and long exploded System, lately revived at the Veterinary College; interspersed with cursory Remarks on the Systems of Solleyfell, De Saunier, De la Fosse, &c. &c. in which is fully displayed the Superiority of English Farriery over that of Foreign Nations. By John Lane, A. V. P. late of the Second Regiment of Life Guards. 8vo, Riebau. London. 1800.

MR. LANE, actuated by an Anti-Gallican spirit, repels, with great indignation, the charge of inferiority which has been preferred against his country, in the important art of Farriery. If his ability be equal to his zeal, of which we humbly profess to be most incompetent judges, he must have very good grounds indeed for claiming the superiority which he so loudly asserts.

Latin Prosody made easy, or Rules and Authorities for the Quantity of final Syllables in general, and of the Increments of Nouns and Verbs, interspersed with occasional Observations and Conjectures on the pronunciation of the ancient Greeks and Romans: to which are added directions for scanning and composing different kinds of Verse, followed by Analytic Remarks on the Harmonious Structure of the Hexameter, together with Synoptic Tables of Quantity for every Declension and Conjugation. By J. Carey. 8vo. Pp. 200. 5s. Robinsons. London. 1800.

THE length of the title page precludes the necessity of explanation, as to the contents of the book. In respect of the execution we shall briefly observe, that the author has not promised more than he has performed; and that he has treated his subject with ability and care.

Elements of Reading. Being select English Lessons in Prose and Verse, for Young Readers of Both Sexes. By the Rev. J. Adams. 12mo. London. 1801.

A NEW edition of an useful publication the merits of which had been duly estimated before the commencement of our labours.

The First Principles of Field-Fortification; containing concise and familiar Precepts for the Construction, Attack, and Defence of Field-Works; with a Preliminary Introduction to the Science of Fortification in general. By Charles Augustus Struensee. Translated from the German, by William Nicolay, Captain-Lieutenant in the Corps of Royal Engineers. 8vo. Pp. 232. Plates. 7s. 6d. Nicol. London. 180p.

THESE *First Principles*, as they are termed with more modesty than accuracy, include the whole science of Field-Fortification; and the simplification of the rules, in which much ability is displayed, renders them attainable by the humblest capacity. The military world are highly indebted to the translator of this work, which is capable of affording much useful knowledge to officers of all ranks.

A Proposal on Behalf of the Married Poor. 8vo. Pp. 52. 1s. 6d. Arch. London. 1801.

THE object of this tract is to recommend the appointment of six inspectors in every parish to be invested with authority and controul over the overseers; for the purpose of administering relief to the poor at their own houses; and making certain allowances to the labourer according to the amount of his earnings and the extent of his family; but this object may be obtained by means more regular, more practicable, and more effective.

Thoughts on Poor-Houses, with a View to their general Reform, particularly that of Salisbury, comparing it with the more improved ones of Shrewsbury, Isle of Wight, Hull, Bo'dre, &c. and Deductions drawn, useful to other Poor-Houses, To which is added, an Account of the Population of Salisbury, with Observations thereon. By Henry Wansey, F. A. S. 8vo. Pp. 48. Price 18d. Cadell and Davies. London. 1801.

MR. WANSEY has evidently bestowed much labour and care on the investigation of the subject; and has, very judiciously, in the collection of his materials, preferred practice to theory, facts to speculations. Of the true end and design of a workhouse, as explained in an advertisement which he has adopted, he unquestionably entertains a very just conception,

“To train up the children of the poor to habits of industry, religion, and virtue, in order to make them useful members of society; to furnish employment for the poor of all ages, and oblige them to earn their own support, as far as their strength and ability will enable them; to prevent idleness, dissipation, and vice; and to provide a comfortable asylum for old age, disease, or infirmity, when thereby disabled from pursuing their usual occupations.”

We heartily wish that this point was more fully attended to, in which case houses of industry would never be converted into a receptacle for idleness. The author's suggestions respecting the education of children in a workhouse are highly judicious, and indeed all his observations on the subject of the poor are entitled to very serious consideration,

The Life, Adventures, and Opinions of Colonel George Hanger. Written by himself. 2 Vols. 8vo. 16s. Debrett. 1801.

IF a total absence of wit, humour, and understanding; of all that can amuse the fancy, or inform the mind; had been the only objection to these ponderous volumes, we should have left them to sink, by their own weight, in the muddy pool of oblivion. Such negative demerits must have, indeed, incurred contempt, but might have been allowed to escape censure.—Not so the work in which profligacy rises superior to its concomitant dulness; in which the most miserable sneers at religion, and its most virtuous professors are exhibited, aptly it must be admitted, as fit companions for eulogies on vice; in which the most Christian, best-regulated, and best-governed institutions, are vilified and calumniated, most basely and falsely, and whole chapters devoted to studied panegyrics on prostitution and prostitutes; in which all decency and decorum of language and of sentiment, are utterly disregarded; and of which it is difficult to say, whether it be most strongly characterized by perversion of mind or corruption of heart.

A fair standard for estimating the capacity and the principles of the author is afforded to the reader at the very beginning of the book, in which he tells him, that the character which he was ever most ambitious to acquire, and which he regards as “*the most desirable and most enviable of ALL characters,*” was that of—*a fine gentleman*!—It is not surprising that a man who should so think, should so write.—He assures us that he was an adept at Latin, but that he never understood Greek; which struck us, we confess, as somewhat strange, when we looked at the plate in the first volume, where a figure is exhibited on the gallows, which it is impossible for any man who was in the habit of passing the obelisk in St. George's-fields two years ago, or has been more recently accustomed to walk through Pall-mall and

and the adjacent streets, to mistake;—for we certainly were disposed to think that there was one individual in the world, at least, to whom he did justice, and that he had successfully studied the old Greek admonition

μὴ τις ἁμαρτάνῃς.

Averse as we are from the infliction of general censure, without the adduction of some passage to justify our sentence; we cannot, in this instance, submit to disgrace our pages by a single quotation; but when we assure our readers that the author carries his profligacy so far as not only to stigmatize our marriage-ceremony as an artifice of popery; and earnestly to recommend polygamy; but even to direct the public prostitute in the choice of her paramours, and that in language the most obscene, they will not, we are persuaded, be led to accuse us of injustice, when we pronounce such a publication to be *infamous*. For our part, who are not *fine gentlemen* but plain *Christians*, we should regard any man who could write and publish a book of this description, with the same abhorrence as the wretch *who should frequent a place of worship for a purpose of infamy; and who should lure the victim of seduction from the house of penitence and prayer, to plunge her once more, into the gulph of misery and sin!*

REVIEWERS REVIEWED.

Thoughts on the English Government. Letter 4th.

Reflections on the Political and Moral State of Society at the Close of the 18th Century. By John Bowles, Esq.

Political Essays on Popular Subjects,

THE public have, we doubt not, frequently observed a very striking difference between the conduct of Jacobin and that of Anti-Jacobin Reviewers. That such a difference exists, we are very proud; we consider it as honourable to ourselves, and, what is still more important, as affording the best pledge of our utility. The greater it is, the greater, we are convinced, will be our services to our country and to society at large. And we request all persons who are friendly to our interests to notice it whenever they may have occasion.

To enumerate all the circumstances in which this difference consists would be a most voluminous task; for it amounts in all respects, in which principle can be concerned, to a perfect contrast. With Jacobins, we trust, we differ *totocalo*. At present we will point out two very prominent marks of distinction between us and our antagonists. In the first place with regard to all publications which relate to subjects of a religious, moral, or political nature, our opinion and that of the Jacobin critics are always diametrically opposite to each other. Whenever, in such cases, we extol, they are sure to condemn; and *vice versa*; so that with regard to general character, it would be sufficient for any reader to peruse either of us, in order to know, with absolute certainty, the sentiments of the other. The ground of this difference, whoever has paid the smallest attention to our respective principles will find to be, that all works which have for their object to promote the cause of religion, virtue and social order, invariably attract their unqualified censure, while we not only applaud such works, in proportion as we find them calculated to promote their important object, but endeavour, to the utmost of our power, by

causing

causing them to be universally known and read, to assist them in making the salutary impressions they are calculated to produce. On the other hand, if a publication have a tendency to corrupt the public principles, to damp the public spirit, to assist the views of the enemies of the country, and to promote the cause of infidelity, treason, universal disturbance and anarchy, or, in one word, of Jacobinism, it never fails to call forth the commendation of a Jacobin Reviewer, while we feel it our duty to expose, with due severity, its mischievous nature, and to counteract its malignant design.

Another difference, equally marked, between us and the Jacobin Reviewers, consists in the manner in which we treat the works which we respectively condemn; for as to those which we approve no such difference is perceptible. With regard to the former our readers will do us the justice to remember that it is our practice to be very explicit in stating the grounds of our disapprobation, and to produce evidence from the works themselves to prove that our censure is just—in short, to enable our readers to judge for themselves, respecting the merits of such works. The conduct of our critical adversaries is the very reverse of this. Their censure consists in vague, general, indiscriminate abuse. They labour to excite a prejudice against a work; but they take care not to furnish their readers with any materials, by which to judge of the justness of their reprehension. Wishing to consign it, if possible, to oblivion, they aim only to prevent it, from being read and examined. Instead of investigating its contents, controverting its principles, disproving its facts, and refuting its reasoning, (which is the course we think ourselves bound to follow, when we express our disapprobation) they condemn it in the lump, and confine themselves to general description, and knowing pretty well the bent of their readers dispositions, they take care to make that description of such a nature as shall preclude all wish to peruse the publications so described. Thus are many persons confirmed in the most mischievous errors by suffering the *ipse dixit* of a reviewer to prevent them from reading, what would flash conviction upon their minds, induce them to abjure the systems, they have been artfully led to adopt, and to embrace, as essential to the welfare of society, the principles, which they have been taught to consider as injurious to its best interests.

In proportion as the tendency of a publication is beneficial, these insidious reviewers are cautious to refrain from any investigation of its contents. And when it is of the higher class of utility nothing can be more superficial than their criticism, nothing more indefinite than their invective. Fearing to make their partiality and injustice conspicuous, they do not venture to trust their readers with a single extract from productions which are highly extolled by persons, who are distinguished both for the soundness of their principles and the extent of their literature.

A curious specimen of this mode of Jacobin criticism is to be found in the notice taken by the Critical Review, for February last, of the three publications specified at the head of this article. We shall severally bring forward these critiques in order to enable our readers to judge whether the foregoing observations may not be justly applied to the Critical Reviewers.

1st. Thoughts on the English Government. See Critical Review, for February last. p. 215.

A CONSIDERABLE part of this work consists of animadversions on the first volume of Blackstone's Commentaries. The author's censures are

are principally directed to the arrangement adopted by the Commentator in unfolding the constitution of our government; an arrangement which, in the opinion of Mr. R. is "the origin of all the misconception and prejudice; now prevailing with regard to the form and nature of our constitution."

§. 6. In other respects Mr. Reeves pays a high tribute of applause to the Commentaries, which, he says, he holds "in very high estimation." "I have" (observes he) a feeling for the name of this great lawyer and writer, which is composed of gratitude for assistance in my studies, and conviction of the real value of his labour: since I have been able to judge for myself, I believe it to be the best introduction there ever was, to any system of law; he has extended a knowledge of the law beyond the professors of it, making jurisprudence a part of the literature of the country, and therefore within the circle of every gentleman's studies. Since the publication of Blackstone's Commentaries, every Englishman who reads, feels a temptation to acquire a general idea of the law he lives under, which too he now likes the better, since he is not wholly without some knowledge of its principles and application." This is not the language of a prejudiced man, or of an unfair judge, and it affords presumptive evidence, that the writer who employed it would not, without good grounds, take upon himself to censure any part of the Commentaries. At all events the true question is whether his censures be well or ill founded? and with all the respect we bear a work which we consider as the most elaborate and elegant, of an institutional kind, which has ever appeared upon any science, we think the animadversions made by Mr. Reeves perfectly just. Indeed, their justness is so apparent that it is matter of wonder, that they should have escaped any person, of tolerable discernment, who had perused the first volume of the Commentaries; a circumstance to be attributed only to the dazzling authority of the learned author. We will notice the first of Mr. Reeves's remarks that the reader may form some idea of their propriety.

The Commentator thus enumerates those auxiliary subordinate rights of Englishmen, which "serve principally as barriers to protect and maintain inviolate the three great and primary rights of personal security, personal liberty, and private property." 1st. The Parliament; 2d. the limitation of the King's prerogative; 3d. right of action in courts; 4th. right of petitioning; 5th. right of having arms for defence. On this arrangement Mr. Reeves very properly observes, that it does not seem to accord even with the Commentator's own distribution—First, the right of petitioning. To the method of this arrangement, which evidently contains a most defective analysis, Mr. R. properly objects that the right of petitioning should be placed as one article, and the Parliament, which is one of the objects of such petitioning, as another; and that the prerogative, which is another object of petitioning, should not be mentioned at all, but only the limitation of that prerogative; also that, in an institutional work, the limitation of a certain power should be mentioned as one of the best securities of the subject, before any account is given of the extent or nature of that power. Finally, that what is a mere negative, the limitation of the King's authority, should be mentioned as an entity in the law. In point of principle he complains with equal propriety, that the Parliament should be mentioned as a positive good, and the royal authority a positive evil, which it must be, if, as stated by the Vinerian professor, it be only to be rendered a good by its diminution, and by a continual watch upon it. Such statements, besides being incorrect, tend

to lower the King in the estimation of his subjects, and are therefore favourable to disaffection, treason, and anarchy.

Happy, thrice happy would have been the Critical Reviewers to have proved the above observations, or those which follow, to be captious and unjust. But this was out of their power. They knew, they lamented that it was so, and therefore they resorted to their jacobinical mode of reviewing, without giving their readers the least insight into the nature of Mr. R.'s animadversions, without any examination of the work, or extracting one sentence of its contents, they pass sentence upon it; and upon the author, in the following vague and declamatory terms.

"This letter is chiefly employed in censuring Blackstone and Locke, and in exhibiting, according to the author's fancy, a corrected text of the celebrated Commentaries on the Laws of England, as far as they treat on the royal prerogative and the constitution of this country. To any one who has read the former letters of this writer it will not be difficult to conceive in what manner he would correct the text of Blackstone, and represent the entire sovereignty of the King. He follows up his own hypothesis (if that can be called an hypothesis which is involved in contradiction and absurdity above the measure of cabalistic theology) with all due contempt of the venerable judge;" of the falsity of this charge the quotations we have made will be sufficient to convince the reader, "and setting himself in his place, prates with matchless effrontery on the power of the state and the royal prerogative, in direct repugnance to the sentiments of the illustrious commentator. We think, however, that the *quiet good sense* of the English people will not sanction an attempt to scatter the tares of Mr. Reeves amongst the wheat of Sir William Blackstone; and, we trust, that if this mixture be attempted, they will shew their *good sense* by rejecting the mongrel and heterogeneous result. The gold of the latter can never amalgamate with the lead of the writer before us; he may, indeed, amuse himself with writing letters without end, but he will never be able to gain currency for his base metal by outrageously intermixing it" (is not this outrageous nonsense Mr. Critical Reviewer?) "with the sterling ore of this justly celebrated legal exposition."

The remainder of this article consists of a most futile attempt, not to repel (for that was impossible) but to evade a little wholesome reproof which the latter writer condescended (unnecessarily and *infra dignitatem* as we think) to bestow upon the Critical Reviewer who had animadverted upon his preceding letter. In this attempt the Jacobin critic only proves two things: first, that he was extremely sore from the chastisement which had been given him; and, secondly, that it was totally out of his power to support any of the charges or allegations which were the cause of that chastisement. For though the writer charge him with numberless falsehoods and misrepresentations, and challenge him "to shew a single proposition" in the letter to warrant his "foolish imputations," instead of attempting to justify himself, he resorts only, as before, to loose and indiscriminate invective, although, if it were true as he asserts, that the letters are a medley of doctrines of the most opposite descriptions, his (the letter writer's) pages are perpetually refuting each other, and his whole system is of irreconcilable enmity with itself, it would not have been difficult to find some page, "doctrine" or passage which might have supported the charges of the Critical Reviewer. But instead of producing any such justification for himself, the critic, with peculiar modesty, alludes to Mr. Reeves's style, which (he prudently says) the Critical Review

"shall

"shall not be *tarnished* by a vain endeavour to copy or to characterize!"

Our readers are now initiated into the mysteries of Jacobin Reviewing—but we have more of those mysteries to unfold, and shall therefore proceed to another article.

Reflections on the political and moral State of Society.

IN our Review for January, (p. 14.) we entered so much at large into the merits of this excellent work, we afforded our readers, by the copiousness of our extracts, such a full opportunity for forming their own judgment upon it; and we have since heard the opinions of some of the first characters in the church, as well as in the literary world, which so perfectly correspond with that which we had ourselves declared, that it becomes a superfluous task to say any thing more, either in justification of the work itself, or in praise of the author.—Well, as we are acquainted with the unprincipled tricks, and unblushing effrontery of the Jacobin critics, we little expected, we confess, that any one of the herd would expose his ignorance or his infamy so completely, as to write, on such a work, such an article as the following, which we extract, *verbatim*, from the Critical Review for February, p. 216.

"Buonaparte is a most horrible monster, &c. &c. &c. All civilized society will be destroyed by the French Revolution, &c. &c. &c. This is the sum and substance of these reflections;" (this *our* readers know to be a profligate falsehood,) "and, notwithstanding the compliments paid to ourselves," (aye, there the shoe pinches; touch a Jacobin but ever so slightly and he writhes under the lash, exclaiming all the while, with the man in the play,—'No, I am not angry, you can't make me angry!') "we must not conceal from our readers that this work is the best sedative we have taken in our hands for some time: we defy any man to be angry with the writer, or to feel a muscle disordered in his progress through the work: on the contrary, it is impossible for him to read ten pages without falling asleep."

Here falsehood is substituted for fact, abuse for argument, and the critic does not condescend even to support his opinion, such as it is, by the adduction of a single passage.—But from such profligacy, by which the public has been too long duped, and the literary world too long disgraced, we turn with disgust.

We have but one word to say to the *Monthly Reviewers* on the subject of this publication. Praise from them we did not expect; and, in their review of it, they have, we acknowledge, been sufficiently cautious, and not suffered their zeal to outstrip their prudence. But we would simply ask them how it happened that in transcribing the title-page they omitted the word *moral*? Was it through fear that many persons, who did not trouble themselves much with *political* reflections, might be disposed to read even the production of an *Anti-Jacobin* writer, on *moral* topics? It is an odd omission, to say the least of it.

Political Essays on popular Subjects. Critical Review, &c. p. 217.

THIS article concludes the selection we have thought proper to make from the Critical Review, in proof of the justness of our observations on the nature of Jacobin criticism. The work to which it relates was noticed by us, very much at large, in our last number.* We felt it our duty to

* See Anti-Jacobin Review, for February.

speaking very highly in its praise, and to represent it as calculated to produce the happiest effects on the public mind, by correcting some of the most mischievous errors which exist in society, and by inculcating principles which have an invariable tendency to promote virtue and happiness. We did not, however, expect our readers to rely implicitly on our commendations. In the true spirit of Anti-jacobinism we produced our vouchers for our opinion, and by sufficiently copious extracts afforded the public an opportunity of judging for itself on the merits of the work. The conduct of the *Critical*, *alias* the Jacobin Reviewers, affords a perfect contrast to ours—not only do they condemn what we extol, but they take care not to furnish any test of the propriety of their censures, for they do not venture to quote a single line from the work itself, and it is evident that they refrain from so doing, that they may indulge in a strain of gross invective and unfounded abuse, and obtain a false credit for the fidelity of descriptions which would instantly appear to be unjust, if they were to perform the indispensable duty of Reviewers, by making quotations to justify the opinions they deliver to the public. They are not, however, on that account the more sparing of their abuse, as our readers will infer from the following extract.

“These essays, written on many of the first principles of politics, liberty, democracy, and the party denominations of Whig and Tory, may be said to be composed on popular subjects, but we cannot add that they are written in a popular manner. Very few people will understand them. The style is inflated and torpid, and the writer’s ideas are enveloped in a labyrinth of words. Burke is the idol of his adoration; and the politics and diction of his latter days” (the diction of Mr. Burke’s latter day! well done Mr. Critic,) “the objects of his imitation. The French revolution is the grand phantom attacked, and with this haunting his mind he discusses the important subjects of liberty, democracy, and the British constitution.” This Reviewer then would have had the author, in the year 1800, discuss liberty, democracy, and the British constitution, without any notice of the French revolution, “imputing Jacobinism to a considerable number of inhabitants in this island who do not happen to agree with him in his speculations.” We believe the author was very right in imputing Jacobinism to many persons of the above description; and among those persons, justice impels us to include those Critical Reviewers, whose character and conduct we have taken the trouble to exhibit in their true colours.

Fuseli’s Lavater.—De Lille’s Country Gentleman.

TO THE EDITOR.

SIR,

I mentioned, on a former occasion, that the Monthly Reviewers, though not so directly, yet not less effectually, promote the philosophical system to which they have devoted themselves, in the department of taste as well as that of science. On this account, therefore, as well as others, it is of considerable importance, to detect the shallowness of their pretensions. In general, they seem to have no notion of that elegant simplicity, either in language or imagery, which confers grace on good writing; but to have promoted, by means of their early and extensive circulation, the pompous turgidity and false glitter that have of late, so much infested both the prose and poetry of English writers.

If they were not more captivated by sound than sense, they would not surely have quoted, with high commendation; the following passages in a sort of outlandish jargon by Fuseli, "physiognomy is the mother of correctness; by ascertaining, from the measure of the solid parts, the precise proportions of the moveable." What an ingenious deification of physiognomy will they call it! and what an intelligible and happy antithesis between *solid* and *moveable* parts! The passage is only surpassed by the *lofty style* and correct *good sense* of the following:

"Unity of character or homogeneousness of parts can only be redeemed from the chances of conjecture by physiognomy. Style, imitation, choice; without its regulation, will oftener produce an assemblage of discord, or what is called a monster, than an homologous being."

Yet, docile reader, this inflated stuff is what the Monthly Reviewers think so *interesting* and *curious*, that they will make no apology for quoting it.* But let us observe them in the vast display of their own *poetical* talents. Say, then, unless you are the most complaisant of all readers, are there any verses in the most incorrect of those unfortunate versifiers whom they break on their wheel, more unmusical than the first, or more tamely, prosaic than the second, of the following lines of their translation from De Lille's *Country Gentleman*; and in which they profess to convey to the English reader an idea of the elegant original. †

"And you strangers to joys the country yields,
Assist your country and you'll love its fields."

Are the following lines to serve as models to English poets in the choice of words, and melody of numbers?

"To meliorate the soul, augment the feed;
Of native cattle and improve the breed, &c.
The sage alone by certain indications seen," &c.

Is the melody of this, and some preceding verses, any proof, that their skill in Greek versification has improved their taste in English Poetry? Or by what canon shall some future Reviewers explain the structure or metrical principle of this wonderful line? Its music however is almost surpassed by the happy inversion of the second: and the ingenuity in finding out, in *serene*, a rhyme for *seen*; for the epithet has scarcely any other use.

"Knows how of fields to taste the joys serene."

On no occasion, according to the practice, and consequently, the doctrine of the poetical Monthly Reviewer, is a redundant and tautological word to be rejected, even though introduced awkwardly without a conjunction; if it rhymes with a word in another line;

"But let us not for ever paint, *describe*;
The pen to interest must the power imbibe."

This is but a slight specimen of the taste, judgment, and ingenuity of those critics, who arrogate to themselves the province of pronouncing the sentence of dullness or inelegance upon cotemporary writers. Once more, however, before we quit this detestable display of their taste and genius in poetical composition, observe the chaste and happy rhymes in the following couplet.

"His flock uniting in their payers to *God*,
To bliss eternal pointing out the *road*."

Is *rod* their pronunciation of *road*? or *goad* of Gods. This is precisely the sort of remark, they would make on any other versifier whose name, city, or *sentiments* they do not like. But hear what they say. "We must solicit on the plea of haste, unavoidable in a periodical publication, that indulgence towards our efforts which they undoubtedly require." But, Mr. Reviewer, whatsoever your haste might have been, you was not obliged to give a translation in verse: if you thought proper to do so, you was under no necessity of not taking time enough. Your version might have kept for some weeks longer even without much *attic salt*. Besides, you know how you treat such apologies when offered to your own respectable fraternity. "With whatsoever measure you meet with, the same it shall be measured to you again." Or if you prefer an heathen quotation. "*Qui exemplo aliis esse debetis, aliorum exemplo peccetis potius, quam alii recte faciant.*"

SCIPIO.

Porson's Œmonœæ of Euripides.—Pybus's Sovereign: a Poem.

TO THE EDITOR.

SIR,

THE Monthly Reviewers (in their critique upon Professor Porson's edition of the *Œmonœæ* of Euripides) having occasion to speak of M. Herman, are pleased to recommend to him *more caution* and *more politeness* in his remarks, when he *differs* from Mr. Porson, or from *others*; that is, from *themselves*. The language of criticism, say they, *ought to be the language of a scholar, and a Gentleman*.

Extremely happy am I to find, that Monthly Reviewers have somewhere deposited, in their archives, an obsolete canon to this effect. I heartily subscribe to a rule of conduct so essential to literary welfare, and sincerely commend them, for having stripped it of the dust and cobwebs of oblivion, and again introduced it to public notice. But while I admit that such a canon is highly necessary and reasonable, I must ever be of opinion, that they who have enacted a statute of this kind, should be the *first* to observe it. If they affirm that they *have* observed it, I beg them to advert to the very *NEXT* article of their Review. It happened somewhat unfortunately, that Mr. Pybus was the author to be examined. And who is Mr. Pybus? A Member of Parliament, and one of the Lords Commissioners of the Treasury. Let me observe, that I have no personal acquaintance whatever with Mr. Pybus, and that such impressions as I have received concerning him, from conversation with others, are not in his favour. As a Member, however, of the British Senate, and as one of the Lords of the Treasury, appointed by those whom by our religion we are taught to honour, and whom for the sake of their own individual merits we ought to honour, I hold him to be entitled to my respect. Divest him of his public situation, and view him merely as a private gentleman, and a Briton; even in this situation, if he becomes a literary adventurer, he has an undoubted right to be treated with that *language of criticism* which bespeaks the *scholar* and the *gentleman*. Whether he has been admitted to his due share of this language, I now proceed to inquire.

'Mr. Pybus,' says the Reviewer, 'is certainly as *tall a poet of his hands*, as any *wight* that has issued from the press within our memory.'

Whether the Reviewer here alludes to Mr. P.'s stature as a man, or whether

ther he means to be sarcastic upon the size of his folio, I conceive that he has not used *the language of a gentleman*.

'When we have bestowed this praise,' continues the Critic, 'we have exhausted every source of panegyric; for his verses are formed only to be viewed, not to be perused: his poetry is so like a picture (according to the Horatian precept) that it will not bear the near approach of the eye.'

If your readers, Mr. Editor, will have the goodness to refer to the first lines of Horace's *Art of Poetry*, they will not be disposed to maintain that this is *the language of a gentleman*.

The Reviewer thus proceeds. 'The happy alliteration resulting from the title, a *Poem to Paul by the Poet Pybus*, reminds us of a Latin work intitled, *Pugna Porcorum, per Publium Porcium Poetam*.'

Let the Monthly Reviewers point out any passage of M. Herman, which can bear the most distant comparison with this, for its scurrility. Let them select, from his observations, any instance in which he has contrived a ridiculous arrangement of the words of his author, for no better purpose than to introduce a comparative quotation from the very dregs of literature, in order to debase the writer; and I will pronounce him to be altogether incapable of writing like a *scholar*, or a *gentleman*.

Again. 'Though this work is addressed to the Emperor Paul, it is, with *imitable dexterity*, dedicated to our own King. This is a *flight of courtly wit*, which perhaps will never again be attempted.'

Query. Are such sneering insinuations ever practised, among authors who have an indubitable title to be esteemed *gentlemen*? And do they not smell a little of the rankness of envy?

The next paragraph of the Review begins thus. 'To compress the *shining* lines of Mr. Pybus into our narrow and unadorned pages is (like translating Virgil) to lose *all the beauty of the original*.'

No translation of Virgil which I have read, could be accused of losing *all* the spirit and beauty of the original. The Monthly Reviewers were not long since enamoured of a passage of Thompson, which your Correspondent *Academicus* proved to be, for the most part, a translation of Virgil. Had it lost *all the beauty of original*? If it had not, the above simile must be *un-scholar-like* at least. To compress what is *shining*, seems to be a confusion of metaphor equally *un-scholar-like*. To speak of the *shining lines* of Mr. Pybus is no very amiable specimen of that *politeness*, which was recommended to M. Herman. Let the Monthly Reviewers take better care to *enlarge* the narrowness of their page by sentiments that are liberal, and manners that are correct. Let them make amends for its want of *ornament*, by decorating it, like M. Herman, with the sweet periods of *civility*. In the above passage, I have looked in vain for *the language of the scholar*, and of *the gentleman*.

But, to return to the critique. 'We shall endeavour to gratify our friends in the country with a specimen of this *state* performance!'

Can it be maintained, that this is *the language of a gentleman*? Can it be argued, that it is not the language of a *malcontent*? May we not affirm that it is very like *the practice* of that Horatian precept, *invidia Siculi*, &c. &c.?

I wish, Mr. Editor, that there was nothing more of this kind to complain of. But mark how this unblushing Reviewer proceeds, till he has founded *the very basis* of rudeness and contempt. "This other *Peter*, it seems, means the late *Empress*; who, by a poetical licence which can only be derived from ROYAL authority, is here invested with the name

of her husband. Perhaps Mr. Pybus had been thinking of a passage in Shakspere,

"And if his name be *George*, I'll call him *PETER*."

To say that such language is *not the language of a gentleman*, is to describe it in words which are very feebly expressive of its bad quality. How bitterly would these critics have complained, and how sharply would they have retorted, had they been assailed with reflections equally severe by M. Herman! Nothing can surpass the incivility of the writer, but his *disloyalty*.

Hear him again. "We observe that some of his couplets terminate with words which have not even *so much affinity* with each other, as that which subsisted between *Peter* and *Catherine*;"—

"Rhymes, like Scotch cousins, in such order plac'd

"The first scarce claims acquaintance with the last."

My situation in life being such, Sir, as not to warrant the purchase of a poem of *sixty* pages at the price of a *guinea* or a *guinea and a half*, I cannot refute the Reviewer's assertion by an appeal to the work itself. I will nevertheless venture to assert, that this description of Mr. P.'s rhymes will require much ingenious equivocating explanation to extricate it from the charge of being *untrue*. Mr. P. must be a very indifferent rhymers, if his chimes correspond as little as those in the couplet of his Reviewer; * which are no doubt derived from some bard of the same class as *Publius Porcius, Poeta*. Now, if the Reviewer has roundly maintained what is *not true*, he cannot have used *the language of a gentleman*; if he has again been groveling in the *lees* of poetry, in order to bespatter his author, he has not censured him *in the language of a scholar*.

The Reviewer thus concludes:—"We sincerely condole with Mr. Pybus, on the ungracious return which the Northern *MÆCENAS* has made to the *British Treasury*, both for its *solid pudding* and its *empty praise*."

The first part of this sentence, Mr. Editor, is not *the language of a scholar*, because the *diphthong* in the proper name is out of its place. This dislocation can hardly be ascribed to a blundering compositor, or to a wish in the Reviewer to conform to an error of Beckman. He ought to have known that if it is sometimes written *MÆCENAS*, yet have we good authority for saying, "*alii scribant MÆCENAS, et sic scribendum vetusti codices et marmora evincunt*." As to the latter part of the sentence, its *civility*, *politeness*, and *gentility*, are strikingly conspicuous. It does not, in the least, favour of that *vulgarity* in which Swift delighted, and in which Pope was always ready to follow him. If we sum up the merits of the whole critique, it presents us, Mr. Editor, with a lively specimen of the regard which Monthly Reviewers pay to that precept of our holy religion, *Whatever ye would that men should do unto you, do ye even so to them*. They cry aloud to M. Herman, in one article, for *more caution* and *more politeness*; and, in the very next article, give us ample testimony that they practice neither *caution*, nor *politeness*, themselves. They warmly recommend to the foreigner *the language of the scholar and of the gentleman*, as alone worthy of criticism, and

* Other specimens of the same kind may be seen in the miserable versions of De Lille. Monthly Rev. App. p. 475. *God and road*, for instance.

immediately reject it as an improper vehicle of their own remarks. To what are we to ascribe such inconsistency? Will Dr. Griffiths have the goodness to explain it to us? Will he inform us, why so much asperity is shewn to Mr. Pybus, and so much lenity to Citizen Waithman? Why are the crudities of the latter studiously veiled, while the imperfections of the former are as studiously exposed? Why is he treated, as a gentleman, with civility; while Mr. Pybus meets with nothing but insult? Is Mr. Pybus a vender of petticoats? and is Citizen Waithman a legislator?

ARBITER ELEGANTIARUM.

Reflections concerning Religious Divisions.

TO THE EDITOR.

SIR,

THOUGH I can by no means subscribe to the opinion of your correspondent of *Tesson*, with respect to *passive obedience* and *non-resistance*; and am persuaded that, in the midst of all its restrictions, my religion still suffers me to live *as free*, provided I do not *use my liberty*, like the Jacobin, as a pretence and cover for sedition and *maliciousness**—yet are my thanks, and the thanks of every lover of his country, due to him, for his excellent strictures on the conduct of Messrs. Thorn and Durant. I was particularly pleased with that part of his letter, which treated of *the commutation of tythes*; a subject on which I have already twice addressed you, Mr. Editor, and on which I have yet a few observations to communicate.

If I may judge from the complexion of his remarks, your correspondent is not only a clergyman, but a clergyman possessed of preferment. I hope he leads the way for other writers of the same description. There is an absolute necessity, that the beneficed clergy should thus exert themselves; if they wish to preserve their revenues from open plunder on the one hand, or from that secret dilapidation, which too much indulgence to papists and sectaries may occasion on the other. A cause of so much consequence is not to be left, for its only support, to Editors of daily and monthly journals. It should receive continual and spirited assistance from those who have emoluments to lose; and who well know how to defend themselves, were not their exertions unaccountably suspended by torpor and supineness. What can a single pen effect, Mr. Editor? And what issue are we to expect to the contest; if the labour of defence be left to those who have *nothing* at stake, against those who imagine they have *millions* to win?

Our crafty foes, the Monthly and Critical Reviewers, spare no pains to impress their readers with a notion of the necessity of *the commutation of tythes*. In their review of a pamphlet entitled *Reflections concerning Religious Divisions* (which I commend to your notice as a sensible performance) both have taken occasion to insinuate, that the wealth of the Church is not so contemptible as some writers have maintained. One of their coadjutors asserts, that it is *richly endowed*. I challenge him to produce evidence of the truth of what he has advanced; otherwise, I must impute to him a mischievous and jacobinical wish of exposing the church to popular rapacity. In the mean time, I shall proceed to inquire, upon data, the most sound and satisfactory, what riches the church is really possessed of; and what degree

* 1 Pet. ii. 16.

of impediment to the operations of agriculture may be attributed to her, if tithes are admitted to be a hindrance to the farmer.

When Queen Anne so liberally surrendered to the clergy their *first-fruits and tenths*, at the beginning of the last century, it was necessary for those who were appointed to execute her good intentions, to make a strict inquiry into the state of the church revenues throughout the kingdom. The result of such inquiry is minutely detailed, in a small volume entitled, *A State of the Proceedings of the Corporation of the Governors of the Bounty of Queen Anne*, by Ecton. If your readers will refer to this interesting publication, they will find, that the total revenue arising from the *first-fruits and tenths* of the clergy was, one year with another, SEVENTEEN THOUSAND POUNDS. They will also find, from a very curious and authentic document from the Exchequer, signed Halifax, that the *first-fruits alone* averaged in fourteen years (commencing with 1691 and ending with 1704) at FIVE THOUSAND and FIFTY-TWO POUNDS, 12 *shillings*, and 8 *pence*. Let this sum be deducted from the sum before-mentioned, and the remainder will be the amount of the *tenths* paid annually by the clergy: which sum, multiplied by 10, will of course shew the annual produce of the whole patrimony of the church, whether vested in *Bishopricks, Deaneries, Canonries, Prebends, or Livings*. Now, Sir, if my calculation be just, the annual *tenths* amounted to ELEVEN THOUSAND, NINE HUNDRED AND FORTY SEVEN POUNDS, 7 *shillings* and 4 *pence*: and the whole annual income of the clergy, was no more than ONE HUNDRED AND NINETEEN THOUSAND, FOUR HUNDRED AND SEVENTY THREE POUNDS, 13 *shillings* and 4 *pence*. That is to say, it fell short by FIVE THOUSAND FIVE HUNDRED AND TWENTY-SIX pounds, 6 *shillings* and 8 *pence*, of ONE EIGHTH of a MILLION sterling per annum. Now, Sir, if what the Bishop of Landaff (Dr. Watson) formerly advanced, be strictly true, that the revenues of the Church amount at the present time to A MILLION AND A HALF per annum, we are under the necessity of granting that the income of the clergy is nearly THIRTEEN TIMES as much at the beginning of this century as it was at the commencement of the last. Need I add, that such a conclusion is absurd and impossible? Rapidly as times have advanced, what property has been improved in a ratio so enormous? And if no property whatever has been so augmented in its value, how is it possible that the revenues of the clergy should have been so egregiously increased; when (as your correspondent observes) "in very many instances they do not receive *one-fourth* of their legal claim; very seldom indeed a moiety, in some instances (and those not a few) not *one-sixth*; very rarely *two-thirds*?"

So great a disproportion between the annual income of the clergy at the beginning of the last century and their *reputed* income at the commencement of this century, is here manifested; that I have sometimes been led to suspect, that the *tenths* must have been collected according to some old valuation. But had this been the case, how are we to account for the great difficulty which attended their collection, at the time when given up by the Queen? From the little volume above-mentioned, it appears that the payment of them was already TWENTY-ONE THOUSAND POUNDS *in arrears*: and so heavily did this arrearage lie on the church-preferment, that many of the clergy *refused institution* to livings, rather than subject themselves to the discharge of it. It is not, therefore, likely that a very great disproportion prevailed between the sum paid and the *tenth* required. The clergy, must at least have been heavily assessed; and we may readily conceive how much

much the raising of so small a sum as *seventeen thousand pounds per annum* must have distressed them, if we take a view of the number and value of their benefices at the time. TWELVE HUNDRED AND SIXTEEN of their livings were *under TWENTY POUNDS per annum*: NINE HUNDRED AND SIX were worth only from TWENTY TO THIRTY: NINE HUNDRED AND TWENTY-ONE produced from THIRTY TO FORTY: and SEVEN HUNDRED AND EIGHTY-THREE from FORTY TO FIFTY *pounds per annum*. Here are no less than THREE THOUSAND EIGHT HUNDRED AND TWENTY-SIX livings, which are stated to have been *under FIFTY pounds per annum*. To these it appears that ONE HUNDRED AND FIVE other livings of the same description were afterwards added: for (as I have observed in a former letter) the number of livings registered as *discharged* from the payment of *first-fruits and tenths*, because *unable* to pay them, is THREE THOUSAND NINE HUNDRED AND THIRTY-ONE. That we are not mistaken Mr. Eton bears witness, when he says that *nearly four thousand* were *certified* to be not worth *fifty pounds per annum*. In this number are not included those *donatives, curacies, and chapelries*, which, having been formerly dependent upon religious houses, were, at the dissolution of those houses, stripped of all their revenues, and left without *any endowment of tythes GREAT OR SMALL*. A complete catalogue of these plundered benefices may be seen in the work so often referred to, and their number is NINETEEN HUNDRED AND NINETY SEVEN. So that a chain of no less than FIVE THOUSAND NINE HUNDRED AND TWENTY-EIGHT livings were adjudged to stand in need of augmentation by virtue of the Queen's bounty.

When we consider all these circumstances, Mr. Editor, it is no longer difficult to believe, that it will be *five hundred years* before the livings, which were at the commencement of the *eighteenth century* under *fifty pounds per annum*, can be augmented to *sixty pounds per annum*, by the operation of the noble charity of Queen Anne. Monthly and Critical Reviewers, who are always dreaming of the *millions* requisite for an ecclesiastical establishment,* who find more than ministerial ability in Dr. Price† and infallibility in all his calculations, will perhaps insinuate, that the lapse of a century must alone have produced a *rich endowment* to the church, if we look no farther than to the silent accumulation of this ample benefaction. It is easy to prove those to be rich, whom we wish to expose to envy and plunder. *Seventeen thousand pounds per annum*, granted to the clergy one hundred years ago, and increased in its effect by a multitude of contributions, might have presented at this time an enviable prize to the rapacious and greedy, had it been subjected to no deductions, to no allotments, to no payments of annual interest. The effects of accumulation have by such means been totally precluded, ever since the bounty first took effect; and I must beg leave to state, that it required a series of years to bring it into action, and that even then it was only partially productive. *Halifax* himself, in the document already alluded to, has informed us, that at the time when the grant was made, the *first-fruits and tenths* were charged with the payment of *pensions and annuities* to the amount of TEN THOUSAND NINE HUNDRED AND FIFTY *pounds per annum*. These were necessarily either to be bought up, or suffered to run out, before the clergy could possibly taste of the Queen's favour. It was found requisite also, as we have before observed, to *discharge* nearly *four thousand livings* from the payment of *first-*

* See their last Appendix, p. 496.

† Do. p. 493.

fruits and tenths, that their incumbents might be able to live. This circumstance alone sunk the produce of the fund from *seventeen thousand* to NINE THOUSAND FIVE HUNDRED pounds per annum. So small a source of supply, subjected to such large deductions, and ultimately applied to the relief of deficiencies so enormous, it is hardly necessary to add, could produce but little effect in *one hundred years*.

No appearances therefore of *rich endowment* are to be found in that part of the property of our Church, which was rendered liable to augmentation by Queen Anne. If the Clergy are indeed possessed of vast property, it must be invested in that superior class of livings, which are still *remaining in charge*; that is, which were adjudged capable of paying *first-fruits and tenths*. Let us, therefore, take a view of this part of our ecclesiastical patronage; that we may detect, if possible, this substantial *million and a half* per annum, which has hitherto proved a mere ghost. Let reference be again made to the little volume before-mentioned; and it will be found, as we enter upon livings of this description, that FIVE HUNDRED AND FIFTEEN of them, though they exceeded FIFTY pounds per annum at the beginning of the last century, yet fell short of SIXTY; and, being charged with *first-fruits and tenths*, were in reality little better than livings of *fifty pounds* per annum. FOUR HUNDRED AND FORTY-FIVE produced from SIXTY to SEVENTY; and ONE HUNDRED AND NINETY-ONE from seventy to eighty pounds per annum. So that (including *donatives, curacies, and chapeltries*) there were SEVEN THOUSAND AND SEVENTY-NINE *parishes*, or *cures*, not one of which was worth more than EIGHTY pounds per annum. That is, there were 5082 livings worth from 10l. to 80l. per ann. and 1997 benefices (if such they may be called) without any endowment whatever of *tythes*. Here Mr. Eclon has deserted us, and gives no particulars of livings which exceeded 80l. per annum, only that they were in number FOUR THOUSAND AND NINETY-EIGHT. We can, therefore, form no opinion of the relative value of the rest of our church preferment, but by conjecture. Had the scale been continued, still mounting by *tens*, and had no more than 128 livings been allotted to each *ten*, the whole number would not have carried us higher than to 300l. per annum.

Such, Mr. Editor, are the mighty *riches* of the Church of England, if we attend only to her *parochial* wealth. What her revenues may be, if we take into the account offices which are *not* parochial, I shall not at present inquire. I return, in preference, to investigate what I at first proposed; namely, *the degree of impediment to the operations of agriculture which may be attributed to such a Church*. Let not the Monthly Reviewers, seeing how the argument now stands, and *biding their honour in their necessity*, be fain to *shuffle* and shift their ground of objection. I appeal to their sanction of the passage from *Middleton's Survey*, which first provoked me to close with them, in justification of my charge, that they hold the demands of the *parochial* clergy to be a great hindrance of agricultural improvement. Now, Sir, it appears from the above statement, that there are ELEVEN THOUSAND ONE HUNDRED AND SEVENTY-SEVEN *parishes*, or *cures*, which are supplied by the clergy with divine service. I presume that none of these, which are *dispossessed* of their great *tythes*, fall within the proscription of those who condemn *tythes*; because *commutation* has always been proposed, as a means which is to encourage the growth of CORN, and to prevent DEARTH. *Vicarages*, therefore, which take *no tythe of corn*, and those smaller *rectories* which, though endowed with a slight portion of great *tythe*, are yet in a *state*

state of poverty which exempts them from the payment of *tithes*, are not to be included in the accusation of producing any serious check, or even sensible embarrassment. All the difficulty must be imputed to those *greater rectories*, which form the bulk of livings still remaining in charge. Nothing is to be attributed to the more valuable *vicarages* which do not interfere with the growth of corn; and which are frequently even abridged of some part of the *small tythe*, by the unjust operation of a *modus*. What then is the number of those *great rectories*, which were pronounced, at the beginning of the eighteenth century, to be worth more than 50*l.* per annum? Answer, THREE THOUSAND FIVE HUNDRED AND FORTY FOUR. Let it not be concluded, that these are *all* endowed with the *whole* of the great tythe. Some have a *small portion* only of it, some a *moiety*, some *two-thirds*, and some *the whole*. Supposing them *all* to be possessed of the *whole*, is it not manifest that, even in *that* case, the parochial clergy would not be possessed of *one-third* of the *great tythes* which were originally annexed to their benefices? *More than two-thirds*, therefore, of the blame of imposing a check upon agriculture (if *tythes* are a check) must be transferred from the parochial clergy, to those who are in possession of *more than two-thirds* of their property.

To such a degree, Mr. Editor, are the tythes of the clergy prejudicial to the farmer, and through him to the public. Dr. Anderson must be in the habit of wearing spectacles of as great power as Herschell's telescopes, if he is able to magnify such revenues into a *very heavy tax*, and to pronounce that they affect agriculture to an astonishing degree. I conclude with commending these observations to the notice of Messrs. Thora and Durant, who seem to stand greatly in need of information on the subject. They are, indeed, miserably deceived, if they imagine any *public* relief can arise from the *commutation* of *tythes*. *Private* advantage, it is granted, may proceed from it. But let those who study *private* advantage only, consider well the question, whether it be not extremely dangerous to aim at possessing property which mankind have ever held to be peculiarly sacred? Let those righteous scruples once be subdued, which guarantee the revenues of our holy priesthood; and what man will hesitate to lay violent hands on incomes less protected by conscience and the fear of God?

ACADEMICUS.

Professor Hurdis—Bishop Prettyman.

TO THE EDITOR.

SIR,

IN the Number for January of your most valuable Review and Magazine, your correspondent Academicus, who ably exposes the "excellence" of the Monthly Review, by contrasting their manner of treating Dr. Toulmin, with that, in which they notice professor Hurdis and Bishop Prettyman, has, notwithstanding, in my estimation, and, I dare venture to add, in the estimation of many of your readers, shewn himself no adept in Hebrew criticism, when he penned the following sentence: "nevertheless I do not maintain that this high-name (Jehovah Sabaoth) is to be applied to Christ; that is I do not maintain, that the Scriptures warrant the application." I have not seen Dr. Eveleigh's work, "in which," according to Academicus, "great pains have been

been wasted to prove that Christ is *once* denominated *Jehovah*; but I have seen, in the works of a Bate, a Spearman, a Parkhurst, a Horne; and, though last, not least, a Jones; proofs positive of Jesus being *Jehovah*, and so denominated in the Old Testament. In his *Critica Hebræa*, Julius Bate, under the word *Jehovah*, thus expresses himself; "and this *name* being so often given to *Christ* in SS. the Old and the New, shews, that he is, hath existence in and of himself; being as to one nature in him independent, underived, essential; see a very satisfactory treatise on this subject, by the Rev. Mr. William Jones, called the *Catholic Doctrine of the Trinity*; which, with his *full Answer to the Essay on Spirit*, may justly be reckoned among the unanswerables." Mr. Spearman, in his learned Enquiry after Philosophy and Theology; Edit. Edin. observes; "*Jehovah* is the Being necessarily existing of and from himself with all actual perfection, originally in his Essence;" which, that prodigy of biblical learning Mr. Parkhurst says, is expressed by St. John, by ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος—He, who is, and which was, and who is to come—Adding, that it would be almost "endless to quote all the passages of Scripture, wherein the *name Jehovah* is applied to *Christ*; let those therefore who own the Scriptures as the rule of faith, and yet doubt his *Essential Deity*," (certainly implied by his being stiled *Jehovah*) "only compare in the *original* Scriptures, Isaiah vi. 1—5, with John xii. 41, Isa. xiv. 24; 25, and Jerem. xxiii. 5, 6, with Acts xiii. 39, 1 Cor. i. 30, 31, vi. 11, Zech. xii. 10, with John xix. 34—37, Joel ii. 32, or iii. 5, with Rom. x. 13; and, I think, they cannot possibly miss of a scriptural demonstration, that *Jesus is Jehovah*."

If, with the talents, which Academicus evidently discovers, he will, "without partiality and without hypocrisy," attend to these authorities, and fully investigate them, he dares not say of *them* as of Dr. Eveleigh's performance, "upon my mind *their* arguments have left no conviction." But, Mr. Editor, there appears to me a most unaccountable incongruity pervading Academicus's discussion of this most important subject. In one paragraph he thus ably retorts on Dr. Toulmin; "the Doctor while attempting to drown the divinity of the Son in the bright effulgence of the Father, has unintentionally given it a splendor, which is unsupportable to the human eye; this *big name*, says he, the Lord of Hosts is due to the Being, who created universal nature; and who, let us ask him, created universal nature? Does not St. Paul expressly say of Christ by *him* were all things created that are in heaven and that are in the earth, visible and invisible; all things were created by *him*, and for *him*; and *he* is before all things; and by *him* all things consist," &c. Yet to the extreme surprise of every one, capable of feeling the force of this reasoning; the author himself dastardly enquires of you, Mr. Editor, and your readers, whether "there be a passage in Scripture, which will justify our stiling Jesus; the Lord of Hosts, or *Jehovah Sabaoth*; as *he* (*Academicus!* for shame!) is yet to be made acquainted with it!! Hear then the prophet Isaiah; "thus saith the Lord the King of Israel, and his Redeemer, the Lord of Hosts; I am the first, I am the last, and besides me there is no God. (which compare with Revel. i. 8.) Again; "as for our Redeemer, the *Lord of Hosts* is his name;" indeed, it were endless to multiply quotations as all the prophets afford incontestable evidence of the application; take therefore only in addition the celebrated prophecies of Haggai and Malachi; "the glory of this latter house shall be greater, than that of the former, saith the Lord of Hosts; and in this place will I give peace

peace; saith the Lord of Hosts;" thus Haggai. Malichi, if possible, is still more explicit, "behold I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall come saith the Lord of Hosts." Building on these, and innumerable other proofs, which no man, in his right mind, dares gainsay; I challenge Mr. Academicus to shew me any one passage in holy Scripture, which "will not justify our styling Jesus; the *Lord of Hosts*, or *Jehovah Sabaoth*." To me it appears, to be one of those awful titles, which are almost *exclusively* appropriated to him in the Old Testament denoting his sovereignty; and proclaiming that to him, even prior to his incarnation, all *power* was given in heaven and in earth—thus Hosea—"Jacob found him in *Bethel*, and there he spake with us, even the *Lord God of Hosts*; the Lord is his memorial." I doubt not, Mr. Editor, but some of your readers, more deeply versant in a subject of such grand importance, will take notice of what Academicus has written, (I fain would think inadvertently) and expound more fully to him the *truth*, as it is in *Jesus*, in which, by his own acknowledgement, he is so deficient; one question I shall only ask him, does he think it possible that Dr. Toulmin, or the Monthly Reviewers will give heed to one, "who (to use his own words) irreverently detracts from his Saviour attributes, which better information must have compelled him to allow!"

I meant to have noticed another strange assertion from an Academician (not a Monthly Reviewer) viz. "that all language whatever has had its origin from the earth." But having already encroached upon your time, beyond what you may think *not* the subject, I dare promise, but beyond what my mode of treating it, may merit. I shall only observe, that, as I firmly believe, when "God breathed into man the breath of life, he became a living soul;" so do I firmly believe, that he by blessing him and *saying unto him* be fruitful, &c. taught him to *express himself in articulate sounds*, and to *give names* to every living creature, that was brought unto him.

I remain, Yours

EPIS. ECC. SCOT. PRESS.

MISCELLANIES.

TO THE EDITOR.

SIR,
WHEN I first saw, in your last Number, the animadversions of your correspondent *Arbiter Elegantiarum* on the account given in the *Critical Review* of Mr. Pearson's Sermon on the *Sin of Schism*, I expected to find, that he had extended his notice to what the *Monthly Reviewers*, in their Number for January last, also said on the subject of the same publication. Their account, evidently calculated to diminish the idea of criminality, which might otherwise be annexed to schism, and which, therefore, might give an alarm favourable to such means, as are applied to check its progress, is no less open to animadversion. As their account is short, and may be refuted in a few words, if indeed, cautiously as it is expressed, it does not refute itself, I transcribe it, adding a remark or two.

"Schism is here defined to be 'a *needless* departure from the established form of religion.' In cases of separation, the only question is, *who are the schismatics?*"



schismatics? or, on whom the *guilt* of separation lies?" "For a man to justify himself in departing from the established religion of the country, he must be able to say, that the established church requires his assent to such doctrines, or his joining in such a mode of worship, as he thinks, in his conscience, inconsistent with the will of God." If this be all, that is necessary to exonerate from the *sin* of schism, on how few will it attach! Pleas of conscience are urged by all separatists."

"Pleas of conscience," say the Monthly Reviewers, "are urged by all separatists." I deny this to be the fact. I know many persons, who attend both the church and the conventicle; and who think it a matter of *indifference* which they attend, so that they do but hear what they esteem the *Gospel* preached. But, admitting the fact, what is it to the purpose? Does it follow, because a man has *some* plea of conscience, that he has that *particular* plea, which alone can avail any thing in his justification? Some of those, who separate from the church, or only partially conform to it, (especially among, the *Methodists*, to whom more particularly Mr. Pearson's arguments seem to be addressed) may allege, as pleas of conscience, their preference of *extempore prayer*, the voice or manner of the *preacher*, &c. &c. but a very small proportion of them, I believe, either can or will allege the particular plea of conscience, which is stated by Mr. Pearson, and quoted by the Reviewers, as alone exonerating from the Sin of Schism. Very few of them will venture to say, that "the Established Church requires an assent to such doctrines, or the joining in such a mode of worship, as they think, in their conscience, inconsistent with the will of God."

May, 9. 1801.

J. S. C.

TO THE EDITOR.

SIR,

The conduct of the Camborne-Methodist, as set forth in the letter to Mr. Priestley signed M. F. reminds me of the famous Antimonian Preacher James Keilly, whose iniquities were exposed, a few years since, to universal detestation. He had fraudulently obtained an annuity-deed of five pounds for his life, and a considerable sum of money of a person labouring under a temporary frenzy—the effect of religious enthusiasm.

March 4th, 1801.

Your's, &c. &c.

O. L.

HISTORY.

SUMMARY OF POLITICS,

THE hopes which we have constantly entertained and expressed, respecting the success of our Expedition to Egypt, have been, in a great degree, already fulfilled; and, from the present complexion of things in that country, scarcely a doubt can exist, that the entire defeat and expulsion of the French will be speedily effected.—In whatever point of view the splendid victory, obtained by our troops, in the battle of Aboukir, is considered, it presents incalculable advantages to Great Britain. It has raised our military character as high as our naval character; for no one action upon record exhibits more signal proofs of heroic bravery, consummate skill, and unconquerable discipline, than were displayed on that memorable

For

Moremost among its brilliant achievements stands conspicuous the magnanimous conduct of the Commander in Chief, concealing, for *two hours*, the bitter anguish of a mortal wound, that his troops might not be exposed to the danger of losing the fruits of that victory which his talents and their intrepidity had nearly accomplished.—What soldier, but must envy the fate and aspire to emulate the glory of ABERCROMBY! and what Briton but must shed a tear of gratitude over the hero's tomb, and imprecate blessings on his memory!—It is well known, that the *legion* on which French arrogance and republican vanity had bestowed the denomination of *Invincible*, were conquered and destroyed by a regiment of Highlanders; while the proud standard, vainly intended to realize the boastful pretext, stained with the blood of its defenders, attests the triumph of the day, and is destined at once to grace the monument of the victor, and to perpetuate the disgrace of the vanquished.

The Turks have, from this victory, been more fully confirmed in the lofty ideas which they had before been led to entertain of our prowess; and the consequence will be a more effectual co-operation with our troops, than previous circumstances had allowed us to hope for, or than the foreign and domestic enemies of the country are, even now, willing to admit. If this disposition, too, be properly encouraged and carefully improved, it may lead to such an accommodation as will supply us with the means of preventing any *future* attempt of the French to recover possession of Egypt.

This is an object of material consequence to the country; from the first establishment of our work we have never lost sight of it; but have invariably endeavoured to impress it on the public mind with a perseverance and energy becoming its importance. It is, then, with the utmost satisfaction that we observe a disposition in the present ministry to direct their most serious attention to this quarter of the globe; and to adopt the very ideas which we long since suggested on the subject. We have, also, to congratulate ourselves on another coincidence of opinion, between the government and ourselves; as evinced in the appointment of LORD NELSON to the chief command of our fleet in the North Sea; a measure the expediency of which we pointed out in our last Summary of Politics.

Every transaction which has occurred during the last month has tended most strongly to corroborate our opinion respecting the impolicy of the armistice concluded at Copenhagen. The Danes have employed the interval of peace in strengthening their coasts by additional fortifications; they have confirmed their alliance with France, and seem to have adopted, with regard to England, the disposition and conduct of the First Consul. We have reason, indeed, to think, that Count BERNSTOFF treated the British Envoy, in the conference which he had with him previous to the commencement of hostilities, on our part, with insolence and pride; and it is unquestionably true that the Danes profess the most determined hatred against this country, and never mention us but in terms of contumely and abuse. *Hamburgh Bill* remains in their possession; so that every advantage has resulted to them from the armistice, while no one benefit whatever appears to have accrued to us from its conclusion: nor has the new Emperor of Russia yet realized those hopes which we had been led to entertain from the first accounts which reached this country after the death of his father, of which event we have since received some authentic details; we do not however, deem it proper to say more, than that we were mistaken as to the *immediate* cause of his death, which was not

as we supposed at the time, his illicit amours with a French adulteress; nor, yet, as was stated, for decency's sake, in the Petersburg Gazette, an apoplexy; but the fabres of assassins, of noble blood. In short, Paul was murdered after his refusal to sign his abdication. Much as we abhorred the man;—this gross violation of laws divine and human, this infliction of summary injustice excites our abhorrence still more. 'Tis not for mortals to do evil that good may come of it. But to return to ALEXANDER; this Prince has not yet repaired the scandalous acts of injustice committed by his father; he has neither liberated our sailors, most unjustly imprisoned; nor restored our property, most unjustly seized. These omissions are certainly no favourable indications of future good-conduct; but, knowing as we do, that motives of policy or state necessity, as they are generally called, not unfrequently lead Princes, or their ministers, to conceal their real intentions beneath public professions of a different nature; we are still unwilling to draw any hostile conclusions, and to leave to time the developement of the true character and designs of ALEXANDER, on whose conduct much, very much, of the fate of Europe depends. We trust, however, that ministers have given peremptory instructions to LORD SAINT-HELEN's to state, in clear and positive terms, the ultimatum of our court; to protest, most solemnly, against every attempt at equivocation or delay; and not to suffer the season for action to pass away in fruitless negotiations. Never, indeed, was there a political question of such magnitude that required so little discussion. Upon the simple acknowledgment, or denial of our right to search neutral vessels, in time of war, bound to an enemy's port, the whole question of peace or war depends. The subordinate objects which have grown out of the unprovoked hostilities of the Northern Powers, will be easily and speedily settled. But we have serious fears that our ministers have not been fortunate in their selection of an Ambassador to terminate this important contest. LORD SAINT HELEN's is cold and reserved, in mind and manners, and, though supposed to *stand well* with the party at Petersburg who are best disposed towards this country, does not possess the art of conciliation, which appears to us so peculiarly necessary, to improve any favourable disposition, which the young Emperor may evince; or to encourage any noble and magnanimous plan of policy, which he may incline to adopt. His Lordship, we know, was always of opinion that it would be unwise and useless to attempt to stem the torrent of French principles, or to check the progress of French arms; he condemned also the dignified humanity of this country, in affording protection and support to the unfortunate emigrants from France, who had sacrificed their all to their love and duty to their lawful Sovereign; he consequently was of opinion that every sacrifice should be made for the preservation or attainment of peace. Whether or no he was led to imbibe these ideas from the fantastical notions of his old patron and protector Lord LANSDOWNE, under whose auspices was concluded the peace of 1783, (a peace which his Lordship has *weighty reasons* to remember) we know not; but that they are ideas which, if they be still cherished, are not calculated to render a man a very able and proper negotiator at such a period, and on such a question, we have no scruple to affirm.

The Continent of Europe is still in a most unsettled state; and the jarring politics, and contradictory views, of the different powers, while they threaten a speedy explosion, seem to baffle all kind of argument or conjecture. The spirit of emulation which prevails between the Houses of Austria and Brandenburg generates, upon every question, which affects the interests of the Ger-

man empire, a degree of jealousy which, sooner or later, will break out into open hostilities. And this spirit is artfully fomented by the malignant genius of the French Republic, who, having subdued and revolutionized her less powerful neighbours, now seeks to sow dissensions between the more formidable potentates, with the sole view to promote their mutual destruction, and to establish her own throne upon the ruins of them both. The lures which she has to hold out as baits to the ambition of either Austria or Prussia are amply sufficient for her purpose; and if those powers, or either of them, be weak enough to listen to her insidious suggestions; if, despising all principles which have hitherto been holden sacred, if, unwarned by experience, and regardless of consequences, they aim only at the humiliation of each other, and limit their views to the gratification of present interest, it is very easy to anticipate the result of such conduct, in the ultimate triumph of their common enemy.

If the Emperor Paul had lived, the First Consul would have succeeded in shutting the ports of the Continent against us, and, having formed his confederacy with the Northern Powers, would no doubt have gratified the ambition of Prussia by the depression of Austria. But the partial change which has been effected in the politics of those powers, by the victory at Copenhagen, and by the death of the Emperor Paul, has produced a corresponding change in his views and designs, and has led him to adopt a line of proceeding, by appearing to act in concert with the Austrian Cabinet, which is calculated either to draw back the King of Prussia into the path which he has forsaken, or else to punish him for the desertion of his cause, by the aggrandizement of his rival. The success of this political game depends upon so many contingencies that it would be the height of folly to offer any thing like a decisive opinion on its probable issue. But it must be perfectly clear to every one, that those sovereigns must be the most wretched of dupes if they suffer themselves to be deceived by an artifice so obvious and gross;—*Qui vult decipi decipiatur*;—or if they are not sensible, after the experience of the last twelve years, that the only object of France is to employ each of them as an instrument for completing the ruin of the other, and that their only means of preservation is a cordial confederacy and a zealous co-operation for counteracting her efforts, and punishing her perfidy.

It has been our constant observation, that one grand obstacle to the conclusion of a general peace, would be the inability of Bonaparte, not only to give his troops their promised compensation, but even to provide them with the means of subsistence, and we know that their return to their native country is looked forward to by the inhabitants with dread and dismay. It was this consideration, which co-operated strongly with others, to make him persevere in his endeavours to retain possession of Egypt; for little doubt can be entertained by any one, who has perused his parting instructions to Kleber, when he basely deserted the feeble relics of his once powerful army, that, had the Convention concluded between the Turks and French been confirmed on our part, it would not have been carried into execution by the Gallic Republic. It was, no doubt, the Consul's intention to establish a military colony in that country, whither he might have sent his discontented troops, and paid them the amount of their stipulated reward in lands taken from the natives. With such a colony he would have been enabled, whenever circumstances might have been deemed favourable for such an attempt, to extend his conquests to the defenceless capital of the Turkish empire, and to have produced a revolution in the east, the consequences of which set all human calculation at defiance. This project

ject is too flattering to his ambition to be easily resigned; and no treaty will ever suffice to deter him from the attempt to accomplish it. Deprived, however, for the present, at least, of this means of providing for his licentious hordes, he has taken special care to establish 40,000 of them in the kingdom of Naples; 30,000, we believe, in the independent Republic of Holland; nearly as many more in the Cisalpine and Ligurian Republics; and has now sent a still more considerable number into Spain, for the invasion and conquest of Portugal. It is not intended that any of these troops shall return to France, but that they shall be wholly maintained in the different countries in which they are established, thereby exonerating the mother republic from the expence of supporting them; exempting her from the necessity of advancing the *Milliard*, so long and so solemnly decreed; relieving her from the apprehensions which their return would have excited; and enabling her to keep, without trouble or cost, so many nations in a state of subjugation and dependence. In short, it is the system of ancient Rome revived in the nineteenth century, with this difference, that the Romans *humanized*, whereas the French *brutalize*, their conquered countries; the former conferred happiness with dependence, the latter inflict misery with bondage. That the French will succeed in their attempt against Portugal, if seconded by the Spaniards, is certain; but whether they will annex that kingdom to the Spanish Monarchy, or convert them both into one republic, will depend upon circumstances yet to be developed. At all events, they will plunder both countries, and secure a permanent establishment for a powerful army.

The only means which are left us for controuling, in any degree, or rather for counterbalancing, these gigantic schemes of subversion, aggrandizement, and plunder, which form a part of the original and constant plan of the French Republicans for completing the revolution of Europe, and "setting fire to the four corners of the world," is by the employment of our whole force in the reduction of all the colonial possessions of our enemies. We hope that the squadron under Sir Robert Calder has been sent to secure the Brazils, with a view to restore them to Portugal, if she be suffered to retain her independence, or, in the event of her annexation to Spain or France, to keep them as an indemnity for the loss of her alliance, and for the augmentation of power which our enemies would thereby acquire. This would be a measure of prudent foresight, and wise precaution. The Spanish settlements in South America should also be attacked by a formidable force; their reduction would be a just punishment for the perfidy and baseness of Spain, and would afford us some indemnification for the vast expences which her desertion, and the destructive schemes of her Republican ally, have compelled us to incur. The promptitude which has been evinced in the capture of the colonies of Denmark and Sweden, encourages us to hope that a bold and resolute plan of action has been at length adopted; for nothing but a full display of the energy and resources of the country, none but the most bold and decisive measures, can, we are persuaded, enable us to render the war glorious, or to secure a safe, honourable, and permanent peace.

TO CORRESPONDENTS.—Any farther communications from E. S. whose letter is intended for insertion in our next, will be thankfully received; but on such a subject, on which we have read and heard a variety of contradictory facts and opinions, he will not be surprised to hear that we wish for the best *attestation* of which the circumstances of the case will admit.

Crito's observations on a work which he has justly characterized are received; but we wish he had taken the trouble to mould them into a different form.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For JUNE, 1801.

NEC ACERBUS, NEC DUCAX, VIDERI DEBET, QUI VERA DIGNIT. *Juelli Apol.*

ORIGINAL CRITICISM.

Lectures on Ecclesiastical History. By the late George Campbell,
D. D. &c.

(Continued from p. 22)

THE well earned fame of Dr. Campbell drew our attention forcibly to this posthumous publication, in which we soon found some things entitled indeed to praise, but many more which call loudly for reprehension: It is impossible to read these Lectures, however cursorily, without perceiving that the tendency of the first volume is to lessen the public veneration for *both our national establishments* of religion, and to represent the independent or congregational scheme of church government as that which was instituted by Christ and his apostles. The arguments of the learned Principal in support of this hypothesis we have already examined, and are willing to believe that we have detected their fallacy, and proved the conclusions deduced from them to be in direct opposition to the express testimony of St. Paul and St. Luke.

We are now dragged reluctantly into a more disagreeable task, in the performance of which we shall be thought to have enlisted ourselves among the opponents of the Church of Scotland. This task indeed we would gladly decline; for no man can be more convinced than we are, that the present is not the æra when it is proper to embroil the two churches in controversy, surrounded as they are by those, who are equally the enemies of the one and of the other, and distracted as they both are by the turbulent fanaticism of their wayward children.

beck; therefore, though just, is nothing to the purpose for which it is quoted by Dr. Campbell; for in that age there was no occasion to be solicitous about the *orders* of the ministers, though in all ages the governors of the church will have great reason to be solicitous about their *virtues*.

But our author considers this pretended silence of Scripture (for we shall shew by and by that it is not real) as so decisive in the cause, that he triumphantly says; "I know not what answer Mr. Dodwell could give to this, except the following: From frequent study, profound researches into antiquity, and critical investigations concerning doubtful idioms, we have made the discovery."

Assuredly we do not feel ourselves called upon to vindicate all the singularities of Mr. Dodwell; but we cannot, without some indignation, behold his memory thus insulted by a man whose knowledge of antiquity and even of the Greek oriental idioms, was as inferior to his, as we believe the learning of Mr. Keith to be inferior to that of Dr. Campbell. Why should the ingenious Lecturer have expressed his ignorance of the answer which Mr. Dodwell *could* give to this stumbling objection, as he thought it, when the answer which he had *actually given* was before him? Did he wish to lead his youthful audience into the opinion that Mr. Dodwell is the only churchman, who has contended for the apostolical institution of episcopacy, or was it his intention to persuade them that all high churchmen are such strangers to the laws of logic, and so regardless even of common sense in their reasonings, that they scruple not to urge, against their own principles, objections which they are aware cannot be answered? We trust that he had no such wish, nor any such intention; but it is proper that such of his readers, as may cast their eyes over our journal, have an opportunity of learning what Mr. Dodwell's doctrine really was on this subject.

This very learned man then believed in the divine right of episcopacy as it is established in the churches of England and Ireland. He believed likewise, that in every church there was from the beginning a college of Presbyters among whom sat a *πρεσβυτάριος* with episcopal powers. These powers, however, he supposed were never fully exercised, except in Jerusalem, till the æra of Trajan, when all the Hebrews were driven from that city. Till then, he says, all other churches were subject to that of Jerusalem, which governed them by itinerant ministers of the apostolic or episcopal order, while she was governed herself by a succession of Bishops, all descended of the house of David, and related to our Saviour. These singular opinions—singular at least in the Western churches*—were founded on the sup-

* The writer of this article once had a conversation with a clergyman of the Greek church, who gave him a similar account of the origin, not indeed of diocesan jurisdiction, but of the four oriental patriarchates. This man has certainly never read Mr. Dodwell's *Parænesis ad Exteros*: but he seemed to say (for the speakers had some difficulty in making themselves understood to each other) that during the existence of the Hebrew church of Jerusalem a bishop exercised his authority but so directed by that church.

position, that the constitution of the Christian church was formed on the model of the *synagogue*, and that the Hebrew Christians were actually in communion with the synagogue, till the destruction of the temple, and the dispersion of the Jews. But it is well known that all the synagogues, throughout the Roman empire, though each had its *αρχισυναγωγος*, were subordinate to the great synagogue at Jerusalem; whence Mr. Dodwell infers that all the churches throughout the empire, though each had its *πρεσβυταβεδρος* and council of elders, were likewise subject to the bishop and elders of Jerusalem. The entire separation however of the church from the synagogue, and the consequent abolition of the supremacy of the church of Jerusalem, were gradually revealed, he says, to the Apostles and Evangelists; but, though he finds allusions to these events in different passages of the New Testament, they could not, he thinks, be explicitly published, till after the destruction of Jerusalem, for fear of offending the converted Jews. And this, he says, is the reason that we have no clear account, in the scriptures of the New Testament, of the form of government appointed by the Apostles for the universal church, after the *πρεσβυταβεδρος* or bishop of each diocese should become independent on the church of Jerusalem. This, however, he adds, is of no importance.

Ut enim fuisset in *Scriptis etiam Canonicis regiminis Ecclesiastici* in æternum observandi mentio *disertissima*, non tamen *certiores* nos fecisset illa mentio quàm essemus de illis, qui illius meminerant, *Libris*. Sed verò sine illâ mentione, *parem* habemus saltem *regiminis* ab *Apostolis* in ecclesiâ *universâ* relictæ certitudinem, fortasse etiam *majorem*, quàm habemus *librorum* ab apostolis *scriptorum*. Nam certè, si *rationem* ducem sequamur, fides *librorum* ab *Apostolis* editorum testimonio nititur *proximi* ab apostolis *seculi*. Primo enim ne quidem *collectum* canonem est sane verisimillimum. Itaque *secundi seculi* testimoniis nitatur oportet tum primum *collectus* et in publicam emissus *lucem canon*. Sed verò *secundo* seculo magis erat exploratum quam formam *regiminis* in ecclesiis a se fundatis reliquissent *apostoli* quàm quos scripserant *libros*. Libri *testes* alii esse non poterant quàm qui ibidem fuissent ubi etiam *apostoli* cùm *libros* elucubrarent. *Regiminis* testes multæ esse poterant *ecclesiæ* ab apostolis *fundatæ*. Librorum testes *seniores* fuisse necesse erat qui *traditiones* multis ante apostolorum *excessum* annis arcefferent. *Regiminis* testimonio ab *ultimis* apostolorum temporibus deducendi *minor* sufficit *ætas*, quæ adeò *plures* suppeditarit *testes*, et in *recentiori* memoriâ, *certiores* adeo, *regiminis*, quam fuerint *librorum*. Et in ipso quoque loco seculoque quo *libri* scripti sunt, longè tamen magis *notorium* erat *regimen* ab *apostolis* institutum quam scripti ab iisdem *libri*.

Reader, this extract is the conclusion of the very paragraph from which Dr. Campbell makes the quotation that furnishes him with an opportunity of insulting Mr. Dodwell for stating objections to the apostolical institution of episcopacy, to which no reply can be made! It is part of the paragraph from which he infers that the *Irish Nonjurors* would have allowed that only a few critics and antiquaries can possibly

know what was the original constitution of the Catholic church; though it is not in the power of language to declare more explicitly than the Nonjuror has here done, that this fact may be more easily ascertained than the authenticity of the Scriptures, on which rests the foundation of the Christian faith! Nay, it is part of the paragraph in which the Doctor says that Mr. Dodwell *acknowledges* that episcopacy was *not* instituted either by Christ or his apostles, or even in their time! We admire his prudence in suppressing this part of his antagonist's reasoning; for, great as Dr. Campbell was, we suspect that he found it impregnable to argument, and not so easily made the subject of ridicule as the author's opinion respecting the supremacy of the Church of Jerusalem.

With that opinion we have no concern. We certainly do not think it so ridiculous as it appeared to the learned Principal; but we are under no inducement to attempt so much as an apology for it, since the Scriptures of the New Testament seem not to us silent on the subject of church government.

During the time of our Saviour's sojourning on earth, he was himself the supreme governor of his little flock, and had under him two distinct orders of ministers, the twelve and the seventy. This was exactly according to the model of the Jewish Church; and could not fail to be considered by the Apostles as the model after which they were to frame the polity of the Church of Christ. Accordingly, after they had received from their Divine Master a new and much more extensive commission than that by which they had formerly acted, being "sent by him as he had been sent by his Father," and after they "were endued with 'power from on high' to enable them to discharge the duties of that commission, we find them not only preaching the Gospel every where, but also "ordaining elders or presbyters in every church" which they founded. All this is most distinctly stated to us in Scripture, where we likewise learn, that besides the Apostles and elders, there was, at least in the churches of Jerusalem, Philippi, and Ephesus, (and as we may safely infer in all other churches) an inferior order of deacons. This last order, indeed our author wishes to exclude from the clergy by calling Philip, one of the seven, "a trustee for the poor in matters purely secular," and by more than insinuating that they were invested with that trust merely by the election of the people; but his zeal for the *good cause* is here in direct contradiction to the testimony of St. Luke, from whom we have a full account of the origin of the order of deacons in the sixth chapter of the Acts of the Apostles. To distribute the public charity has, indeed, been one part of the deacon's office in all ages of the church; and it was that part of it which gave rise to the order *at the particular time*, at which it was instituted; but that the office included something more is evident from the qualifications required in those who were to be appointed over that business.

"The twelve calling the multitude of the disciples unto them, said, look ye out among you seven men of good report, full of the Holy Ghost and wisdom

wisdom, whom we (not ye) may appoint over this business; and when the seven men so qualified were set before the Apostles, they prayed and *laid their hands on them;*" the very rite observed in the ordination of elders.

We must therefore conclude with Archbishop Potter—an author whom our lecturer might have introduced as well as Dodwell to the acquaintance of his pupils—that the seven were *διακονοι λογου*-ministers of the word as well as *διακονοι τραπεζων*-ministers of tables. This indeed is put beyond the possibility of doubt by what follows; for presently after their ordination, and not before, we find Stephen one of the number publicly preaching the Gospel, and soon afterward Philip, another of them, both preaching and baptizing. And here it may be worthy of "the true Campbellian's"* consideration, whether imposition of hands in the setting apart of ministers for preaching the word and dispensing the sacraments, be so unimportant a ceremony as his master affects to consider it; since we find it thus uted by the Apostles themselves in the ordination of men *full of the Holy Ghost* to the very lowest office in the Christian ministry.

Here then we have in every church founded by the Apostles three orders of ministers—Apostles, Presbyters and Deacons; but we are told by our author and by various other advocates for the same cause, that the Apostles neither had nor could have successors, and that, of course, the highest order became extinct at the death of St. John. Where did they receive this piece of information? Not surely from Scripture; for our Saviour, when he gave authority to the eleven to convert and baptize the nations, expressly declared that he would be with *them* always even unto the end of the world. As he knew all things, no man, professing to believe the Gospel, will presume to say that he supposed the lives of the eleven and the duration of the world of equal extent. We must therefore conclude that when he said he would be with *them*, he meant with all who, unto the end of the world, shou'd hold the commission which he now gave them, and which, in our last Review (p. 7, &c.) we have proved was given to them *not as private Christians*, but as *Apostles*. If this be not so, then it must be granted that water-baptism itself was meant to have only a temporary duration; for our blessed Lord does not say, "I will be with the external rite however performed," but "I will be with the apostolical authority in the administration of that rite, always even unto the end of the world." Such being the case, it must have been the intention of the Divine Head of the church that the highest

* "The true Dodwellian" is the title which our author politely bestows upon every one, who maintains the necessity of episcopal ordination to the valid administration of the sacraments. Archbishop Potter, of course, with his predecessor Archbishop Wake, as well as the bishops Pearson, Bull, Atterbury, Smalridge, Sherlock, &c. &c. must have all been known in the theological school at Aberdeen, if they were known there at all, by the style and title of "true Dodwellians."

of the three original orders should be continued always even unto the end of the world; and we may apostrophize Dr. Campbell, we trust without offence, in words similar to those, in which he so triumphantly apostrophizes Mr. Dodwell.

“Where do you find in Scripture a meaning put upon our Lord’s promise, which the words of that promise do not naturally bear? The spirit of God has not given us the remotest hint, that the office with which, in the administration of baptism, he promised to continue always even unto the end of the world, was to expire in less than seventy years after its first institution. When thus perverting the sense of his words in vindication of those sectaries who are every where *breaking down the carved work of the sanctuary with axes and hammers*, would it not be wise in you to consider, whether you be not incurring the guilt of those prophets, who *cried peace, when there was no peace*, and of whom *one built up a wall, which others daubed with untempered mortar*? But so strange is the inconsistency of which human nature is susceptible! No person can be more explicit than this man, in condemning the modern authors of division, the founders of new sects; though the most novel sect which we have heard of in Scotland seems to be founded on the very principles which it is the object of these lectures to recommend. Arrogant and vain man! what are you, who so boldly and avowedly presume to make your Saviour speak whatever suits your purposes? Do you venture, a worm of the earth! Can you think yourself warranted to exclude from the church that order with which the Son of God declared that he would be always even unto the end of the world, and, following the dictates of your own licentious spirit, rend in pieces the society, of which he is the head? Shall we then believe, that Christ, like deceitful man, speaketh equivocally, and with mental reservations? Shall we take his declaration in the extent wherein he hath expressly given it; or as you, for your own malignant purpose, have new-ramped, and corrected it? Let God be true and every man a liar.”

We beg pardon of such of our readers as have not perused the work under review, for writing in this manner on a serious subject, and of an author entitled to no common degree of respect for the talents, learning and love of truth displayed in the works which were *published by himself*. But if they will cast their eyes over the 89th, 90th, and 91st pages of the first volume of this *posthumous* publication, they will perceive Dr. Campbell reviling in the grossest manner, not only the learned and pious Dodwell, but every true son of the church of England; and they will find, that, except in the last three sentences, in which we have adopted his very words, the language of the original is much softened in our parody. It is language, however, of which we do not approve, and which we should not have employed on the present occasion, but to shew our readers that it is a kind of weapon which may be wielded in any cause, a good as well as a bad. It is, indeed, suitable only to the latter, which resting not on the sure basis of truth cannot be defended by fair argument. We therefore throw it away for ever, and, convinced as we are that our’s is the cause of truth, we shall henceforth plead it in “the words of soberness.”

That

That the Apostles could have no successors in their high office Dr. Campbell thinks evident from the words spoken by St. Peter at the election of Matthias into the place of the traitor Judas. Those words, which afford to him a demonstration of the absurdity as well as arrogance of modern pretenders, are as follows;

“Wherefore of those men who companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a witness of his resurrection.”

How it can be inferred from this speech that the Apostles were to have no successors we cannot conceive; nor does our author explain. Did he imagine that the essence of the apostleship consisted “in having seen Jesus Christ in the flesh after his resurrection?” This could not be; for we know that our blessed Lord was seen in the flesh of above five hundred brethren at once after he rose from the dead, though there were then *only eleven Apostles*. Did he imagine that no man could be appointed to the office of an Apostle, who had not “*companied with the eleven all the time that the Lord Jesus went in and out among them, beginning from the baptism of John?*” If so, St. Paul must have been excluded from his catalogue of Apostles! Indeed it is not easy to conceive how Dr. Campbell could, upon either supposition, have acknowledged the apostleship of St. Paul; for since “*flesh and blood cannot inherit the kingdom of God,*” St. Paul, though he certainly saw Christ after his resurrection, did not see him in the *flesh*, which our author expressly affirms to have been absolutely necessary to qualify any man for the office of an Apostle. (Vol. 1st. P. 144).

No, says he, “the subsequent admission of Paul and Barnabas to the apostleship forms no exception from what has been advanced; for they came not as *successors to any one*, but were specially called by the Holy Spirit as Apostles, particularly to the Gentiles.” But what signifies it, whether they came as *successors to any one* or not, if they came with apostolical powers? Did the Doctor imagine or wish his youthful audience to imagine, that “*High-church*” contends for the necessity of just *twelve bishops* presiding over the whole Christian world, and able to trace each his succession not from the whole college, but from some individual Apostle? It is not possible that a man of reading could be ignorant, that his opponents, whom he so politely terms *High-church*, hold no such absurd opinions as this; and far be it from us to suppose that a man of virtue laboured intentionally to impress upon the unsuspecting minds of youth a false representation of the principles even of a *Dodwellian*. The question in debate, is, whether in every well organized church, there now is and always has been some person (no matter by what title he be known) presiding with apostolical powers over the presbyters and deacons as well as the laity of that church. The admission of Paul and Barnabas to the apostleship so far decides this question as it proves, that

that the number of the Apostles was not limited to twelve; that the essence of the apostleship did not consist in having seen our Lord in the flesh after he rose from the dead; that the office was not such as must necessarily have expired with those who were originally appointed to it; and that the Apostles were not, as our author after Chrysostom alleges, "entrusted with the world in common," since Paul and Barnabas were sent to the *Gentiles* "as distinguished from the *Jews*."

But "Paul and Barnabas, says the ingenious lecturer, "were specially called by the *Holy Spirit* as Apostles." It is difficult to conceive the purpose which this observation was intended to serve; but, as he elsewhere affirms that among the "distinguishing prerogatives of the Apostles which could not descend to any after them, one was their receiving their mission *immediately from the Lord Jesus Christ*," it is possible that he wished his audience to consider the apostleship of Paul and Barnabas as differing essentially from that of the eleven. Had this been really the case, the difference would have tended rather to serve the cause of his antagonist than that for which he so earnestly pleads; but with respect to the apostleship of St. Paul it was *not* the case. That eminent servant of the Lord assures us that he was "an Apostle, not of men, neither by man, but by Jesus Christ and God the Father;" so that he was not called by the Holy Spirit in any other sense than that in which the eleven might be said to have been called by the same spirit. But this is not all that we learn from these words, which inform us, as clearly as language can express any thing, that when St. Paul wrote his epistle to the Galatians, there were in the church Apostles, who had been ordained to their office δι' ἀνθρώπου—by the ministry of man. Such, we think, was Barnabas, who, though he had been employed in the work of the ministry even before St. Paul himself, is never styled an Apostle till after hands were laid upon him at Antioch by the immediate direction of the Holy Ghost. Such certainly was Epaphroditus, whom St. Paul styles the Apostle of the Philippians, and who, according to the Doctor's "man of discernment, Hilary the deacon," was constituted their apostle by St. Paul himself,* who therefore commands them to "receive him in the Lord and hold him in reputation." Such likewise were those brethren, who are styled (2 Cor. viii. 23.) ἀποστέλλοι ἐκκλησιῶν, δόξα Χριστοῦ—"Apostles of the churches, the glory of Christ." And such undoubtedly were Timothy, Titus, Sothenes and Silvanus, whom St. Paul so frequently associates with himself as his *partners, fellow-helpers, and brethren*; and to the two first of whom he assigns such offices at Ephesus and in Crete, as by the confession of all parties

† Hilary's words are *Erat enim eorum Apostolus, ab Apostolo factus*. See his commentary on the whole 2d chapter of the epistle to the Philippians. Theodoret upon the place gives, as the reason of his being called the *Apostle* of the Philippians; τὴν ἐπισκοπικὴν αἰκονίαν ἐπιπιστεῖν, ἔχων ἐπισκοπικὴν πρεσβυτερίαν.

evince them to have been of an order superior to Presbyters. Hence it is that we read of *false Apostles* (2 Cor. x. 13.) and of some who "said they were Apostles, and were not, but were found liars," (Rev. ii. 2.) for as none of those liars could possibly pretend to be St. Paul or one of the twelve, all of whom were dead before that period, we must of necessity infer that they practised their imposition upon their knowledge that there were then in the church many true Apostles, though Apostles *δι' ανθρώπων*; or by the ordination of man.

It is difficult to suppose that these unquestionable facts escaped the notice of a man of Dr. Campbell's sagacity; but he has done nothing to obviate the inference which flows from them, unless the following paragraph be deemed sufficient for that purpose.

"The mission of the Apostles," says he, "was of quite a different kind from that of any ordinary pastor. It was to propagate the Gospel throughout the world, both among Jews and Pagans, and not to take the charge of a particular flock.—No doubt they may be styled bishops or overseers, but in a sense very different from that in which it is applied to the inspector over the inhabitants of a particular district. They were universal bishops: the whole church, or rather, the whole earth was their charge, and they were all colleagues one of another. Or to give the same sentiment in the words of Chrysostom, 'the Apostles were constituted of God, rulers, not each over a separate nation or city, but all were entrusted with the world in common.' If so, to have limited themselves to any thing less, would have been disobedience to the express command they had received from their master, to go into all nations, and to preach the Gospel to every creature. If in the latter part of the lives of any of them, they were, through age and infirmities, confined to one place, that place would naturally fall under the immediate inspection of such. And this, if even so much as this, is all that has given rise to the tradition, (for there is nothing like historical evidence in the case) that any of them were bishops or pastors of particular churches."

Indeed! Is there nothing *like* historical evidence that St. James the *less*, or, as he is otherwise styled the *Just*, was bishop of Jerusalem? Then is there nothing like historical evidence, that Romulus was the founder of Rome, that Numa was the second king of the Romans, or that Junius Brutus and Tarquinius Collatinus were the first consuls who conducted the affairs of the republic after the expulsion of the kings. St. James is expressly said by Hegesippus,* who wrote in the second century, to have been constituted bishop of Jerusalem by the Apostles; St. Ignatius, who suffered martyrdom in the year 107, affirms† that St. Stephen was *deacon to St. James*, and Clement of Alexandria, who flourished about the year 192, is quoted by Eusebius‡ as saying, that immediately "after the assumption of Christ, Peter, James, and John, though they had been

* *Apud Euseb. Lib. 2. Cap. 23.*

† *Epist. ad Trel.*

‡ *Lib. 2. Cap. 1.*

highest in favour with their Divine Master, did not contend for the honour of presiding over the church of Jerusalem, but with the rest of the Apostles chose James the Just to be bishop of that church." In the fourth century we find Jerome, a man of great learning and research, affirming, * that "immediately after the passion of our Lord, St. James was constituted bishop of Jerusalem by the Apostles;" and St. Cyril, who was himself bishop of that church in the year 350, and therefore an authentic witness of its records, expressly says † that "St. James was the first bishop of the diocese." To these we might add the testimonies of Augustin, Chrysostom, Epiphanius, Ambrose, and even of Josephus, who though he does not speak of St. James as a bishop, certainly represents him ‡ as a man of note in Jerusalem. Had Dr. Campbell been called upon to prove even the existence of Romulus, or Numa, or Brutus the elder, we suspect he would have found it no easy task to produce a chain of historical evidence commencing as near to the æra of the first King of Rome, or even to that of the first consul, as this commences to the æra of St. James.

But this is not all the evidence that we have for the proper episcopacy of our Apostle. The part, which in the New Testament he appears to have acted, cannot be accounted for upon any other supposition than that he really was what the concurring testimony of all antiquity represents him, the fixed bishop of the particular church of Jerusalem. When Peter was miraculously delivered from prison (Acts xii.) "he said, go shew these things to *James* and to the brethren." But why to *James* in particular; or why were the brethren with *James* rather than with *John*, who had not *then*, nor for at least *four years afterwards*, left Jerusalem? § When Paul and his company went up from Cesarea (Acts xxi.) "the brethren received them gladly; and the day following, they went in unto *James*; and all the *elders* were present." What induced them to go in unto *James*, in particular; and how came *all* the elders to be with *James*? In the second chapter of the epistle to the Galatians, St. Paul says that when Peter came to Antioch he withstood him to the face, because that before certain came from *James*, he (Peter) did eat with the Gentiles; but when they were come, he withdrew," &c. but when we turn back to the fifteenth chapter of the Acts of the Apostles, where we have the history of this dissention, we find that the certain brethren who misled Peter are said to have come down from *Judea*, without any mention of *James*, whose conduct at the council held on this very controversy shews, indeed, that he never sent them to preach such doctrine as they taught at Antioch. What induced St. Paul to say that those, who are represented by St. Luke as having

* *De Script. Eccles.*

† *Catech.* 16.

‡ *Antiq. Lib.* 20. *Cap.* 8.

§ See this sufficiently proved by Dr. Cave in his *Life of St. John*.

come down from Judea, came from *James* rather than from the other Apostles and elders, of whom there appears to have been many then residing in Jerusalem?—If St. James was the proper bishop of Jerusalem, all these facts, which upon any other supposition must appear very strange, were perfectly natural; for to what individual of the church, should St. Peter have sent so early an account of his deliverance from prison as to the bishop? To whom was it so expedient that St. Paul should give an account of the “things which God had wrought among the Gentiles by his ministry,” as to the bishop and presbyters of the church of the Hebrews? and could any thing be more natural than to say that certain brethren, who came to Antioch from the church of Judea, came from the *governor* of that church? This accounts likewise for St. James’s presiding in the council of Apostles and elders which was held in Jerusalem (Acts xv.) to determine the controversy about circumcising the Gentiles; for that he was president of that council (notwithstanding Dr. Campbell’s unreasonable sneer at the supposition) is incontrovertible, if any credit be due to the testimony of antiquity, to the unanimous opinion of critics and commentators (a few members of the modern Church of Rome* only excepted) or, indeed, to the natural and obvious meaning of his words—*Δὸς ἐγὼ κρινῶ*, &c.

But if the Apostles were bishops “they were universal bishops,” says our author: the whole earth was their charge, and they were all colleagues one of another.” If by this, he means that the Apostles went promiscuously everywhere preaching the word, and governing the infant church as a college, he is unquestionably mistaken. Not to insist upon the reports of antiquity that they *divided* the earth among them, though our author pays sufficient deference to such reports when they seem to suit his purpose, it will be sufficient on this occasion to appeal to St. Paul, whose testimony, when direct, the greatest zealot for novel opinions will hardly dare to controvert. Now this Apostle assures us (Rom. xv. 20.) that “he so strove to preach the Gospel, not where Christ was named, lest he should build upon another man’s foundation;” and as he quotes the authority of Isaiah for his conduct, it is not possible to suppose that the other Apostles conducted themselves differently.

Aye, but, says our author, “the mission of the Apostles was to propagate the Gospel throughout the world, and not to take the

* In an able and plausible pamphlet entitled, *The Divine Economy of Christ in his Kingdom or Church*, which was published about ten years ago, the author, Mr. George Bruning, while he labours hard to maintain the supremacy of St. Peter in the council, yet acknowledges that St. James held the next place to him as being Bishop of Jerusalem. “A special reason, he says, may be assigned for the part James transacted in particular. Next to Peter, his *local* power was manifestly more consequential than of the rest, or Peter never had given that charge directed so specially to *one*.”—“Tell these things to *James* and to the brethren;”

charge of a particular flock; and if they had limited themselves to any thing less than the world, they would have been disobedient to the express command they had received from their master." This remark is so far just, that had the Apostles, instead of propagating the Gospel throughout the world, contented themselves with converting each a single district of which he assumed the government as bishop, they would undoubtedly have been guilty of the crime of rebellion against him who commanded them to teach all nations. But what was to prevent them, when preaching the Gospel from place to place, from retaining in their own hands the superintending care of all those churches in which they had ordained elders and deacons; at least, till they should find persons duly qualified to superintend, as fixed governors, the conduct of such elders and deacons? Nothing surely; for we are told by St. Paul himself, that "upon him came daily the care of all the churches which he had planted," (2 Cor. xi. 28.) though we know that it was his practice to "ordain Elders in every city" where there was a sufficient number of converts to form a congregation. That this care extended to something more than mere anxiety is evident, perhaps from the radical import of the word *μεριμνα*, but certainly from the injunctions which he gave to the Corinthians respecting the conduct of the believing husband to the unbelieving wife, &c. for though those injunctions were the offspring of his own judgment, and not given by inspiration, he yet adds, "so ordain I (*προσίστασθαι*) in all churches." (1 Cor. vii. 17.)

That the other Apostles retained the same authority over the churches which they planted, there is surely no room to doubt; and that they devolved this authority over particular churches, one after another, upon faithful men, as soon as they found such men qualified to exercise it, is rendered incontrovertible by the directions which St. Paul gave to Timothy and Titus for the good government of the churches of Ephesus and Crete.

That Timothy and Titus were by the Apostle vested with authority over the Presbyters as well as the people of Ephesus and Crete, and that to them was given the extensive right of ordaining elders in every city within their jurisdiction, are facts which our author admits, and which indeed no man will deny, who is possessed of common sense and common honesty: but, says the learned Printipal, Timothy and Titus were entrusted with these powers not as bishops or fixed governors, but as *Evangelists*!—This was the cant of *Baxter*, *Cartwright*, and the other non-conformists of the seventeenth century; but we little expected to meet with it from the pen of Dr. Campbell, who has elsewhere completely proved that it could not possibly be as *Evangelists*, taking that word to denote a distinct office in the church, that Timothy and Titus were instructed with the superintendence of the Ephesian and Cretan churches.

The word *ευαγγελιστης*, rendered an *evangelist*, is unquestionably derived from *ευαγγελίζω*; but that word, says our author*, "relates

* Preliminary Dissertations, &c. p. 293.

to the *first* intimation that is given to a person or people, that is, when the subject may be properly called *news*. Thus, in the Acts, it is frequently used for expressing the first publication of the Gospel in a city or a village, or amongst a particular people." If this be essential to the radical import of the verb, of which indeed there can be no doubt, then it follows that an *Evangelist*, considered as a distinct character, could only be one, whether Apostle, Elder, Deacon, or Layman, who *first* carried the glad tidings of the Gospel to an individual or a people. Hence it is that of the seven Deacons none is called an Evangelist but Philip, because he alone of the whole number is mentioned as having carried the glad tidings of the Gospel beyond the limits of Judea, within which those tidings were *first told* by Christ and his Apostles. Hence too it appears, that those, whom St. Paul says Christ, after his ascension, "gave as *evangelists* for the work of the ministry," must have been men miraculously inspired with the knowledge of the Gospel, and impelled by the same heavenly impulse to communicate that knowledge to those to whom it was *news*. Accordingly, in these very lectures (vol. i. p. 149.) the learned Principal assures us, that "*ευαγγελίζειν* denotes, properly, to declare the good news, *i. e.* the gospel to those, who had before known nothing of the matter." But in this sense Timothy and Titus could not be evangelists to the churches of Ephesus and Crete, because St. Paul had preached the Gospel in those churches before them, and had even ordained Presbyters in the church of Ephesus. It may be true that *ευαγγελίζεσθαι* is sometimes used in the same sense with *διδασκω*, though it is certainly not so in the only two texts * where Dr. Campbell *thinks* it may be so understood; but the character of evangelist in that sense could give no superiority to Timothy over the elders of Ephesus, who were *teachers* as well as he, and enjoined by the Apostle, to "feed the church of God, which he had purchased with his own blood." (Acts xx. 28.) But was not Timothy expressly commanded by St. Paul (2 Tim. iv. 5.) to "do the work of an Evangelist" at Ephesus? He certainly was, as well as to fulfil his deaconship—*την διακονίαν σου πληροφόρησον*: but was he therefore nothing more than a deacon? The truth is, that the elders were in duty bound, as well as he, to do the work of Evangelists; for in Ephesus and its neighbourhood there were many people, who had not then *heard* the glad tidings of the Gospel. Even Dr. Campbell himself may have often done the work of an Evangelist; for it is hardly to be supposed that in the course of fifty years he did not meet with various people, Negroes or others, to whom the tidings of the Gospel would have been *news*; but from having delivered these tidings to such people, he would not surely have claimed any episcopal jurisdiction over the Presbytery of Aberdeen; nor would such a claim, though advanced, have been admitted by his brethren.

But if it was not as Evangelists that Timothy and Titus governed

* Acts xiv. 15. and Gal. i. 23.

the churches of Ephesus and Crete, what was the office which they held in those churches? Certainly, the same office which Epaphroditus held at Philippi, the office of Apostles δι' αὐθρωπου, or what is now called bishops. No, says our author, Timothy was ordained by the laying on of the hands of the *Presbytery*, which he could not have been to the office of a *bishop* in the proper ecclesiastical sense of the word; and neither he nor Titus "was made (called) a bishop till about five hundred years after their death!"

"When once, unhappily, the controversial spirit has gotten possession of a man, his object (says Dr. Campbell) is no longer truth but victory:—an observation which was never more completely verified than on the present occasion. It is impossible that a man at all acquainted with the import of the Greek prepositions *δια* and *μετα* can compare the two accounts of Timothy's ordination, without being convinced that St. Paul was the *sole* ordainer, unless he be absolutely blinded by the *controversial spirit*. Calvin himself, who had more candour, as well as more learning, than many of his followers, had no doubt about it. But extraordinary as it is that a man of our author's learning should repeat this hackneyed cavil, which has been so often obviated; it is nothing, when compared with his hardy assertion, that Timothy and Titus "were not called bishops till about five hundred years after their death." His friend Hilary the deacon, in the preface to his Commentary on the first Epistle of St. Paul to Timothy, after mentioning Timothy's mother and education, &c. says, "Hunc ergo jam creatum episcopum, instruit per epistolam quomodo deberet ecclesiam ordinare." The same Commentator in the preface to his Commentary on the Epistle to Titus, has these words—"Titum apostolus consecravit episcopum, et ideo commonet eum ut sit sollicitus in ecclesiastica ordinatione, &c." Did our author believe that such parts of Hilary's writings as appeared to him to countenance the independent scheme of church government, were written before the year 354, and those which teach the doctrine of High-church not till upwards of two hundred years afterwards? Or had the controversial spirit gotten possession of him here, and made him conceal those passages from his youthful audience, that, whatever should be come of *truth*, he might be secure of *victory*? But Hilary is not the only author, who, for within the compass of 500 years after the death of Timothy and Titus, assures us that those men were bishops though known in their own times by a different name. Thus Theodoret (in 1 Tim. cap. 3.) says—

"Τους δὲ νυν καλουμένους ἐπισκοπούς Ἀποστόλους ὠνομαζόντων διὰ χρόνου προσηλὸν το μὲν τῆς ἀποστόλης ὄνομα τοῖς ἀληθῶς ἀποστόλοις κατελείπον' τὴν δὲ τῆς ἐπισκοπῆς προσηγορίαν τοῖς παλαι καλουμένοις ἀποστόλοις ἐπέθεσαν' ὅτι φιλιππησίων ἀπόστολος Ἐπαφροδίτης ἦν' ὅτι Κρήτης ὁ Τίτος, καὶ Ἀσιαίων ὁ Τιμόθεος ἀπόστολοι." i. e. "Those now called bishops were anciently called apostles; but in process of time the name of apostle was left to them who were truly apostles" (viz. twelve and St. Paul) "and the name of Bishop was restrained to those who were anciently called apostles. Thus Epaphroditus was the apostle of the Philippians, Titus of the Cretans, and Timothy of the Asiatics."

This change of the denomination of the highest order of ecclesiastics from *apostle* to *bishop* was made about the beginning of the second century, soon after the death of St. John; but it was not strictly observed for several centuries by those writers who had occasion to mention the *first* bishops of particular churches. Thus Clemens, bishop of Rome, who was a disciple of the apostles, is by Clemens of Alexandria called * *Ἀποστόλος Κλημης*, and Ignatius bishop of Antioch, another disciple of the Apostles, is by Chrysostom † styled *Ἀποστόλος καὶ ἐπίσκοπος*. Had Dr. Campbell mentioned this change of title and given the history of it, he might have omitted his remarks upon the identity of the offices of bishop and presbyter in the New Testament; for except Dr. Hammond, whose criticisms however are countenanced by Irenæus, we hardly know any Churchman of name, who does not readily admit that, till after the completion of the canon, the names *bishop* and *presbyter* were indifferently given to the second order of the Christian priesthood, the names *Ἀποστόλος* and *ἄγγελος* being then appropriated to the first, and afterwards laid aside from respect to St. Paul and the twelve.

The title of *angels* given to the presidents of the seven churches of Asia† seems indeed to stagger our author. He does not think that the word *ἄγγελος*, in the singular number, can denote a consistory of elders known in modern language by the denomination of a *presbytery*; but to infer, from this unusual application of a name "in one single, mysterious, and prophetic book," that the Asian churches were under the government of diocesan bishops, would be contrary, he says, to every just rule of interpretation.

"To me," continues he, "an intermediate opinion, which has been adopted by some critics, appears much more probable than either. *My sentiment* therefore is, that, as in their consistories and congregations, it would be necessary, for the sake of order, that one should preside, both in the office of religion, and in their consultations for the common good, it is their president or chairman that is here addressed under the name of angel. He was in the presbytery, as the Speaker in the House of Commons, who is not of a superior order to the other members of the House, but is a commoner among commoners, and is only, in consequence of that station, accounted the first among those of his own rank." In a word, the angels of the seven churches were the moderators of seven congregational presbyteries!

When our author resolved to adopt this notion from the Puritans of the seventeenth century, we wonder that his own good sense did not revolt from the hard treatment with which the angels of the churches of Pergamos and Thyatira were threatened. Those men are described by "him that liveth and was dead," as eminent for their "good works, charity, service, steadfastness in faith, and patience;" yet they are both severely blamed, and the former threatened, for suffering in their respective churches false teachers, whom, if they were nothing more

* *Strom. Lib. 4.* † *Encom. St. Ignat.* † Rev. chapters 1, 2, 3.

than moderators, they could not remove. Would not it have been very unjust to censure Dr. Campbell, when moderator of the Presbytery or Synod of Aberdeen, for not removing from their charges such of the ministers as had taught the peculiar doctrines of Arminius, when they ought to have taught those of Calvin? Or, if we could suppose (which far be it from us to do) that there are in the House of Commons a few members who hold the principles and talk the language of French Jacobins, would not our gracious Sovereign act a part very unworthy of himself, were he to threaten the Speaker with the loss of his favor for not expelling those members from the house? And shall we, for the sake of a novel hypothesis, which has not the shadow of support beyond our author's *sentiment*, attribute to the King of Kings a species of conduct unworthy of men? God forbid.

Had Dr. Campbell taken the trouble to search the Old and New Testaments on this occasion, and to compare scripture with scripture, he would very soon have found that "the application of the name *angel* to a person in the ministry" or priesthood, is by no means peculiar to the mysterious book of the Apocalypse. Thus (Malach. ii. 7.) the Jewish High Priest is by the seventy called *αγγελος Κυριου παροικετατος*, and St. Paul, in his Epistle to the Galatians, says, that he was received by them as "*an angel of God.*" Now, as the Jewish High-priest, compared with the other priests and Levites, was certainly much more than a mere *chairman*, and as no man will pretend that in the churches of Galatia St. Paul was only "the *first* among those of his own rank," is it not natural to infer that the *angels* of the seven churches were likewise something more than mere chairmen or *moderators*, especially as the charges given to them cannot be reconciled with equity upon the hypothesis advanced by Dr. Campbell? If indeed they were vested with the authority which the Apostle gave to Titus and Timothy over the churches of Crete and Ephesus; if they had each a right to take cognizance of heretical doctrine, to admonish the heretic, and, in case of pertinacity, to reject him from the communion of the church; if they *only* had authority to ordain presbyters and deacons in the several cities of Asia, if they were enjoined not to admit any man to the order of deacons, till after competent trial, nor to ordain an elder or presbyter till after he had acquitted himself well in the deaconship; if they were authorized to receive accusations against presbyters, and to rebuke them before all when found guilty; if such were the powers of the Asiatic angels of the churches, and such their duty resulting from those powers, then indeed, but not otherwise, were the orthodox and virtuous angels of the churches of Pergamos and Thyatira properly reprov'd for suffering to be taught, under their jurisdiction, the doctrines of the Nicoleitans, of Balaam and of Jezebel.

Tit. iii.

Titus iii. 10.

Titus i. 5. 1 Tim. iii. passim, v. 19, 20.

1 Tim. ii. 12.

Thus

Thus have we, in company with Dr. Campbell, inquired into the import of those passages of Scripture, which, he acknowledges, treat of the original constitution of the church; but they are so far from appearing to us, as they appeared to him, to treat *only incidently* of this subject, that there is hardly an article of Christian faith, which St. Paul seems to have stated more explicitly. From the Epistles of that Apostle compared with the writings of St. Luke and St. John, we learn that the number of the apostles was not restrained to twelve; that it was not essential to the apostleship that those clothed with that character should have derived their mission immediately from Christ; that there were many apostles ordained by the ministry of men; that the twelve and St. Paul retained in their own hands the government of those churches which they had founded, even after they had ordained elders in each, till they found some person fit to be entrusted with that government whom they immediately raised to the order of apostles; and that all this was done in conformity with our Saviour's original commission to convert and baptize the nations, in which he promised to be with the apostolical order always, even unto the end of the world. We have found also that St. James, one of the twelve, was actually apostle or bishop of Jerusalem; that the seven angels were bishops of the seven Asiatic churches; and that, so far from "its not being St. Paul's intention to convey to us a plan of the societies which he had formed," he describes, in his epistles to Timothy and Titus, the duties of diocesan, if not metropolitan, bishops, in terms so appropriate, that he could not employ better, were he to return to the earth and admonish the archbishops of Canterbury and York.

Dr. Campbell, however, interprets all these scriptures differently; and who shall decide between him and us? Certainly the earliest Fathers of the church; for they ate the umpire named by himself, and an umpire to which no man can object. Speaking of those men as interpreters of scripture he says—

"In what depends purely on reason and argument, we ought to treat them with the same impartiality we do the moderns, carefully weighing what is said, not who says it. In what depends on *testimony*, they are in every case wherein no particular passion can be suspected to have swayed them to be preferred before modern interpreters or annotators. I say not this to insinuate that we can rely more on their integrity, but to signify that with them many points were a subject of *testimony*, which, with modern critics, are matter merely of *conjecture*, or at most of abstruse and critical discussion. And every body must be sensible that the direct testimony of a plain man, in a matter which comes within the sphere of his knowledge, is more to be regarded, than the subtle conjectures of an able scholar, who does not speak from knowledge, but gives the conclusions he has drawn from his own precarious reasonings, or from those of others."

That the government, whether civil or ecclesiastical, under which

a man lives, is a matter which comes within the sphere of his knowledge, will not surely be controverted; and it seems utterly impossible to suspect *all* the writers of the second and third centuries to have been swayed by a particular passion to give a false account of the government of the church, more especially in works, where the subject is introduced only incidently. St. Clement, who is mentioned by St. Paul as one whose name was in the book of life, expressly enumerates three orders of ecclesiastical officers, whom he calls *the High-priests, the Priests, and the Levites*. St. Ignatius, who had been forty years bishop of Antioch, gives such ample testimony for the episcopal government of the primitive church, that, in direct opposition to the most complete evidence that has ever been stated for the authenticity of any ancient writings † (the sacred scriptures perhaps excepted) Dr. Campbell is forced to suppose his epistles interpolated. Justin Martyr, Hegesippus, Dionysius bishop of Corinth, Irenæus, and Clemens Alexandrinus, who all flourished in the 2nd century, bear witness to the same constitution of the church. And, in the third century, they are followed by Tertullian, Origen, Cyprian, Dionysius of Alexandria, Cornelius and Stephen, both bishops of Rome, the presbyters of Rome during the vacancy of that See; Pontius a Carthaginian deacon, with numberless other writers, who all represent the government of the church as episcopal in the proper sense of the word; whilst many of them affirm, what no man of that age denied, that the episcopal government was of apostolical institution. To this weight of evidence may be added the *canons* called *apostolical*, in which the respective powers and duties of bishops, presbyters, and deacons are defined with the utmost accuracy, and which, though certainly not dictated by the apostles nor written by St. Clement, have yet been proved, by many learned men ‡, to have been the code of discipline for the eastern church before the end of the third century.

To this cloud of witnesses, for as *witnesses* only we employ the fathers, what has our author to oppose? Why, he finds in the epistle of St. Clement to the Corinthians the following passage; “the Apostles having preached the Gospel in countries and towns, constituted the first fruits of their ministry, whom they approved by the spirit, bishops and deacons over those who should believe;” and taking *bishop* and *Presbyter* to be two names indifferently given to the same church officer, which certainly was the case when that epistle was written, § he gravely infers that there was then no other order

* 1st Epist. chap. 40.

† Pearson's *Vindic. Ign.*

‡ Bishop Beveridge, Mr. Johnson, and Cotelerius, &c. &c.

§ Dr. Campbell shews it to be highly probable that St. Clement's first epistle (for there are two ascribed to him) was written before the destruction of Jerusalem.

than those of bishop and deacon established in the Church of God. But our ingenious lecturer here treats St. Clement as he had formerly treated Hilary ; and, by separating a single sentence from the context, makes him talk a language directly contrary to his meaning. St. Clement's epistle appears, beyond dispute, to have been a reply to an epistle sent from the Church of Corinth to the Church of Rome. The object of it is to reprehend the licentiousness of the Corinthians, which it seems still continued at the celebration of the Lord's supper, and to repress their insolence to the clergy. After exhorting them therefore to—

“ Perform their offerings and service to God, not rashly and disorderly, but at certain determinate times ; and to have a proper regard for the persons that minister to them,” he adds, “ for the *chief priest* has his proper service ; and to the *priests* their proper place is appointed ; and to the *Levites* appertain their proper ministry ; and the *layman* is confined within the bounds of what is commended to laymen.”

He then shews that a strict regard to times, and place, and ministers was enjoined under the Mosaic dispensation ; and, returning to his subject, proceeds thus ; “ the Apostles have preached to us from our Lord Jesus Christ ; Jesus Christ from God. Christ, therefore, was sent by God, the Apostles by Christ ; and they preaching through countries and towns,” &c. as quoted by Dr. Campbell. Is this an argument for the power of the people in the mission of ministers, or for the apostolical institution of a congregational presbytery ? No surely ; but the author finds another argument for his purpose in the fifth chapter of the epistle of Polycarp in which that holy man exhorts the Philippians to be subject to their presbyters and deacons as to God and to Christ, without uttering a syllable of the bishop. But did it not occur to the learned Principal, that the episcopal chair at Philippi might then be vacant, especially as the epistle of Polycarp was not obtruded upon them, but written at the request of those to whom it is addressed ? Many such letters were written by Cyprian to the presbyters of Rome during the vacancy of that See ; but would any man in his senses infer from such a circumstance, that there was no proper episcopacy in the church during the age of St. Cyprian ? But, is it not very extraordinary that Polycarp, himself a bishop, never speaks of an order superior to that of Presbyters through the whole epistle ? Perhaps we *should* have thought this circumstance somewhat extraordinary, had not he sent together with his own, all the epistles of Ignatius, copies of which it appears the Philippians had asked from him. Now Ignatius insists so much on the office and the duties of a bishop as distinguished from those of the Presbyters, that Dr. Campbell would have been the first man to exclaim against “ the nauseous repetition,” had the venerable bishop of Smyrna said one word on the subject in a short letter, which seems to have been intended for nothing more than an introduction to the epistles of the martyred bishop of Antioch. At any rate, would it not be a very absurd way of balancing

nels respecting a matter of fact so very notorious that every Christian and almost every Heathen had it in his power to detect the falsehood? Let it be remembered too that the æra of this confederacy in wickedness, if such it should be thought, was comprehended within the first three centuries, when ambition could not prompt one part of the clergy to lord it over the others; when the office of a bishop was without worldly honour, and without legal revenue; when it was, indeed, the post of danger, the forlorn hope, where he who had the misfortune to be placed (we speak with respect to this world) was almost certain, at the commencement of each persecution, to fall the first martyr in his church. To us this reasoning appears so conclusive that we cannot help considering the man, who has duly attended to it without feeling its force, as under some invincible prejudice which would make him reject the doctrine of the apostolical institution of episcopacy, were the evidence of its truth to amount to demonstration. Dr. Campbell, indeed, if these lectures be genuine, has, in effect, declared, that he was under such a prejudice. He rejects the testimony of Ignatius and concludes his epistles to have been interpolated; *because* the distinction between the bishop and his Presbyters is in them so frequently and officiously obtruded on the reader, whilst he infers from an expression of Pius I. of Rome, in which the distinction is not so strongly marked, that the bishop was, a little before the middle of the second century, nothing more than the moderator of a congregational presbytery. Thus, had all the fathers of the church written in the manner of Ignatius, our author would have concluded the writings of them all interpolated; and had they all like Pius * exhorted "the presbyters and deacons to reverence the bishop as the minister of Christ," he would have contended that by the bishop they meant a congregational moderator!! In other words, he had determined to reject episcopacy, whatever might be the evidence of its apostolical institution.

[To be concluded in our next.]

Letters on India, Political, Commercial, and Military, relative to subjects important to the British Interests in the East. Addressed to a Proprietor of East-India Stock. By Lieutenant Colonel Taylor of the Bombay Establishment. 4to. PP. 302. 1l. 5s. Carpenter and Co. London. 1800.

THAT the subjects discussed in these letters are of real importance to the interests of the British Empire in the East will be suf-

* Pius has an expression as strong as any used by Ignatius, which Dr. Campbell considers as unintelligible. Against the Doctor we might have made use of it; but we scorn to quote in our own cause from epistles, which the most judicious critics, both Romish and reformed, have proved to be spurious, and the production of a much later age.

Sciently obvious from a perusal of the table of Contents which, but for its length, we should here subjoin.

Most of these subjects are treated with considerable ability and with that, which is greatly preferable to talents, an intimate knowledge of the facts which are brought under discussion. The authors reason most justly and forcibly on the immense consequence, to this country, of expelling the French from Egypt, and of acquiring, by means of a friendly accommodation with the Turks, such an establishment there as would secure a safe and easy communication with our territories in the East.

"The importance of Egypt, as a colony in the hands of the French, could any doubt remain of that circumstance being, next to their own political independence, the chief object of their pursuit, would be clearly exhibited by the correspondence recently intercepted between the French army in Egypt, and the late directory of France. The consolidation of the magnificent establishment of Egypt is an object of ambition, after which the French republic, no doubt, ardently aspire. To effect this, they would sacrifice honour, principle, good faith, and public as well as private justice. It must appear evident to the most indifferent observer, that the French will never lose sight of the re-establishment of their trade in the Levant, on which the southern provinces of France solely depend. The possession of Egypt would grant to that country more than a command of the Levant trade; as a direct communication with India, by the Red Sea, would be the natural and inevitable consequence of such possession.

"The French have discovered that no good purpose can be obtained by continuing the war. But then, says the Machivellian casuists of that country, "Peace would only be the pretext to postpone our claims to a happier period. In the mean time let us retain Egypt as long as it is practicable, and employ every measure to effect this desirable object until the period of a general pacification. Propose terms to the Porte; talk of restoring Egypt, or rather of keeping it in trust for the Grand Seignior. But then, remember to take time, and avoid the vacuation of the country; procrastinate, by every means that hypocrisy and chicanery can devise, as much as possible: proceed in the negotiation by slow degrees; and after every scheme of sophistry has failed, a convention between the grand-vizir, and the commander in chief of the French army in Egypt, is no treaty; it must be ratified in Paris, and, if suitable to existing circumstances, disavowed and annulled. The very opening a negotiation would lead to a suspension of hostilities, and, besides, the advantage of gaining time and retaining possession of Egypt till a general peace."

"Egypt is a situation from whence the possessors of it can menace or threaten that security which it is so much for the interest of this country that our Indian possessions should enjoy.

"It is not fit that a great commercial people should be deceived by false appearances, or view their situation through a wrong medium. Let it not be supposed, that the command of the navigation of the Red Sea, and possession of the Straits of Babelmandel, insures to us complete safety, or that our Indian settlements are not to be approached, and our trade diverted from the present channel, by the way of Egypt, at some period or other. At all
events

events, this is not impossible. The want of the co-operation of Tippoo, since the destruction of his empire, has very greatly damped the expectations of the French; and it may be questioned, notwithstanding the report that the recall of Bonaparte originated with Sieyès, how far the fall of that prince accelerated the departure of that general from Egypt, since he could have known it before he left that country? The French government cannot at present indulge a thought of being able to penetrate to India by the Red Sea, or, in the smallest degree, to disturb our tranquillity at the present moment in that quarter. But the rulers of France look to establish a permanent colony in Egypt; and it is for the legislature of this country to appreciate the consequence of such an establishment. The consequences, in the first place, regard our trade; and, in the second, the very existence of our territorial possessions. It must be evident to every person who understands the relative situation of Egypt, its natural connection with India, and the favourable avenues of communication which, at particular seasons, are open to and from that country, by every description of sea conveyance, that Egypt as a colony in the hands of the French, or in the hands of any power hostile to the commercial interests of this country, would, in the course of a very few years, be the means of exciting great commotions in India. The possessors of it are so ready, in point of situation, and so well disposed to promote the views and disaffection of the native princes, who are restless and ambitious, that the worst consequences might be reasonably expected, and the security of the British empire in India be greatly endangered. The trade, in the mean time, would be drawn by degrees to the Levant, by its ancient channel; and the facilities which the French, from their ingenuity, would give to this very valuable branch of commerce, must very considerably interfere with the interest of the Company, and lay the foundation for a new order of things in regard to India, which, in the end, would prove highly prejudicial, if not destructive, to British commerce in that quarter."

In these observations there is certainly much force; and the government of this country appear to be convinced of their truth, by the effective measures which they have lately adopted for dispossessing the French of Egypt.

In the tenth letter the author explains the best means of establishing a direct communication by land with India, and shews the advantages which are to be derived from such an establishment. He prefers the route through the Red Sea to Suez, to that through the Persian Gulf to Bussoorah, as being both shorter and safer; except at particular times of the year when the latter is preferable.

"The route by Suez, situated on the extremity of the Red Sea, within seventy miles of the Nile, as I have already observed, is certainly to be preferred to any other. Delays are inseparable from any plan of conveying intelligence by the way of Bussoorah, and three months and a half is the least period that can be allowed, on the best arranged plan, for sending dispatches by that channel. The records of the Company will establish this fact, and will show how few dispatches have been received either at the India House, or at any of their Presidencies abroad, by the Great Desert, within that time.

"By the way of Suez the journey by land is greatly shortened, while the voyage

voyage by sea is not much prolonged; and it is particularly observable, that the course of winds and currents is extremely favourable for the navigation by this route, many months in the year; whilst that by the Persian Gulf is protracted by many adverse circumstances. Besides, we know that vessels sailing from the coast of Malabar for Arabia and Persia, during the south-west monsoon, are under the necessity of running from three to seven degrees to the southward of the line, where the south-east winds carry them obliquely to the westward, till they meet the south-west winds near the African shore, to convey them to the northward. During this season, by preferring the Red Sea to the Gulf of Persia, the whole distance from Cape Guardafui to Cape Roselgate, which includes ten degrees of latitude, is evidently saved.

“ During December, January, February, and part of March, the passage from the coast of Malabar to Suez can be performed in less time than is required for a passage to Bussorah in the most favourable months.

“ In the months of June, July, and August, the Persian Gulf has an advantage over the Red Sea, in navigating to the northward; but when it is considered that the passage to Bussorah, even during this interval, requires from fifty days to two months, the delay defeats the advantage. At all other seasons of the year, the passage from the coast of Malabar is nearly equal in point of time both to Suez and to Bussorah.

“ It being admitted that both voyages may be accomplished in the same space of time, the advantages of that by Suez becomes evident; for dispatches received at this port are nearly nine hundred miles nearer home than those received at Bussorah.

“ With regard to the conveyance of the dispatches, subsequent to their arrival at Suez or Bussorah, much depends on the season of the year, and the prevailing winds in the Mediterranean.

“ *Of forwarding Dispatches from Great Britain to India.*

“ First, by Suez, during the most favourable season of the year.

	Days.	Hours.	DISTANCE.	
			By Land. Br. Miles.	By Sea. Ma. Miles.
From London to Messina, by Hamburg, Nuremberg, Trent, Florence, Rome, and Naples	16	0	1381	300
Messina to Alexandria	10	0	—	82½
Alexandria to Rosetta	0	8	33	—
Rosetta to Cairo	2	0	—	100
Cairo to Suez	1	12	70	—
Suez to the coast of Malabar	20	0	—	2920
Total number of days to Bombay ...	49	20	1484	4145
Total .. 6629				

“ By

" By Bufforah, during the most favourable season.

	Days.	Hours.	DISTANCE.	
			By Land. Br. Miles.	By Sea. Ma. Miles.
London to Venice	11	0	986	—
Venice to Constantinople by Brindisi, on the coast of Naples, and Butrinto }	20	0	900	—
Constantinople to Aleppo	14	0	600	—
Aleppo to Bufforah	16	0	797	—
Bufforah to Bombay	18	0	—	1600
Total number of days to Bombay . .	79	0	3283	1600
			Total 4833	
Shorter by Suez	29	4		

" By Messina to Bufforah.

London to Messina	16	0	1381	—
Messina to Latakia	16	0	—	1080
Scanderoon, or Latakia, to Aleppo . .	2	0	90	—
Aleppo to Bufforah	16	0	797	—
Bufforah to Bombay	18	0	—	1600
Total number of days to Bombay	66	0	2268	2680
Shorter by Suez	16	4	Total 4948	

" By Vienna and Constantinople to Bufforah.

	Days.	Hours.	DISTANCE.	
			By Land. Br. Miles.	By Sea. Ma. Miles.
London to Vienna, by Hamburg . .	10	0	806	300
Vienna to Constantinople	16	0	800	—
Constantinople to Bufforah, by Natolia and the Great Desert }	30	0	1397	—
Bufforah to Bombay	18	0	—	1600
Total number of days to Bufforah	74	0	2203	1900
Shorter by Suez	24	4	Total 4103	

" The dispatches having reached Suez, the passage from thence to the coast of Malabar, in the summer months, would be extremely speedy; during these months strong northerly winds prevail in the Red Sea, and early in May the south-west monsoon begins in the Indian ocean. At this period, the voyage from Suez to the Malabar coast might be performed in nearly the same time as a passage from Bufforah to the Malabar coast during the most favourable months."

" Of forwarding Dispatches from Great Britain.

" By Suez, in the favourable season.

	Days.	Hours.
Bombay to Suez - - - -	34	0
Suez to Cairo - - - -	1	12
Down the Nile to Rosetta - - -	1	12
Rosetta to Alexandria, by land - -	0	8
Alexandria to Messina - - - -	14	0
Messina to London - - - -	16	0
Total number of Days to London -	67	8

" By Bufforah, in the favourable season.

	Days.	Hours.
Bombay to Bufforah - - - -	40	0
Bufforah to Aleppo - - - -	16	0
Aleppo to Constantinople - - - -	14	0
Constantinople to Venice - - - -	20	0
Venice to London - - - -	11	0
Total number of days to London -	101	0
Shorter by Suez - - - -	33	16

" Route by Messina.

	Days.	Hours.
Bombay to Bufforah - - - -	40	0
Bufforah to Aleppo - - - -	16	0
Aleppo to Scandaroon, or Latakea. -	2	0
Scandaroon, or Latakea, to Messina -	20	0
Messina to London - - - -	16	0
Total number of days to London -	94	0
Shorter by Suez - - - -	24	16

" The Route by Vienna.

	Days.	Hours.
Bombay to Bufforah - - - -	40	0
Bufforah to Constantinople - - -	30	0
Constantinople to Vienna - - - -	16	0
Vienna to London - - - -	10	0
Total - - - -	96	0

" Making a difference of 28 days 16 hours in favour of the route by Suez.

" On

"On a general review of this subject, the only comparative advantage in favour of the voyage, either to or from Bussorah, in preference to that to or from Suez, is on the passage from Bussorah to the coast of Malabar, during the months of December, January, February, and March: the season when our East-India ships leave England, and make the quickest voyages. It may be alleged that the winds in the Persian Gulf are frequently variable, with fresh breezes from the land, by which vessels are able, with perseverance, to make their passages at all seasons: whereas, in the Red Sea, the wind, at certain seasons, is stationary, and blows so strong as to defy all attempts to get to windward. But we know for certain, that there are land and variable winds in the Red Sea as well as in the Persian Gulf. Small vessels, acquainted with the coast, keeping in shore, and taking the advantage of these winds, and also of the calms, when provided with able rowers, might, undoubtedly, effect a great deal, and exactly ascertain what progress might at all seasons be reasonably expected"

The reflections, in the 11th and 12th letters, on the interesting subject of a *Free Trade* to India are highly judicious, and are certainly entitled to the most serious consideration of the East India Company. But they are too long for insertion here, and are not susceptible of abridgment.

The situation and resources of the native powers of India, important as they are, are but little understood in this country. Of the Mahrattas, the most formidable of all our neighbours in the East, we have the following account.

"The Mahrattas were but little noticed as a military people till the day of Shavajei, of the race of the Odipoor Rajahs. In the year 1664 this leader sacked the famous city of Surat, and established himself at Poonah, as the capital of his empire. He repeatedly attacked and routed the imperial army of Aurungzebe. The inauguration of this great man, who was to become the father of a race of kings, and the founder of a great empire, took place in the year 1674 at Rajagur, * where he formerly assumed the title of Rajah.

"It is not to our present purpose to enter into a minute detail of the usurpations and revolutions which have taken place since that period. It is merely my intention to show the extent and population of the Mahratta country, its resources, and military strength.

"The whole of the dominion, thus newly established, is of vast extent, stretching near 1200 miles along the frontiers of the late Tippoo, and the Nizam, in a north-east direction, from Goa, on the Malabar coast to Balasore in Orissa, adjoining to Bengal; and from thence north-westerly 1000 miles more, touching the confines of the British and allied states, on the borders of the Ganges and Jumnah, to the territory of the Sikhs at Paniput, rendered famous in 1761 for the last memorable defeat sustained by the Mahrattas in their ambitious contest for empire with the united declining power of the Mohomedans. From this place, in a southerly course, with a great encroachment on the old eastern boundary of the Rajepoot country of

* "This place, before this event, was called Royhindgen."

the Ajmere, it runs about 260 miles to the little Hindoo principality of Kotta, and thence south-westerly 540 miles to the extreme point of the Soubah of Guzarat, at Duarka, including the whole of that fertile province; from whence, along the sea-coasts of Cambay and Malabar, to Goa, the distance may be reckoned 800 miles. Thus the overgrown empire of the Mahrattas may be said to extend east 19 degrees of longitude, near the parallel of 22 degrees north latitude, from the mouths of the Indus to those of the Ganges, and about 13 degrees of latitude north, from the Kistnah to Panniput; comprehending at least an area of 400,000 square geographic miles, being considerably more than a third part of Hindoostan, including the Decan, and equal, perhaps, in dimensions, to all the British and allied states in India, with those of Golconda and Mysore taken together.

"The revenue arising from this great extent of territory is not so great as might reasonably be expected; it is computed, on the best calculations, to amount to sixteen crores of rupees, or sixteen millions sterling. The estimated force is 210,000 horses and 64,000 foot. The computation is as follows:

	Crores.	Lacs.	Caval.	Inf.	Total.
Paishwa	4	—	40,000	20,000	60,000
Dowlut Row Scindia	6	—	60,000	30,000	90,000
Boniceia	3	50	50,000	10,000	60,000
Holker	1	50	30,000	4,000	34,000
Guyacqar	1	—	30,000	—	30,000
Total 16 Crores. 210,000					64,000
					274,000

"The cavalry consists of four classes:

1st, "The Kassey Pagah, or household troops.

2dly, "The cavalry of the Sella-dours.

3dly, "The volunteers; and,

4thly, "The Pindarees, or Looties.

"The infantry are divided into regular and irregular.

"The artillery is in a wretched state, and, in general, under the direction of a principal officer, who employs as many renegade Europeans as can be induced into the service.

"The Kassey Pagah, or household troops, are termed Baurgeers, and receive a monthly pay of eight rupees. Their horses are purchased and maintained at the expense of government."

"The Sella-dours are an establishment extremely curious, and unknown in any country whatsoever. They breed the horses for the use of the Mahratta cavalry, and receive thirty-five rupees per month for each horse they are able to furnish. It is no uncommon thing for a Sella-daur to commence his career with a single mare, and in a few years to furnish thirty or forty horses for the service of the state. He is under no tie or obligation to any particular chief, but seeks employment wherever he can find it. The Sella-daur selects for his purpose a place best suited to his plan; the more sequestered the better he is satisfied. In the midst of a secluded jungle, he rears his horses under the management of his family, while he repairs to camp with whatever number he can spare. His stock is yearly increasing; for the brood-mares are carefully

kept

kept at home for the intended purpose. By this extraordinary attention to the propagation of this noble and useful animal, are the Mahrattas enabled to bring into the field those almost innumerable bodies of cavalry which sweep the country, and, like a torrent, carry every thing before them.

"The volunteers are those individuals, each of whom brings his horse, and receives from the Circar from forty to fifty rupees per month, according to the value of the animal.

"The Looties, or Pindarees, are the plunderers, who serve without pay, and who trust to their depredations for subsistence. This horrid set of unfeeling wretches carry fire and sword wherever their malignant stars direct, and leave no room for future spoil; neither age nor sex are (is) spared, and friend and foe are equally obnoxious to their fury.

"The Kasley Pagah are armed with matchlocks and cineters, the Salladours and volunteers with long spears and crooked sabres. The Looties are not choice in their arms. Each provides himself with a weapon best suited to his views or fancy. It will here be observed that the horsemen are chiefly Hindoos, because it is esteemed the most honourable service.

"The infantry are divided into the regular battalions, the Nezibs, or matchlock men, and the Arab Beyracs.

"The regulars are exercised in the manner of the Company's troops, and commanded by European officers; but they cannot be said to be altogether uniformly clothed, neither are they very exact in their discipline.

"The Nezibs, or matchlock men, are quite irregular in their discipline, and under very little controul in the time of action: and the Arabs, although extremely brave, defy all subordination, and only yield to the orders of their own chief; their mode of warfare is desultory, but very troublesome to a regular enemy; for they act as riflemen, and are as daring as they are expert.

"The best infantry of the Mahrattas are neither inhabitants of the Decan, nor of any part of the Peninsula of India: they come from Hindoostan, and are chiefly of the Rajapoot, or Purvia castes. They are commonly termed Purdassées, which signifies strangers, or people not belonging to the Mahrattas. The pay of a foot soldier, or Sepoy, is from six to nine rupees per month.

"The Mahrattas divide their army into three divisions. The light troops and rocket-men are put in advance, under the command of the holder of the Jerryput, or grand federal flag, a post tantamount to that of commander in chief. This division is termed the Cherryfouge. The centre division, called the Beechiafkar, is a body of reserve, unincumbered. The rear division, which the Paishwa commands in person, contains the park of artillery, and protects the stores and baggage of the army, denominated the Boonga.

"The principal object of the military achievements of the Mahrattas is predatory collection; every act is influenced by avaricious motives, and their whole system depends on depredation and conquest. Commerce by this means is neglected, but agriculture is encouraged; for it is not till after the Desferah, or grand festival of the Mahrattas, by which time the lands are tilled, and the seed is in the ground, that the hostile tribes assemble together, when they determine on the plan of devastation. They are never at a loss to find pretexes for supplying the exigencies of the state, and enriching the Bramins of the empire."

So long as the author confines himself to topics of which he has acquired a competent knowledge, he is both interesting and instructive; but when he indulges himself in abstract speculations on Government, and the science of Politics, he is not always intelligible. He condemns what he calls the "*superfeding principle of existing circumstances*;" but if he had condescended to inform his readers in what the prudence or policy of disregarding the circumstances of the times, either in the conduct of individuals or of nations, consisted, the importance of the information might have compensated for the obscurity of the phrase. His notions respecting the aggrandizement of Russia, and the feeble co-operation of the Turks, have, happily for Europe, ceased to be problematical.

Inattention to grammatical accuracy is manifest in various parts of the book. For instance—"One act of injustice leads to many others which in the end enervates and corrupts (enervate and corrupt) a state," &c. p. 13.—"The price, or insufficiency of conveyance, were (was) not the only evils (evil) of which they had to complain." (p. 143.) "If these are the *criteria* by which commerce was originally attracted." Attracted by *criteria*! This is arrant nonsense.

On the whole this volume is replete with useful information; and does credit to the author's judgment, abilities, and principles.

Sermons. By Hugh Blair, D. D. F. R. S. Ed. one of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres, in the University of Edinburgh. In five Volumes. Vol. V. To which is annexed, *A short Account of the Life and Character of the Author.* By James Finlayson, D. D. 8vo. PP. 516. 7s. Cadell and Davies, London. Creech, Edinburgh. 1801.

PERHAPS there is no literary work, which the public receives with the same certain predilection, as the posthumous performance of a celebrated author. When he who, for a long period, has edified us with his piety, instructed us with his learning, or delighted us with his wit, sinks into the grave; when the malice and envy of enemies or rivals have ceased to exist with the object that excited them; it is then certainly that we are disposed, with the most unmingled satisfaction, to contemplate the talents of the writer, and the virtues of the man. It was with impressions of this sort of melancholy pleasure, that we took up the Vth and last volume of the *Sermons* of the late Rev. and respectable Dr. Hugh Blair; a work not more remarkable for its intrinsic merit, than for the uniform and continued testimonies it has received of the public applause. Translated into almost all the languages of Europe, Dr. Blair has become, in some sort, a denizen of every country, and a favourite moralist of every class of life. In the venerable character of a teacher of Christianity, he has crossed both the Atlantic, and the Indian ocean; and his instructions have reached, from the industrious European, and

uxurious

luxurious Asiatic, even to the hut of the humble Negro, whom they have been seen alike to comfort and delight, after the labours of the day, under a verticle sun. *

By an Advertisement, from the pen of the author, it appears, that the Twenty Discourses, now delivered to the public, were, for the most part, composed several years ago; but, during the few last months of his life, they were diligently corrected, and prepared for the press. Of this additional volume, therefore, we may venture to promise, that the purchasers of the four others which have preceded it, will, generally speaking, experience no falling off in point of matter, and no inferiority in respect to style. Allowing for the *very* superior merit, which the 1st and 2d volumes obviously possess over the two next that succeeded them, there will be perceived, in the present one, the same selection of practical, as well as popular topics, which distinguish the latter, treated with the same clearness of arrangement, and felicity of illustration, and recommended by the like uncommon purity, and precision of language. He who expects to find, in any of the volumes of these excellent Discourses, the profoundness of Tillotson, the vigour of South, or the originality and imagination of Barrow or of Seed, certainly expects what their elegant author never possessed, and, of course, will be disappointed. It has, however, been said, and said with justice, "They occupy a middle place between the dry metaphysical discussion of one class of preachers, and the loose, incoherent declamation of another. They blend, in the happiest manner, the light of argument with the warmth of exhortation, and exhibit captivating specimens of what had, before his time, been rarely heard in Scotland, the polished, well compacted, and regular didactic oration." See the Life by Dr. Finlayson.

To produce any extracts from compositions of which the scope and manner are so perfectly known to the British public, would be superfluous: but we may properly mention, that the present volume contains twenty discourses on the following important topics, viz.—On Hopes and Disappointments—On the proper Disposition of the Heart towards God—On the Moral Character of Christ—On the Wounds of the Heart—On all Things working together for Good to the Righteous—On the Love of our Country—On a contented Mind—On Drawing near to God—On Wisdom in religious Conduct—On the Immortality of the Soul—On a future State—On overcoming Evil with Good—On a Life of Dissipation and Pleasure—On the Conscience void of offence—On the Ascension of Christ—On a

* Alluding to an anecdote of this amiable Divine, who is said to have declared, that the purest satisfaction he ever felt, relative to the diffusion of his writings, was on being once informed, by a gentleman from one of our West India islands, that he had found the Sermons in the possession of a negro; who, of an evening, used to read them to his family, with an ardour and a piety, that would have done honour to any rank or condition among a polished people.

Peaceable Disposition—On Religious Joy, as giving Strength and Support to Virtue—On the Folly of the Wisdom of the World—On the Government of Human Affairs by Providence—On Prayer—On the Last Judgment.

As the curiosity is allowable, which prompts men to enquire concerning the lives of those who have become celebrated by their writings, so we naturally felt gratified to perceive, that an "Account of the Life and Character of Dr. Blair" is annexed to the present volume, and from the pen too of a man whom we should have supposed every way qualified to furnish it, viz. Dr. James Finlayson his intimate friend, and colleague in the ministry, and, as we understand, Professor of Logic in the University of Edinburgh. But our disappointment indeed was great, on perusing the four-and-twenty octavo pages of which it consists; for we should truly have thought it difficult for any man to have written so much, and said so little, on *such* a subject. Of this bald and meagre biographer (if the expression may be allowed) although we may say, as Cicero said of Scævola, *orator sanè parvus*, yet we certainly cannot add, with equal justice, *sed parcorum elegantissimus*. The barrenness of incident, which his performance displays, is not greatly compensated by weight of sentiment, or strength of diction; nor is it distinguished by any ingenuity, or elegance of criticism. It is true, it seldom happens, that the life of a private individual is remarkable for striking or wonderful vicissitudes: but does it follow, on that account, that it must prove, in the narrative, the less useful? A consummate judge, not only of this, but of every species of composition, entertained a very different sentiment.

"It is the business of the Biographer, (says Dr. Johnson) often to pass slightly over those performances and incidents, which produce vulgar greatness; to lead the thoughts into domestic privacies, and display the minute details of daily life; where exterior appendages are always cast aside; and where men excel each other, only by prudence, and by virtue."

Thus, in fact, by minute delineations, by characteristic anecdote, (which the present biography wholly wants) the life of almost any man may be rendered both interesting and instructive; and if the hero be an author of known celebrity, we have some right to expect, (what we here also desiderate) a masterly analysis of his various compositions. Taking, however, this Professor of Logic for our guide, we shall, at present, for want of a better, endeavour to gratify our readers with such particulars of his life of Dr. Blair, as, in his parsimony of incident, he has thought fit to communicate.

Doctor Hugh Blair was born in Edinburgh, on the 7th April, 1718. His father, John Blair, was a merchant in that city, and grandson to the well-known Robert Blair, minister of St. Andrew's chapel, in the reign of King Charles I. This Robert left two sons; David, the elder, who became a clergyman in Edinburgh, and was father to Robert Blair, minister of Athelstonford, the author of the poem, entitled, "The Grave," and grandfather to that eminent

lawyer

lawyer of the same name, who now fills the office of Solicitor General for Scotland. Hugh, the younger son, followed the business of a merchant; and from him, says Dr. Finlayson, "sprung" the learned clergyman who is the author of the present discourses; but in what degree of consanguinity those two persons stood to each other, he does not condescend to inform us. After the usual tuition at the grammar school (we suppose of Edinburgh) our author was next entered, An. 1730, in the University of the same place; and, having spent eleven years at this celebrated seminary, he took his degree of A. M. in 1739. It was Dr. Blair's practice, we are told, both now, and during a considerable part of his after life, to make copious extracts from the books which he had read, and regularly to digest them, according to the train of his own thoughts. History, in particular, he carefully studied after this manner; and, in conjunction with some other youthful students, he arranged a new and ingenious plan for comprehensive tables of chronology. The scheme was, at first, devised for his own private use: but it was afterwards improved, filled up, and given to the public, by his learned friend Dr. John Blair, Prebendary of Westminster, in his valuable work, entitled "*The Chronology and History of the World*."

"The University of Edinburgh, about this period," says professor Finlayson, "numbered among her pupils many young men, who were soon to make a distinguished figure in the civil, the ecclesiastical, and the literary history of their country. With most of them Dr. Blair entered into habits of intimate connection, which no future competition or jealousy occurred to interrupt, which held them united, through life, in their views of public good, and which had the most beneficial influence on their own improvement, on the progress of elegance and taste among their contemporaries, and on the general interests of the community to which they belonged."

Now, considering the brightness of this constellation of genius, its prodigious influence not only on the "taste and elegance," but on the "general interests of the age", and, above all, the intimacy of connection which the author maintained with all the persons who composed it; we might expect to have been gratified, at least, with their names, if not made acquainted with their characters. But our uncommunicative biographer immediately passes on to another part of the subject.

In the year 1741 Dr. Blair entered on the clerical profession; and, in the following season, obtained the living of Colleslie in Fife-shire. He was translated to the metropolis in 1743; and, in 1758, promoted to the "High Church" of Edinburgh, the first ecclesiastical charge, in point of precedency and importance, in the sister kingdom. Hitherto, it seems, he had been known to the world by no literary production. His first attempts were in two occasional sermons, which now appeared, and a versification of some passages of Scripture; as also a few literary articles in the "*Edinburgh Review*," a work which was commenced in 1755; and, al-

though ably conducted, soon after fell to the ground. Nearly about the same period, he obtained, from the University of St. Andrews, the degree of Doctor in Divinity, and laid the foundation of his celebrated "Lectures on Rhetoric and Belles Lettres," without doubt the greatest labour of his life. At first these beautiful discourses were only read privately in the University, during the winters of 1759, 1760, and 1761: but their fame spreading abroad, and their utility appearing conspicuous, a Regius professorship was endowed for the purpose, in 1762, and the eloquent lecturer appointed to the chair, with a permanent income, besides the emoluments of his class, of 70l. a year.

Not long after this appointment, we find Dr. Blair acting a conspicuous part, together with Mr. John Home, the author of the tragedy of Douglas, in bringing to light the celebrated poems of *Osian*; a publication which has given rise, perhaps, to greater ingenuity of research, and greater bitterness of controversy, than any other dispute since the revival of learning. Through the Dr.'s activity and generous assistance, Macpherson was enabled to make his journey to the Highlands, in search of these venerable remains; and the masterly "Dissertation," which the former soon after composed in support of their authenticity, equally attests his correctness of taste, and his talents for criticism. The dissertation in question, although it seems, of late years, to have fallen into neglect, we have always considered as written in his best manner, and among the most vigorous productions of his pen. Of this memorable connection between Macpherson and Blair we are, however, told very little; and our biographer conceals, with his usual caution, what we have lately heard from a Northern correspondent, and what all lovers of poetry and of truth will be gratified to learn, that the *Highland Society* of Scotland, after the most laudable exertions to throw light upon the antient composition of the bards, have at length got possession of many valuable, and original specimens of Galic poetry. These, it is said, together with the circumstances that accompany them, are already more than sufficient to refute all the cavils of unbelievers, from the scepticism of Johnson to the petulance of Laing, and clearly to show, that the greatest obstructions to *Osian's* fame have not, by any means, been found in the ingenuity of his enemies, but in the constant simulation, the uncandid vanity, and, we had almost said, the *dishonest arts*, of his celebrated translator.

It was not till the year 1777, that Dr. Blair sent into the world the first volume of his Sermons; and, perhaps, no production of any kind ever received a more marked and flattering approbation from the public. When the remaining volumes appeared our uncommunicative biographer does not tell us; but from recollection, we believe, that the second came out in 1799; the third in 1790; and the fourth in 1796. Soon after the publication of the second volume, the Dr. obtained, in 1780, a pension on the Exchequer in Scotland, of 200l. a year, at the express desire (as we remember it was reported at the time)

time) of her present Majesty; who, on hearing the sermon on "The proper Estimate of Human Life," read to her by Lord Bute, thought that some permanent mark of the royal favour should be bestowed on the author of these excellent Discourses. The only interesting anecdote, in relation to the sermons, that we have been able to discover in the present uninteresting biography, is, that "the last of them which the author composed, though not the last in the order adopted for publication, was the sermon "On a Life of Dissipation and Pleasure," a sermon written, "as Dr. Finlayson thinks," with great dignity and eloquence, and which should be regarded as his solemn parting admonition to a class of men, whose conduct is highly important to the community, and whose reformation and virtue he had long laboured most zealously to promote."

Of the intellectual reach, or character, of Dr. Blair it is unnecessary for us to speak, as that has, long since, been pretty fairly estimated by the world. Of his mild and enviable temper, and his peculiarly social, and dignified conduct in private life, the following picture is well coloured by Dr. Finlayson, and bears evident marks of impartiality, as well as truth. We shall also subjoin the biographer's account of his death, which, we doubt not, will be gratifying to most readers.

"The reputation which he acquired, in the discharge of his public duties, was well sustained by the great respectability of his private character. Deriving, from family associations, a strong sense of clerical decorum, feeling on his heart deep impressions of religious and moral obligation, and guided, in his intercourse with the world, by the same correct and delicate taste which appeared in his writings, he was eminently distinguished, through life, by the prudence, purity, and dignified propriety of his conduct. His mind, by constitution and culture, was admirably formed for enjoying happiness. Well balanced in itself, by the nice proportion and adjustment of its faculties, it did not incline him to any of those eccentricities, either of opinion or of action, which are too often the lot of genius: free from all tincture of envy, it delighted cordially in the prosperity and fame of his companions: sensible to the estimation in which he himself was held, it disposed him to dwell, at times, on the thought of his success, with a satisfaction which he did not affect to conceal: inaccessible alike to gloomy and peevish impressions; it was always master of its own movements, and ready, in an uncommon degree, to take an active and pleasing interest in every thing, whether important or trifling, that happened to become, for a moment, the object of his (its) attention. This habit of mind, tempered with the most unsuspecting simplicity, and united to eminent talents, and inflexible integrity, while it secured, to the last, his own relish of life, was wonderfully calculated to endear him to his friends, and to render him an invaluable member of any society to which he belonged. Accordingly, there have been few men more universally respected by those who knew him (them) more sincerely esteemed in the circle of his (their) acquaintance, or more tenderly beloved by those who enjoyed the blessing of his (their) private and domestic connection.

"Dr. Blair had been (was) naturally of a feeble constitution of body: but, as he grew up, his constitution acquired greater firmness and vigour. Though

liable to occasional attacks from some of the sharpest and most painful diseases that afflict the human frame, he enjoyed a general state of good health; and, through habitual cheerfulness, temperance, and care, survived the usual term of human life. For some years, he had felt himself unequal to the fatigue of instructing his very large congregation from the pulpit; and, under the impression which this feeling produced, he has been heard, at times, to say, with a sigh, 'that he was left almost the last of his contemporaries.' Yet he continued to the end in the regular discharge of all his other official duties, and particularly in giving advice to the afflicted, who, from different quarters of the kingdom, solicited his correspondence. His last summer was devoted to the preparation of this volume of sermons; and, in the course of it, he exhibited a vigour of understanding, and capacity of exertion, equal to that of his best days. He began the winter pleased with himself, on account of the completion of his work; and his friends were flattered with the hope, that he might live to enjoy the accession of emolument and fame, which he expected it would bring. But the seeds of a mortal disease were lurking unperceived within him. On the 24th of December, 1800, he complained of a pain in his bowels, which, during that night and the following day, gave him but little uneasiness; and he received, as usual, the visits of his friends. On the afternoon of the 26th, the symptoms became violent and alarming: he felt that he was approaching the end of his appointed course: and retaining, to the last moment, the full possession of his mental faculties, he expired on the morning of the 27th, with the composure and hope which became a Christian pastor.

"The lamentation for his death was universal and deep through the city which he had so long instructed and adorned. Its magistrates, participating in the general grief, appointed his church to be put in mourning; and his colleague in it, the writer of this narrative, who had often experienced the inestimable value of his counsel and friendship, delivered, on the sabbath after his funeral, a discourse to his congregation, with an extract from which this account shall be closed."

Hére follows a copious specimen of the sermon preached on this melancholy occasion, by the learned Professor, which displays the same faults and excellencies as his biographical performance; the same plain sense, and sound judgment, and the same want of interest and of elegance. Of both productions we may venture to say, that the defects do not so much consist in a want of talents to compose with accuracy, as in the seeming absence of that taste and genius, that *meus divini*, which arranges, and combines, and assimilates at pleasure the most delightful images, and which can alone give attention to most departments of what was named by the ancients epidiætic composition. In a word, we are of opinion, although we have no idea that professor Finlayson will agree with us, that *he* is not just the man who should have been selected, as the biographer, or the eulogist of Blair. There is, however, in the funeral oration, one passage, which we think is at once simple, excellent, and well imagined: and, as it is the concluding one in that discourse, we cannot do better than also close with it our present criticism. Speaking of his deceased friend, Dr. F. says;

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"He is gone to give an account of his stewardship—the church mourns in him the loss of her brightest ornament.—Let us submit to the stroke with resignation and reverence; and, as the most acceptable proof of respect to (for) his memory, let us learn to practice the lessons which he taught."

A Discourse on the Conduct of the Government of Great Britain, in respect to Neutral Nations. Written the Year 1758, by Charles Jenkinson, Esq. now Earl of Liverpool. A new Edition, to which is prefixed a Preface on the Subject of the present Dispute with those Nations. Royal 8vo. Pp. 158. Cadell and Davies. London.

THE firmness of his Majesty's Councils, and the gallantry of his fleet, have, if we may judge from present appearances, terminated the dispute with the powers of the North. But, it is not enough, that our arms are crowned with *success*, which is but too often the meed of the marauder and the pirate; the world must be convinced, that we have *justice* on our side, or our victories will be regarded as murders, and our acquirements as robberies. To produce this conviction, so necessary to preserve our national character, and to conciliate the good-will of all the just and reasonable part of mankind, the work before us is admirably calculated.

The claims of neutral Nations, particularly the Dutch, during the war of 1756, called forth the zeal and abilities of the noble author, then a very young statesman. The facts, which he had occasion to state in his treatise, apply to similar facts, that have lately happened, and will, therefore, contribute to assist the reader in forming his judgment concerning them. The opinions, which his Lordship gave, on this important subject, three-and-forty years ago, he still maintains, and observes, in his preface, that, after having, on this occasion, attentively perused his treatise, and, after the fullest consideration, he still continues convinced of the truth of every proposition and argument advanced in it.

It appears, that the principal motive, from which his Lordship was induced to authorize the republication of the treatise, at this time, was his desire to show, that many of the claims of late years advanced by some neutral nations, had not occurred to any writer on public law, at the time when this discourse was first published; and that these modern claims were not then even in the contemplation of those powers, who, at that period, resisted the maritime rights of Great Britain. His Lordship states, that it was his intention to have given a short account of these new claims, and of the transactions to which they have given birth; but that finding the subject had been treated with great judgment, in a course of letters, signed *SULPICIOUS**, he thought that any thing he could now write would be a useless repetition.

* First published in the *PORCUPINE*, and since collected into a pamphlet, with an Appendix.

His Lordship observing, however, that two recent works, one of Danish, and the other of French, production, had not, as far as he was informed, received any answer, takes occasion to make some remarks on both. These remarks form the subject of his preface, which extends to fifty pages, and which we hesitate not to pronounce a complete refutation of the arguments advanced by our enemies. But, before we proceed to our analysis of the Preface, we shall take some farther notice of the Discourse itself. The nature of our dispute with neutral powers is not generally enough understood. Every Englishman, whatever may be his station in life, is deeply interested in a dispute, which affects the commerce and navigation, and, eventually, the honour and independence of England.

At the time when this Discourse was first published, France, unable to protect her commerce against the maritime force of England, endeavoured to shelter it under the flags of neutral nations:

"She took off," says our author, "the tax of 50 sous per ton, which she always chuses to keep on foreign freightage: she opened even her American ports, and admitted other countries to that choice part of her commerce, which, by her maritime regulations, she hath at other times so strictly reserved to herself. Neutral nations seized at once on the advantage, and opened to the enemy new channels for the conveyance of those riches, by which the war was to be nursed and protracted: Under the banner of friendship they thus served the cause of the adversary, whose wealth, secured by that protection, would have passed safe and unmolested through our fleets; if Britain again raising her spirit, had not resolved that by this means her naval power should not be rendered useless, and *seized on the property of the enemy, which she found on board neutral ships.*—It is well known, however, that her conduct in this respect hath not been universally approved, and that some neutral nations think, they have a right to carry in their vessels unmolested the property of our adversaries.—As I here differ with them in sentiment, this is the point on which I intend to discourse."

He then proceeds to examine the right, which neutral powers claim in this respect; first, according to the law of nations, that is (to use his own words) according to those principles of natural law, which are applicable to the conduct of nations, such as are approved of by the ablest writers, and practised by States the most refined; next, as relating to those alterations, which have been made in this right, by those treaties, which have been superadded to the law of nations, and which communities, for their mutual benefit, have established amongst themselves.

In this examination the author displays a profound knowledge of his subject, which knowledge he communicates to the reader with a perspicuity of arrangement, a clearness and soundness of reasoning, and a correctness, a strength, and dignity of expression rarely to be met with in the productions of the present day. Having given his own reasons, why the right of protecting enemy's property should not extend to neutral vessels, sailing on the high seas, he appeals, in support of what he has urged, to the ablest writers on public law, who, as he observes,

observes, will be found to have decided the question in his favour. Here he quotes *Grotius*, *Puffendorff*, *Bynkershoek*, *Heisocius*, *Zouch*, *Vat*, *Zucrus*, and *Loccenius*, all of whom are writers of reputation, and whose opinions are universally appealed to as authorities, by all those who treat on public jurisprudence. Had *Vattel*, a French writer on public law, appeared in that character, when this Discourse was written, the author might have added him to his long list of authorities; for, he has not only maintained the right of seizing enemy's goods on board of neutral vessels, but, in treating of the extent of this right, he has gone much farther than any of the writers of more ancient date.

But, as the author himself observes, he might have omitted the sentiments of all these learned individuals, seeing that great communities themselves have confirmed his opinion, both by their *laws* and their *practice*. On this part of the Discourse, and indeed, on every other, the author has bestowed uncommon diligence of research, and has adopted the most happy method of enforcing his arguments by the application of incontrovertible facts. He has traced the existence of the invaluable right, for which England contends, from the time when commerce was in its infancy; when the passage by the Cape of Good Hope was, as yet, undiscovered; when Venice and Genoa drove the principal trade of the world, and when, in their maritime constitutions, which still remain collected in the *Consolato del Mare*, became of force to all nations, which bordered on the Mediterranean sea; from this ancient code, which has determined the disputed point expressly in our favour, the author descends to the laws and the practice of England, of Holland, and of France herself, all of which nations, from the birth of their maritime power to the time when this Discourse was written, had asserted the right, for which the author contends, and had exercised it to an extent, which fully illustrates the present moderation of England.

In combatting the absurd pretension, set up by neutrals, that Great Britain, by giving up the right of seizure in *particular treaties* had, thereby, *abrogated the general law in that respect*, the author takes occasion to point out the impolicy of those statesmen, by whom even such partial suspensions of our right were acceded to. After explaining the motive, from which England first acceded to such a stipulation, in 1668, with Holland, he thus remarks on its consequences:

"Any benefit which the British trade might reap from the mutual stipulation of this article, could never be the object, which the ministers of this country had in view: the article, considered by itself, is of the most fatal consequence to the power and trade of Great Britain; when she is at peace, and her neighbours are at war, she cannot reap any benefit from it, as her own shipping is not, in general, more than equal to the maritime commerce of her people;—and when, on the other hand, Great Britain is at war, and her neighbours at peace, it tends to render fruitless, in a great degree, the efforts of her naval force;—while, at the same time, considered as a general maxim of right among other nations, Great Britain neither wants the use of it, as

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she is equal in time of war to the protection of her own shipping; neither can her merchants enjoy the advantage of it, as the employment of foreign freightage is in most respects directly contrary to her laws."

We now return to that part of the work, which is new, and which more immediately relates to the present dispute with the Powers of the North.

His Lordship's attention, as we before observed, has been turned towards two publications, one of Danish, and the other of French, production. The former bears the name of *Professor Schlegel* *; and the latter is attributed to *Citizen Hauterive*, † a person employed by the French government in the department of the Secretary of State for Foreign Affairs. Both these works have been translated into almost every European language, and, were undoubtedly written, at the express instance of the governments of Denmark and France, which evidently shew, that the rivals and enemies of this country, finding they were no longer able to resist the great superiority of our naval force, which, as the author of this Discourse justly observes, has been so conspicuous during the present arduous contest, are determined, if possible, by establishing new principles of maritime law, to sap the foundation of our commercial wealth and our naval glory.

We shall now select such parts of this valuable preface (which is, indeed, a complete treatise) as appear to us best calculated to enable the reader to form a correct opinion on this interesting subject, and of the work in which it is treated.

"The authors of these pamphlets appear disposed no longer to resort to those sources of authority, on which the rights, either of neutral or belligerent powers, have hitherto been understood to be founded; they seem indeed thereby to confess, that their claims cannot on this ground be defended, and to admit, that the principles of maritime law, laid down in the following work, cannot be controverted: this work, soon after it was published, was translated into almost every European language, and as never, as far as I am informed, received an answer. It is singular, that though so much has of late been heard in all political discussions of *natural rights*, those who now stand forth in defence of neutral nations, appear to reject all the principles of *the law of nature*, founded on the right of self-defence, so far as that law is applicable to the conduct of nations in their contest with each other."

"They pay also no attention to the respected authorities of all ancient writers on the same subject, such as Grotius, Puffendorff, Bynkershock, Vattel, and many others, because they find that the decisions of these writers are uniformly unfavourable to their pretensions: They pay as little attention to the principles, which have immemorially governed all courts of maritime jurisdiction through a succession of ages, and which have been handed down in a series of records, or authentic documents, published during the course of many centuries; in short, they appear determined to establish a new code of

* Sur la Visite des Vaisseaux neutres sous convoi, published at Copenhagen in 1801.

† Etat de la France, à la Fin de l'an 8me. published at Paris in 1801.

maritime jurisprudence, better adapted to their own views, and present interests; and they wish, therefore, to have it understood, that there are no maritime laws, but such as are founded on compact or convention, that is, on treaties made between the respective contracting parties. With this view, these enemies and rivals of the naval power of Great Britain have entered into treaties, laying down certain rules, which they wish to have observed, and to the observance of which, they think they have a right to compel Great Britain, though no party to them. By clamour and combination, they endeavour to obtain our consent for imposing restraints on the exertions of that particular force, which the God of nature has given us for our self-defence and security: they wish to prescribe in what manner we shall in future be at liberty to employ it; for they know that then, and then only, they can entertain any hopes of being able to resist the naval power of this country.

"The writers before-mentioned have, therefore, not only insisted that neutral ships have a right to carry, and protect from capture, the property of the nations who are at war, or, in other words, that free ships shall make free goods, but they claim, as a right inherent in every sovereign who professes neutrality, that all mercantile ships, under the convoy of his ships of war, shall be exempted even from search and visitation.—A claim of this sort was intreated brought forward in the middle of the seventeenth century, but it was then resisted by the government of Great Britain: this claim did not form any part of the convention for an armed neutrality, in 1780, though it has been inserted in that which was signed at Peterburgh the 16th of December 1800; as far as I am informed, it was first made a positive stipulation, and inserted in the treaty between America and Holland in 1782; in short, after having been suffered to sleep for more than a century, it was revived towards the conclusion of the late war with America; and some of the powers of the North have been taught to believe, that the honour of their respective sovereigns, as well as the interests of their subjects, required that they should give it all their support: but the government of Great Britain has again resisted this claim, as not founded on any principle of maritime law, nor supported by any eminent writer, nor consistent with those rights which every belligerent power, for his own security, is authorized to exercise and enforce: in short, such a claim, if it were to be established, would have the effect of preventing all capture of mercantile vessels belonging to neutral states, though they may be carrying enemies property, or even contraband goods; it would have the effect of giving a right to a government, calling itself neutral, to protect the property of the subjects of both the belligerent powers; a right, however, which would probably be exercised only in favour of that power whose interests it may wish to promote.—If no examination is permitted of mercantile ships sailing under convoy, all the stipulations in subsisting treaties, which authorize the detention and capture of contraband articles, such as military or naval stores, would be thereby annulled or rendered nugatory; and from henceforth, every belligerent power must rest wholly on the good faith of the officers of a neutral government, who have no sufficient interest in detecting frauds; and who, on the contrary, may have an interest, from pecuniary motives, to protect and even to encourage transactions the most injurious to a belligerent state in a contest, not merely for its honour, but its preservation: it is certain, that if this doctrine be admitted, the smallest state may lend its flag, and by hoisting it on board a cutter or sloop, may protect any number of ships under its convoy, from all the activity and enterprise of the whole naval power of Great Britain.

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"The French writer has carried the claims of neutral nations still further:—he proposes, as a maxim to be adopted in future, that all capture shall hereafter cease; his words are, 'La course est abolie,' and then he adds, 'En tems de guerre la souveraineté de territoire est transportée avec tous ses droits sous le pavillon des états qui ne prennent point part à la guerre.'

"From these expressions it may fairly be inferred to be the object of this writer, and of those who employ him, that the detention and capture of such ships only as belong to neutral nations, in time of war, should wholly cease; I think it must be allowed that this proposition, so interpreted, is wholly new, for such a doctrine will prevent the capture of all contraband goods, as well as the property of the enemy found on board neutral ships. If such a doctrine were to be admitted, one branch of the naval power of this country will be in a great measure annihilated; for in all maritime wars, the people arm in their own defence, and it is not the government alone, but individuals under the authority of the government, who arm and equip vessels against the enemies of their country, for the purpose of reducing them to reasonable terms of peace; the means they employ are, the capture of all the property of the enemy, and the destruction of his commerce, carried on under any pretence or disguise whatsoever. The principle also, on which this doctrine is founded, is as novel as the doctrine itself; for it is pretended, that the right of sovereignty belonging to each neutral state, should be transferred to every merchant vessel employed by the subjects of it. It has hitherto been understood, that there can be no sovereignty exercised on the main sea or ocean; that the sea is the common road of the universe; that the law by which all transactions are there to be regulated, is the law of nations, that is, the law of nature, so far as it is applicable to the conduct of nations, and any particular conventions by which different states may have bound themselves; such, at least, are the principles which all eminent writers have hitherto acknowledged. If this sort of floating sovereignty were to be admitted, I wish to know in what manner piracy and murder upon the main sea are in future to be prevented or punished.

"The next principle, which this French writer endeavours to establish, is of a still more extraordinary nature; he proceeds to say, 'En tems de paix, la navigation de peuple à peuple est affranchie de toute loi de prohibition: il n'y aura d'exception que relativement au cabotage d'un port à l'autre, appartenans au même pays, et à la navigation entre les colonies et leur métropole.' This most presumptuous attempt to regulate the commerce of other countries, has indeed no reference to a state of war; in truth, it lays down a doctrine which is to govern all nations in their commercial intercourse during *time of peace*: it interferes with the exercise of a right which belongs to every sovereign upon earth; for it prescribes a rule, by which its commerce and navigation shall in future be regulated:—the writer, however, admits of two exceptions, which are in contradiction to the very principle advanced by him, and so far he clearly acknowledges the right of every sovereign to make regulations of this nature; for he is of opinion, that this rule should not extend to the cabotage, or coasting trade, from one port of any country to another port of the same country, or to the commercial intercourse between any country and its colonies. I cannot help observing, that these two exceptions apply to branches of commerce, with respect to which alone, the French government has ever been able to make any restrictive regulations in their laws of navigation. It was once indeed the intention of their great minister, Monsieur Colbert,

Colbert, to adopt, with respect to the shipping in which the European commerce of France is carried on, regulations similar to those to which the commerce and navigation of Great Britain with the other countries of Europe are now subject; but he found, on enquiry, that the mercantile vessels of France were not adequate to the carriage of the great quantity of articles, in which that kingdom then dwelt with other European nations, in consequence of the extensive trade already acquired under the protection and encouragement, by which he had successfully promoted the manufactures and general commerce of his country: he was convinced, therefore, that the commerce of France would be restrained and diminished, if he endeavoured in this manner to encourage and increase its mercantile marine; he relinquished, on this account, his design, preferring the interests of commerce to those of navigation: it is evident from hence, that the proposition now advanced, is nothing less than a direct attack on the British laws of navigation, with a view to deprive Great Britain of an advantage, which France is not qualified to enjoy. — The principle on which these laws of navigation are founded, and which is thus attacked, is no less consonant to justice than to true policy; in its utmost extent it goes no further than to establish as a rule, that the trade between Great Britain and all the countries of Europe, shall be carried on only in ships either belonging to Great Britain, or to those belonging to the country from which any article may be imported; and not to suffer Holland, or any other power, to derive an advantage from becoming the carriers, in a commercial intercourse with other countries, in which they have no right to be concerned; such was the rule generally adopted in the law which was first enacted for this purpose in the middle of the seventeenth century, during the government of the common wealth; — when this law was re-enacted at the restoration, some modifications or exceptions were made, which subsist to this day.

" This wise system of policy may be traced back to as early a period as the reign of Richard the Second, when two * laws were passed, founded on the principles before-mentioned. It is not surprising, that during the civil wars, which prevailed for almost a century, subsequent to the death of that unhappy prince, no further progress should have been made in extending and confirming this system; but as soon as the contest between the houses of York and Lancaster was at an end, by the accession of Henry the Seventh to the throne, it was immediately resumed by this wise monarch, † who expressly assigns as a reason for passing a law for this purpose, ‡ that it was to 'prevent the decay of the navy of the realm.' Queen Elizabeth § first assumed the right of confining the coasting trade of the kingdom to British ships only; and the system was brought to perfection by the famous act before-mentioned, passed in the year 1651. I have given some account in the following discourse of the causes which induced those, who then governed this country, to pass this memorable law, and of the contest which it produced with the Republic of Holland, whose subjects thought they had a right to be the carriers of all the world, and to raise themselves, by the number of their ships and sailors, to a degree of maritime superiority, which it was not at that time easy to

* " 5th Richard the Second, stat. i. ch. 3. 14th Richard the Second, ch. 6."

† " 1st Henry the Seventh, ch. 8."

‡ " 4th Henry the Seventh, ch. 10."

§ " 5th Elizabeth, ch. 5. sec. 8."

refist.—It cost Great Britain many severe conflicts to affirm the right, which she had thus asserted and established, and of which it is the intention of the enemies of this country to endeavour now to deprive her; all the laws which have since passed on this subject, are merely in affirmation and support of the principles established in what is commonly called the Act of Navigation.

This excellent system of laws has in truth been the foundation of the great naval power, which this kingdom at present possesses, and on which her security depends. The reader will see in the following discourse, the low state of the mercantile shipping of Great Britain, previous to the passing of the act of navigation, on no less authority than that of Sir Josiah Child. All the world knows to what a degree of maritime pre-eminence Great Britain has since gradually risen, by the operation, and under the influence of the law beforementioned. By the last account that was taken of the British ships registered in the different parts of His Majesty's dominions, it appears that the number of mercantile vessels, owned and navigated by British subjects, amounts to 17,295; that their tonnage amounts to no less than 1,666,481 tons; and that the number of men, by which they are navigated, allowing at an average one man for every twelve tons, amounts nearly to 129,546 men. This is certainly the greatest mercantile marine belonging to one nation, that ever existed in the world; it is the foundation and support of our military marine, and consequently of our naval power.

"I am sensible of the absurdity as well as extravagance of many of the claims which I have thus endeavoured to combat; but I thought it right that the people of this country should be apprized of the extent of these claims, and of the attempts that are now making to undermine and destroy that maritime greatness, which is the pride and glory of every Briton, who loves his country, and in which he trusts with confidence for security against France and all her allies; at a time when many of the other nations of Europe are submissive and crouching to the power, which that republic has lately acquired by the success of her armies on the continent—

*"Cecidère animi, nec jam amplius ARMIS,
Sed VOTIS, PRECIBUSQUE jubent exposcere pacem.*

VIRGIL. ÆNEID. lib. 3.

"I have said already, and will now repeat, that it is the intention of the enemies and rivals of Great Britain to sap the foundation of our naval power, because they are no longer able to resist it; they wish to diminish the sources of our maritime greatness, by obliging us to repeal our laws of navigation, and, at the same time, to restrain the full exercise of so much of it, as they may think proper to leave us, by forcing us to adopt a new code of maritime law.—I am astonished that other nations are not sensible of the consequences which would naturally result from their success in this attempt, and that they should blindly contribute to place in the hands of the same government a decided superiority by sea as well as land, which would necessarily terminate, as it did, when Rome was at the height of its power, in the subjugation of mankind."

His Lordship next enters into a concise history of the present dispute; he clearly and forcibly points out the inconsistency and insincerity of the Northern Confederates; he observes, that, it may fairly be presumed, that they never entertained a thought of re-establishing,
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and again asserting, the principles of the armed neutrality of 1780 till they were instigated by the enemies of this kingdom to direct this blow against its clearest and dearest rights. For, it is singular, that all the Neutral Powers, except the United States of America, which, with the language of England, retain some portion, at least, of her love of justice, have passively acquiesced in the many violent and outrageous acts, which, during the present war, the government of France has, from time to time, exercised against their commerce. After enumerating some of the instances, in which those neutrals, who were lately so bold and boisterous against us, have, in the most passive and cowardly manner, submitted to the injuries and insults of France, his Lordship, in the following manner, concludes his preface, which, together with the work, to which it is prefixed, we strongly recommend to the attentive perusal of all those, who wish to acquire a perfect knowledge of maritime rights of England.

“It is clear therefore that these neutral powers, who so patiently acquiesced in every arbitrary proceeding of the enemies of Great Britain have always been ready to pour forth their complaints against every act of the British navy, however justified by the laws of war; and that their jealousy and hostility are in fact solely directed against the naval power of this country.

“But whatever may be the intentions, or the conduct of these neutral powers, it would indeed be strange if, after a war of more than nine years continuance, in which the officers and seamen of the British navy have distinguished themselves even in a greater degree than in any former war, and have destroyed, or at least so far reduced, the fleets of almost all the enemies of this kingdom, that they dare not meet the British squadrons in open conflict, and their merchants can no longer carry on in security any commerce on the ocean; I say it would indeed be strange, if the government of Great Britain should choose such a moment voluntarily to consent to any regulations, which should in the least degree diminish the force, or discourage the exertions of a navy, to which it is indebted for its security, and for the glory resulting from its victories. I repeat, it would indeed be strange, if, at a moment, when the enemy has reduced almost every other power to such terms of peace as he has thought fit to dictate, and is thereby at liberty to direct all his force against Great Britain, the government of this country should submit to have shackles imposed on the efforts of our gallant officers and seamen, on whom our defence, in such a crisis, must principally depend. I am fully persuaded, that if the enemy should be able to land on our coasts any part of the numerous armies, which, for want of other employment he cannot now so well spare, to invade this kingdom, the British army will fully discharge its duty, and the British people will rise, almost to a man, in defence of their country;—but it is certainly of the greatest importance, that we should be able, by the superiority of our naval force, to prevent any such invasion, and that having two means of defence, we should in no respect weaken that in which we principally excel; and that instead of suffering this happy island to become in any degree the seat of war, we should preserve it, as it has hitherto been preserved, in a state of internal tranquillity, carrying on and extending its commerce, and exercising and promoting all the arts of peace, as if no war even existed. In the course of the present war, experience has fully shewn what is to be expected from the tender mercies of a French army, wherever it has once gained a footing; especially when it is remembered, that the commanders of these armies have

have taught them to draw the whole of their pay, as well as their subsistence, from the conquered countries, as those of Rome did in ancient times.

"But it is not the security of Great Britain only, and of all its external Dominions, which principally depend on the superiority of the navy of this country; it is no less for the interest of other nations, that Great Britain should retain its present naval superiority, and that it should not be transferred to the navy of France. I must, on this occasion, revert to an idea which I have slightly touched already; if the power of the French Republic should become predominant at sea, as it is now at land, there will, in my judgement, soon be an end of the liberties of mankind. The armies of this enterprising Republic have hitherto been but too successful: they have extended the boundaries, of what they properly call their territories, to the Alps on the south, and on the east to the Rhine, through the whole of its course: they have subdued the spirit at least of the German empire; the head of that empire has told the Diet*, in terms sufficiently explicit, that he can no longer afford it protection, and that the several states must convey their complaints to the government of the French Republic, manifesting thereby, that it is on the decision of that government, that their future existence and situation, whatever it may be, must depend: The King of Prussia, the only prince of the German empire who still commands any considerable force not yet subdued, having by the fatal policy which dictated the treaty of Basle obtained a short but precarious respite, is now more exposed than ever, by the subjugation of Austria and all its co-estates to the south; and the successor of that great monarch, who once resisted the power of France, Austria, and Russia united, being now left to himself, and controuled by the power of France and Russia, acting perhaps in concert, no longer finds the safety which he expected to derive from his ill judged system of neutrality: The French Republic, equally politic as enterprising, has been careful to surround itself with smaller states, most of them of its own creation, and which are wholly directed by it: as Flanders is now become a part of the French territory, so Holland is in effect governed in such a manner as France thinks proper to direct; and the French armies, under pretence of affording it protection, are in truth masters of the country: the whole of Switzerland is formed into a republic, governed by French agents or Proconsuls; and that once warlike country, long the seat of liberty, and the barrier of Italy against French invasion, is absolutely at the disposal of the French Republic: the adjoining parts of Italy are formed into subordinate republics, according to the French model, and totally under French influence and direction; and every state of Italy, to the South, continues to subsist under such form alone, and subject to such conditions, as the French government thinks proper to prescribe: the Spanish nation, once the proudest and bravest of Europe, is reduced to so low a state, that it is forced to make war or peace just as France may be pleased to direct;

* "See the Note of the 12th February, addressed to the different States of the Empire, from the Chancery of State at Vienna: The words are, "mais s'il arrivait que le resultat ne fut pas conforme à ses desirs ce seroit la conséquence des circonstances défavorables dans lesquelles il se trouve, et les états qui croiront avoir lieu de se plaindre, devront s'adresser directement à la République Française."

and the monarch of that kingdom is not now ashamed to pay his court to those very men who have dethroned or driven from their country; all the members of the principal branch of that illustrious house, descended with him from one common ancestor, to whose efforts he is indebted for the very crown he wears—Such is the deplorable state of dependence to which all these governments are now reduced—There is indeed hardly a state in Europe, Great Britain only excepted, which is not exposed to the influence of the French Republic; and apprehensive of the effects of it's power: they are not so much defended by any force inherent in themselves, as by their distance from the operation of those armies which are prepared to oppress them.

“ If it be asked, what has at present prevented the further extension of the French conquests, I answer, not its moderation; for when was moderation to be found in a military republic, governed by adventurers of talents and activity, who must persist in the same course, to maintain their character, importance, and situation. The French government may have suspended its conquests, because it is apprehensive perhaps of difficulties in the present moment; in attempting to penetrate further; or it may have suspended them only in one quarter, in order to direct their force to other objects: if France, however, should once become superior at sea, as well as at land, and the protection now afforded by the British navy should be removed, there would in such case be no maritime town or country, which would not be exposed to its attacks; and in danger of being subdued. They and the countries around them would in that case be brought within the vortex of that pernicious influence and that domineering power which are always in readiness to act against them.

“ In such a state of things, what sort of maritime rights the French Republic would think proper to establish and exercise, I leave to the determination of those who have read the foregoing pages, and who know how to appreciate the nature and character of a government like that of France.—I repeat, therefore, with confidence, that it is not the security of Great Britain alone, which depends on the valour and superiority of the British marine; but that the fleets of Great Britain are now the principal bulwark, of all that yet remains of national independence in the world.—It appears to me, therefore, incontrovertible, that these Northern Powers, who are now aiming at the subversion of the naval superiority of Great Britain, and are endeavouring to transfer it to France, are acting as much in contradiction to their own interests, as to those of this country.—I know there have been even British statesmen, who were willing to relinquish those maritime rights, which I have endeavoured now, as well as through the whole course of my political life, however feebly, to defend; but I trust that on due consideration, they will be induced to alter their opinions:—at all events no doubt can be entertained, that in the present crisis, we may place, in a vast majority of the people of Great Britain, that confidence to which, from their good sense and spirit, they have always shewn themselves fully entitled:—I am persuaded, that they will support to the utmost the just rights of the navy of Great Britain, to the exertions of which they are indebted, not only for their happiness, safety, and independence, but for the national glory which now surrounds them, and for the high character, which their government holds in the estimation of mankind.”

The Letters of Fabius to the Right Honourable William Pitt, on his proposed Abolition of the Test in favour of the Roman Catholics of Ireland. With an Appendix, containing Mr. Pitt's Speech in the Debate of 1790. 8vo. Pp. 72. Cobbett and Morgan. London. 1801.

THE first four of these letters appeared in the paper called, THE PORCUPINE, at the period of the late change in the ministry; and two more have been since added to them. To the whole is prefixed a preface, in which the author details the motives which led him to address the late minister on this important topic, and enters into a most able defence of the connection between church and state, and the necessity of an establishment, on the ground both of precedent and of social order. Our readers can be no strangers to the elaborate investigation of the policy and expediency of a *test*, which took place at an early part of the last century, during what was called the *Bangorian Controversy*. Many of the numerous tracts published on that occasion are extant, and the very best of them, by Bishop SHERLOCK, was republished in 1787. Of this last tract, it has been well said by Bishop HORNE, we believe, who said and did every thing well, that "it may be *written against*, but it cannot be *answered*." It is worthy of observation, too, that the republication was dedicated to Mr. PITT, who, at that time, most strenuously, and most ably, opposed the repeal of the Test Laws, and whom the Editor addressed, in these remarkable words, which seem to have something prophetic in them. "You have had the singular felicity, Sir, to obtain at once the favour of Prince and people. *Take Sherlock for your Counsellor and you will long preserve it.*" It must be deeply lamented, by every man who respects the extraordinary talents of the late Minister, and his inflexible integrity, and who appreciates the eminent services which, during a long administration, at a most critical period, he rendered to his country, that he did not follow this salutary advice, but preferred the suggestions of a *Thornton* or a *Carlington*, to the lessons of a *Sherlock*.

Fabius has, in his first Letters, made a proper use of the arguments of SHERLOCK, which never have been, which never will be, controverted, because they are incontrovertible; and he has illustrated and strengthened them by a variety of apposite remarks, and a regular chain of sound and judicious reasoning. In the preface he brings satisfactory proofs of the jealousy with which the Romans and Grecians watched *their* establishments, carefully excluding from civil offices all who refused previously to conform to their religious rites; and rigidly maintaining the necessary connection between church and state. In the East to this moment the same wise policy obtains. As this part of the subject is least understood, by mankind in general, we shall extract largely from that portion of the tract in which it is discussed.

"In the boundless tracts beyond the Ganges the same system prevails: The laws of the Birman Empire (says that intelligent traveller, Col. Symes), like

like their religion, are those of their neighbours; in fact, there is no separating their laws from their religion.

"If this connection be not uniformly visible, the difference appears to be, that, in some states, the will of the Prince had all that authority which, in others, was more properly vested in the laws. This was the case in ancient Persia; it is so in China at this day: but there the monarch is not only invested by his willing subjects, with uncontrollable power, but with a portion of the attributes of the divinity: no heretical or turbulent sectaries can disturb the unity of that empire, since the chief can at all times suppress them with a word. And this consideration should have abated the admiration of Sir George Staunton at the fancied laxity or indifference of the state to the religious tenets of the people; and the indecent exultation of some of his critics at such superficial and ill-digested observations.

"Nothing is meant to be said of the Jewish government, which exhibited the most perfect connection of the temple with the state:—though if there are any who wish to consider that policy as of human contrivance, they must confess that in no part of the world was the principle of a religious establishment ever carried so high. But the Bible affords us many other specimens of it, in the occasional displays of Pagan manners: and it will be sufficient just to hint at the punishment of those Jews who refused to comply with the national superstition of the Babylonians; and at that of Daniel and others.

"What then is the result from this to the subject in question? We see that paganism had its established religions; and that, from motives of policy alone, it anxiously maintained them, whatever were their inherent vices or defects through the want of a Revelation. But what of ourselves? We have a tenfold interest in maintaining the same principle; for, in addition to all the common motives of government, we have to defend that 'true profession of the Gospel' which the reformation of religion gave us,—which the laws have repeatedly confirmed, and which calls on us for maintenance, not only as we are lovers of the existing constitution, but as we are Christians.

"But an important particular is to be noticed, before this part of the subject is closed. The national establishment of religion has been proved in the general practice of antiquity. But what was the conduct of Paganism to the religions not acknowledged by law?—Here is the great triumph of Christianity; and here, instead of the clamour, we might well expect to find the gratitude, of all nonconformists to the religion established by law among ourselves.—Paganism,—let it be duly remembered,—was uniformly intolerant to every religion but that of the state.—In that supposed conversation which Dio Cassius has given us between Augustus, Agrippa, and Mæcenas, on the subject of the future model of the Roman Empire, the latter is made to give this advice to his Sovereign concerning the religion of it. 'Perform in your own person the duties of religion according to the national rites, and compel all others to do the same. If any should attempt to make innovations in the received system, let them feel your deep displeasure in the punishments you inflict upon them.'—We know, indeed, that persecution, even unto death, was the lot of those who would not conform to the national worship. And for this we have only to recur to the history of infant Christianity, and the many other examples to be found among the ancients. The latitude of Paganism (especially when public virtue was declining) consisted, as we have seen, in the occasional addition of some new Deity to its ritual. But towards every worship not publicly adopted, one uniform rigour was main-

maintained ; and to pray even in private to any unacknowledged Deity, was criminal in the subjects of Rome.—The process of Christianity is different. Not allowing any to share the homage of the ‘one, true, and only God,’ its several establishments have perpetually the same supreme object of adoration. But among ourselves, those who worship God with other than the established forms—nay, those who encumber the Christian doctrine with their own added superstitions, as well as those who derogate from its demands, by heretical denial,—are all at liberty to do so; and, what is more, their persons, and their unacknowledged worship are yet protected by the laws of the very country, with whose establishment they refuse to conform. And this affords an opportunity of remarking, that in no well-governed state has religious indulgence gone farther than in our own; indeed, in none so far. Our toleration already touches the very boundary of danger. I do not speak of antiquity. We have had doctrines securely spread among us, for which their authors, on Greek or Roman principles, would have drunk the hemlock, or been flung from the Tarpeian rock.—But the Christian nations of Europe, whether Protestant or Catholic, will not risk their domestic safety by so dangerous a liberality as we indulge,—a liberality necessarily productive of religious schism, and therefore nearly allied to political disunion. The Lutheran states of the North, it is confessed, are far more restrictive than ourselves. And the Catholic ones, it is still more notorious, are full of zeal for proselytism, and are therefore rigorously penal, in their demands of conformity. At the least, it may be safely averred, that in no one Catholic state, of any influence in Europe, has the government held out, upon any secure principle of law, that standing protection and encouragement to Non-conformists which are enjoyed by them here.—And what more ought to be asked in their behalf? Shall we, for their sakes, waive the common maxim of government which the Pagan and Christian world have equally acknowledged? No. And let it be remembered that so much indulgence already granted, necessarily calls for a counterbalance in those guards which remain; and because an ample toleration is afforded, on that very account ought a saving Test to be still maintained.

“Now then it fully appears, that there are few truths more general in their extent, and therefore more capable of being verified by an appeal to history, than that a state naturally seeks for a connection with some religion, from which it draws a sanction for its civil concerns, and to whose sacred services it affords in return a predominant establishment.

“It will not be necessary to enquire into the principle of this universal proceeding. The historical practice is sufficient; and the principle is necessarily included in it. However, it is obvious that our own establishment is supported by the laws, as we see in the Coronation Oath, on account of its foundation in the ‘true profession of the Gospel.’ But, generally speaking, there are two motives (independently of any consideration of truth) which have perhaps suggested this practice to the world at large. One is, that religious heresies naturally produce political divisions, and thus counteract that collective and uniform direction of the public power which every state desires. The other is, that the support of a religion obviously tends to the melioration of morals; and while some certain profession of it is exclusively favoured, its efforts are more easily within the call of government for the purpose of promoting a virtuous attachment (the firmest of all attachments to the state,

state, and the peaceful and conscientious pursuit of the duties of private life.

"It is really strange, that the facts here stated, should have been overlooked by any. Still more strange is it, that persons filling high offices, should deem the connection of the church and state either so novel or so indifferent, that it may be dissolved at pleasure; that the delusive prospect of some temporal advantage should be thought to justify the violation of those religious claims, which are not only reasonable in themselves, but are guaranteed by all our laws, and essential to the constitution; and that those spiritual sanctions which have hitherto guarded the state, may be securely converted into nothing more than civil pledges.

"Hitherto, none but the lovers of revolution, and the patrons of an ill-digested philosophy, had acted on this plan. Burnet tells us of ALGERNON SIDNEY, that he held Christianity to be 'a certain divine philosophy in the mind, without public worship, or any thing looked like a church.' And no wonder. Sidney saw that he could not new model the state without the previous overthrow of the fixed connection which the church had with it. BOLINGBROKE was so decided an enemy to this connection, that he insidiously imputed the fall of the Roman Empire to the union of Christianity with it by Constantine. And no wonder: BOLINGBROKE had no objection indeed to a religion of mere ceremonies, if it would but consent to be the servile tool of his government. But he disliked a church which stood upon the dignity of its origin, the divinity of its doctrine, and the just rights accruing to it as a spiritual society. Full of the swelling demands of his power, he would allow no participation of it through the claims of the Gospel; fitted by the arrogance and selfishness of his mind for state pretensions, he never rose to the worthy contemplation of state principles; and while he professed the pursuit of wisdom, he attained to nothing but his own philosophy."

The author considers ROUSSEAU as more mischievous, because more able, than BOLINGBROKE, and then proceeds thus:

"No wonder that men like these should wish to deprive the Gospel of its rights, and to degrade the church through which they are maintained. Particularly was it to be expected, that the mad and ignorant revolutionists of the present day should thus act;—men, whose religion does not rise even to the character of a 'divine philosophy in the mind,' but with whom all sentiment of devotion is fanaticism, and all outward profession of it a object of savage derision and insult. But that men, whose minds might well be supposed to favour the joint prosperity of our civil and religious interests, and whose administration of the public concerns must have tended to fix in their thoughts the strong and legal connection subsisting between them, and the necessity of maintaining its obligation, on account of the practical benefits resulting from it;—that men like these should lightly wish to tear these interests asunder, and risk the most solemn pledges of the constitution in the attempt to accomplish their desires;—*this* is wonderful indeed! CICERO could say, in an affair of great public concern, 'Exempla me movent in re tam gravi.' Let our own statesmen copy Cicero in this. Let them look not only to their own country, but to the world at large, for their present guidance; and they will find (what this short sketch was intended to convey to them) that Christianity is guilty of no novelty in promoting a connection of the Altar with the State, and in guarding it with vigilance when once fixed

fixed by the laws. On the contrary, they must perceive that it is a principle recognized, for a great public purpose, by all nations and ages;—that society naturally suggests it;—that empires, however unlike in other respects, have agreed at least in this;—that the wisdom of classic antiquity has particularly favoured it; and that, at this moment, the Christian States of Europe at large maintain, with far more rigour than ourselves, the principle of ecclesiastical connection and predominance. HERE the *claims* of the church establishment are extraordinarily mitigated by a liberal toleration; yet *these*, moderate as they are, it is now attempted intirely to destroy. Let them think of this once more, and then determine whether they will preserve the constitution which has ever been anxious to bind the church fast to the State; or whether, having dissolved the present connection, they will adopt some other. Some connection they must assent to*.

"The principle of it exists in the spirit of our laws and the genius of our people. They are solemnly called upon to judge between the characters of the different churches soliciting their preference,—to calculate the just claims of that religion which is in the present possession of its establishment, and which has forfeited those claims by no act of treachery or disgrace,—and to save their country from that confusion which must unavoidably attend an alteration of the existing system."

In the fifth Letter, the asserted claim of a right, in all subjects indiscriminately, to a participation of political power, independently of *tests*, and the supposed impiety of applying a sacred ordinance to a secular purpose, are fully discussed; their injustice and absurdity satisfactorily proved; and this position demonstratively established; that "to preserve an establishment, but to abolish the test is an impracticable project. The two things have an essential and inseparable connection, and the attempt to maintain the one without the other is as full of danger as fallacy." His reasoning upon this subject appears to us unanswerable. In the sixth and last Letter the obligation imposed upon the sovereign of these realms to resist a repeal of the acts in question is considered in a new and striking point of view; and the fallacy, and something worse than fallacy, of the arguments employed by Mr. BUTLER, in his tract lately reviewed by us,† is clearly demonstrated.

"The present laws he is bound to maintain, though no new ones should

* "In a work of the most horrid impiety lately published in France, where Atheism is, beyond all doubt, more prevalent than in any former period of the revolution, I find the following sentiment: '*Des hommes d'état croient avoir tout fait en proclamant la liberté des cultes, et en ne souffrant aucune religion dominante. C'n'est pas tout.*' This may not be enough for the authors of the '*Atheistical Dictionary*;' but it is too much for any nation that wishes to preserve the blessings of tranquillity and good morals. And our statesmen may see, in the expression of this impious wish, what sort of system they are falling into; while, under the appearance of candour and liberality, they do but gratify the enemies of all religion, by weakening the supports of the established church."

† See ANTI-JACOBIN REVIEW, vol. V. p. 136.

be made: but if additional ones are necessary, the 'rights and privileges of the clergy and their churches' must be the exclusive and invariable objects of their favour. And it is of infinite consequence to fix the obligation of the oath upon this ground; for, in the loose acceptation of it, which generally prevails, that is made a mere sentiment, which ought to have fixed a meaning and an absolute cogency. It is supposed that his Majesty will not assent to the demand made upon him for the Catholics, because he *thinks* that his compliance will violate his oath. This is not enough. Some future king may *think* that a compliance will not violate it. But the obligation is of a more positive nature: and his Majesty *knows*, from the very terms of the oath, that he cannot assent. He *knows* that the 'rights and principles' of the established church must be the favoured objects of the new law. And, until it can be proved, that to put Nonconformists upon the same footing with the church, which has hitherto been maintained upon the express terms of their exclusion, is to preserve the rights and privileges of the clergy,—until this is done,—which never can be done,—to assent to their admission is to violate, in the most certain and unavoidable manner, the express conditions of the Coronation Oath. And, doubtless, it is His Majesty's good sense, and his lively feeling of religious impressions, which have conveyed to him this positive meaning of the solemn pledge which he has given to the church, and inspired him with the firm resolution to maintain it.

"It has been before said, that to refer to the public proceedings at the commencement of the revolution, is to obtain the best clue for the interpretation of the oath; and I hope that the discussion which has followed it has justified the assertion.—It was also said, that this retrospect would remove one of the chief difficulties which have been raised against the application of the oath.

"Mr. Butler has argued, that the oath, by referring only to the system then in force in Ireland, meant to preserve things as they stood; and as Papists were in possession of parliament, the public offices, &c. in that country, it was not intended to throw them out. He does not seem to be aware, that his argument for the Catholics in Ireland, is an argument *against* them in England. If they were in parliament in the former country, at the period in question (for King William had not time as yet to turn them out), it is certain that by law they were not so here; for the new Test Act, 30 Car. ii. while it made a general exclusion of Papists, allowed only one exception in favour of the Duke of York. Mr. Butler himself proves, therefore, that they never can be admitted in England; because, says he, 'the Coronation Oath can only refer to the system of law which was in force when the act which prescribed it was passed.' If so, the Catholics are for ever excluded from the parliament of this country; and Mr. Butler confutes himself in proportion to the strength of his own argument. But, indeed, the oath stands upon stronger grounds, which have been already explained; and to prove that it was not meant to continue the Papists of Ireland in their then situations, it is only necessary to recur once more to the Declaration of the Prince of Orange, and that of the two houses of parliament, which repeats the abuses already mentioned in the former, and specifies several others.—'The dismal effects of this subversion of the established religion, laws, and liberties in England, appear more evidently to us by what we see done in Ireland, where the whole government is put in the hands of Papists.'—Here is a specific complaint

plaint against the very thing which Mr. Butler wishes us to regard as permanent and constitutional. He affirms that the oath meant to spare the Catholics in the parliament of Ireland; but the declaration of the very persons who drew up or assented to the Coronation Oath, openly states that the Catholics ought not to have been there, and that their possession of parliament, &c. was (what it really was) a grievance and an usurpation.

"I will notice but one thing more. It is another assertion of Mr. Butler, which has not yet received its proper censure. He endeavours to obviate the objection made to the Catholics that they acknowledge the spiritual supremacy of the Pope. And how does he set about it? By stating a general maxim which, as he well knows, tacitly involves the condemnation of the very principle on which our reformed church is established, 'The whole claim of the governments of the earth,' says he, 'begins and ends with temporal power: *that* no Catholic denies them, and, more than that, no government can claim.'—Yes, Mr. Butler, a temporal government *can* claim more than that. The English Government *does* claim it, both in right and in fact. At this moment it possesses the spiritual effect of its claim, and has possessed it from the time of the reformation. The constitution of the Church and the State too (for they are essentially conjoined) depends on the preservation of this claim. This you must know: I hope it is not on that account you wish to set the claim aside. What was the law of England which declared to the world that a temporal government *could* claim somewhat more than temporal power? By 26 Hen. VIII. c. 1. it is expressly declared, that the king, his heirs, and successors, shall be taken and reputed the only Supreme Head in Earth of the Church of England,' &c.

"I need not enter into the farther assertion of this claim by the 1 Ed. VI. c. 12, by the 1 Eliz. c. 1, or the settlement at the revolution. The language of our statutes, in this respect, accords with the language of the articles of our church, which declare (Art. 37) that 'the chief government of all estates of this realm, whether they be ecclesiastical or civil, appertains in all cases to the crown.'—But what is the language of Mr. Butler? That 'the whole claim of the governments of the earth begins and ends with temporal power; —and more than that no government can claim.' This is the genuine substance of the old declarations of the Popedom to the nations of the earth, in the plenitude of its spiritual assumption; and I beg to turn the attention of those persons to it, who have so easily talked to us of the mitigated spirit of the Romish doctrines, and the consequent safety of the admission of Catholics to any situations of trust or power. No. The spirit of Popery (whatever may be its outward circumstances) is eternal; and what Hildebrand might well be supposed to say; is at this time asserted, with equal positiveness, by Mr. Butler. This too is his offensive declaration, in the very moment of soliciting a boon at the hands of the government which he wishes to degrade. He accuses the constitution, and denies the power of that country, from whose fatal grant alone he can obtain the gratification of his own desires, and the accomplishment of our ruin both in Church and State.

"And now, Sir, I return to you, with whom I first set out. You have been impelled to the support of the Catholic cause, by very various means. You have been tempted by the apparent friendships of the applicants towards the constitution as now established in Church and State. Left this should not suffice, you have been threatened with the formidable displeasure of an important

portant part of His Majesty's dominions, if you any longer refused your assent to their demands. And that nothing might be wanting to your conviction, the force of terror has been seconded by perhaps the greater force of flattery—Oh! cingite baccare frontem—Compliments have been poured, with equal truth and artifice, on the powers of your mind, and the liberality of your sentiments. And, finally, your name has been most obligingly coupled with that of Mr. Fox,—a gentleman, with whom to be associated in the soundness of his political views, and the unerring judgment with which he never fails to conduct them, is, beyond all doubt, to touch the supreme point of public wisdom and public estimation!

“But to be serious. You have hitherto, Sir, maintained your credit with the nation, by your standing dissent from the conduct and doctrines of those who seem to treat the public welfare with no small degree of perverseness or laxity. Do not betray yourself at the last; nor let any insidious commendation tempt you to unite your Catholic efforts with the attempts of one, a concurrence with whom is generally a disagreement with every serious and well-judging person. The Protestant cause (in spite of the apparent indifference about it) is, if I may so call it, the *sensorium* of our country. Respect, Sir, its vital feelings. Recede from too alarming a touch; and, for your own sake, as well as for that of the public, abandon an attempt, in which your personal reputation is equally endangered with the common tranquillity.”

The author of this tract, who is a beneficed clergyman, not more distinguished for the soundness of his doctrine, than for his piety, learning, and integrity, is entitled to the thanks of every friend to the establishment for the manliness, temperance, and decision, which he has displayed in its defence. While he condemns the conduct of Mr. Pitt, in this instance, he respects his virtues, and is grateful for the services which he has, on so many occasions, rendered his country. We shall only add, that our feelings and principles on these topics are in perfect unison with those of the author.

The Appendix contains a very able speech of Mr. Pitt's against the repeal of the Test Laws, in 1790; and an extract from a remarkable speech of Mr. Burke's, in the same debate, in which that illustrious orator quoted and condemned a sarcastic remark of the late LORD CHATHAM, who had vilified and abused the church and its doctrines, in pompous words, without justice as without truth.

The Poems of George Huddesford, M. A. late Fellow of New College, Oxford, now first collected. Including Salmagundi, Topsy-Turvy, Bubble and Squeak, and Crambe Repetita. With Corrections, and original Additions. 2 Vols. 8vo. Pp. 322. 12s. Wright. London. 1801.

THE Poems which these volumes contain have made such an impression on the public, and have been so much admired as they successively appeared, that we have nothing to do but bear our testimony

mony to the justice of the approbation which they have excited. The author is one of those few men who, in these critical times, bring talents and literature to the support of the British constitution, against the craft and the cruelty of Jacobinism. He possesses a considerable share of humour, and a pleasant vein of ridicule. In our Review, for July 1799. we noticed his *Crambe Repetita* to which many spirited additions have been made in the present work. He displays an unabated zeal in the cause of our established system of government, and consequently and undiminished antipathy towards the odious doctrines of republican France. Our author deals the lash very freely on the backs of our opposition *patriots*, as they most ridiculously denominate themselves; but they are too harped, we fear, to feel the strokes of satire, however well applied. There are also many notes added to the political poems comprized in these volumes, which are equally illustrative and amusing. As our author displays no small degree of merit in the amatory province of poetry we shall extract one of his tender effusions on the present occasion, because we think his genius in that respect has not obtained so much notice as it deserves; and we can venture to recommend the whole of his compositions to the reader of taste, and the lover of his country.

“ Now hath the sun his evanescent fires

Quench'd in the billows of the western main :
Sequester'd brakes enshroud the feathery choirs,
And shelt'ring folds th' imprison'd herds retain.

“ Fall, ye deep shades ! unheard ye waters roll !
Spread thy dominion, Silence, o'er the grove !
For *LESBIA* sleeps :—nor cheers my pensive soul
The glance of rapture, nor the voice of love.

“ Ye Winds, whose havoc-spreading pinions fly
Their furious speed, and with dire yell invade
This nether world, whose wasteful tyranny
Pale Dryads mourn in many a ruin'd shade,

“ Wake not my love !—let not your thund'ring cry
With dread alarm the haunts of peace infest ;
Here breathe in soft Æolian melody
Each cadence sweet that soothes the soul to rest.

“ Ye Spectres (whom belated pilgrims fear,
Issuing in throngs from charnel, vault, or tomb,
What time deep-shadowing clouds thy radiant sphere,
Cynthia ! involve in night's meridian gloom,)

“ Hence to deserted fane or mouldering hall,
Or the gaunt felon's ruthless course control !
With monitory shriek the wretch appal,
And to compunction wake his torpid soul :

“ But walk not near the couch where *LESBIA* lies
Like some rich pearl in its enamell'd shell,
Or fainted relic from profaner eyes
Secluded in the dim shrine's silver cell,

“ Wanton,

"Wanton, ye Fairies ! round her tranquil bower,
 With blisful elves fantastic measures tread ;
 O'er her soft eyelids dews of opiate power,
 Cull'd from choice blooms, in show'rs of fragrance shed :

"Let your bright tapers' visionary ray
 The raven-tinctur'd robe of Night illumine ;
 And streaming o'er your spangled crests display
 The wave-enamour'd halcyon's emerald plume !

"And bid your Minstrel-Fays, a shadowy choir
 That charm the planets from their spheres sublime,
 Celestial songs, that love and joy inspire,
 Chaunt to their golden harps' harmonious chime !

"And, when morn's purple streaks th' horizon stain,
 And fairies fly the peal of chancicleer,
 Let fancy still your glittering hues retain,
 Still let your wild notes tremble on her ear !

"Then, LESBIA ! wake thy beauties, fresher far
 Than Galatea boasted when she lav'd
 In the smooth deep her coral-axled car,
 And the stern heart of Neptune's Son enslav'd !

"Wake at his call, to soothe whose soul in vain
 Morn sheds her radiant beam, her odorous airs,
 Save when, attentive to his artless strain,
 That radiant beam, those odours, LESBIA shares.

"He asks no laureate wreath to deck his brows,
 No golden meed his bounded wishes claim :
 Blest if the object of his tenderest vows
 Smile on his lay :—for LESBIA's smile is Fame."

An Account of Travels into the interior of Southern Africa in the Years 1797 and 1798 ; including cursory Observations on the Geology and Geography of the Southern Part of that Continent. The Natural History of such Objects as occurred in the Animal, Vegetable, and Mineral Kingdoms ; and Sketches of the Physical and Moral Characters of the various Tribes of Inhabitants surrounding the Settlement of the Cape of Good Hope. To which is annexed a Description of the present State, Population, and Produce of that extensive Colony, with a Map constructed entirely from actual Observations made in the Course of the Travels. By JOHN BARROW, late Secretary to the Earl of Macartney, &c. &c. 4to. PP. 428. 2l. 2s. Cadell and Davies. 1801.

MR. Barrow is, beyond comparison, the most intelligent traveller, who has yet visited this part of the African continent ; Spaarman and Le Vaillant are both entitled to praise for the information which they have afforded respecting Southern Africa, but they are both deficient in the first qualification of a writer of travels, *fidelity* ; and they have both neglected to observe the indispensable precaution of discriminating between that intelligence which was the immediate result of personal observation, and that which they communicated on the

the authority of others. Hence, in the accounts of their travels, a mixture of fiction with fact is frequently to be discovered; and their credulity has led them to adopt many fabricated stories, without affording to their readers the opportunity of weighing the degree of credit which is due to the veracity of the persons from whom they received them. Mr. Barrow has carefully avoided this radical defect; he gives the weight of his authority to nothing of which he has not a personal knowledge; he relates, perspicuously, faithfully, and fully what he has seen and witnessed; wherever he mentions any circumstance on the authority of another he names the person from whom he received it, and leaves the reader to judge of the credit which is due to it; and, in many instances, he exposes and corrects the errors of preceding travellers.

It is not generally known that the English originally took possession of the important colony of the Cape, in the year 1620, thirty years before the Dutch established a settlement there. The particulars of this transaction are detailed in the first chapter; after which the author describes the present state and extent of the colony. Of the conduct of the Dutch to the natives, and of their inattention to the acquisition of useful information, he gives a most deplorable account.

"The only persons who appear to have travelled with no other view than that of acquiring useful information, were the governor Van Plettenberg and the late colonel Gordon. These two gentlemen fixed, upon the spot, the boundaries of the colony, as they now stand, to the eastward. To complete the line of demarcation, through the heart of the country to the western shore, was one of the objects of the several journeys that supplied the materials of the following pages. The chart that accompanies them was undertaken and executed by the order of the Earl of Macartney in the years 1797 and 1798, when these journeys were made. It was constructed entirely from actual observations of latitude and of bearings, estimation of distances, and frequent angular intersections of remarkable points and objects.

"From this chart it appears that the extent and dimensions of the territory composing the colony of the Cape of Good Hope, now permanently fixed, are as follows:

"Length from west to east.

Cape Point to Kaffer Land,	-	-	-	-	-	580 miles.
River Kouffie to Zureberg,	-	-	-	-	-	520—

"Breadth from south to north,

River Kouffie to Cape Point,	-	-	-	-	-	315—
Nieuwveldt Mountains to Plettenberg's Bay,	-	-	-	-	-	160—
Mouth of the Tush-river to Plettenberg's baaken,	-	-	-	-	-	225—

"which gives a parallelogram whose mean length is 550, and mean breadth 233, English miles, comprehending an area of 128,150 square miles. This great extent of country, deducting the population of Cape Town, is peopled by about 15,000 white inhabitants, so that each individual

vidual might possess eight and a half square miles of ground. A very great portion, however, of this territory may be considered as an unprofitable waste unfit for any sort of culture, or even to be employed as pasture for the support of cattle. Level plains, consisting of a hard impenetrable surface of clay, thinly sprinkled over with chrytallized sand, condemned to perpetual drought, and producing only a few straggling tufts of acrid, saline, and succulent plants, and chains of vast mountains that are either totally naked, or clothed in parts with four grasses only, or such plants as are noxious to animal life, compose at least one half of the colony of the Cape. These chains of mountains and the inter-jacent plains are extended generally in the direction of east and west, except indeed that particular range which, beginning at False Bay, opposite to the Cape Point, stretches to the northward along the western coast as far as the mouth of Olifant's river which is about 210 miles."

After describing the different bays and mountains, he proceeds to shew in what manner the internal concerns of the colony have been managed, and what resources the country may be made to supply.

"All these bays, the passes of the mountains, and indeed every part of the Peninsula, are capable of being maintained if properly garrisoned, against any attack that will probably be ever made against them. Most of the works, batteries, and lines, have undergone a complete repair, with many improvements; and others have been judiciously added, by the British engineers. The pass at the foot of Muisenberg, a steep high mountain, washed by False Bay, and the only road of communication between Simon's Bay and the Cape, may now be considered as impregnable, though the Dutch suffered themselves very easily to be driven out of it. It is the Thermopylæ of the Cape; and from the several breastworks, lately constructed along the heights, a *chosen band* of three hundred rifle men ought to stop the progress of an army.

"Cape Town, the capital, and indeed the only assemblage of houses that deserves the name of a town in the colony, is pleasantly situated at the head of Table Bay, on a sloping plain which rises with an easy ascent to the feet of the Devil's Hill, the Table Mountain, and the Lion's Head, beforementioned; the last stretching to the northward, in a long unbroken hill of moderate height, is King James's Mount, (the Lion's Rump of the Dutch,) and affords shelter against the westerly winds to ships in Table Bay. It most completely commands every part of the town and the castle to the north-east of it; and this, with the Amsterdam and Chavonne batteries, commands the anchorage in the bay. The town, consisting of about eleven hundred houses, built with regularity and kept in neat order, is disposed into straight and parallel streets, intersecting each other at right angles. Many of the streets are open and airy, with canals of water running through them, walled in, and planted on each side with oaks, others are narrow and ill paved. Three or four squares give an openness to the town. In one is held the public market; another is the common resort of the peasantry with their waggons from the remote districts of the colony; and a third, near the shore of the bay, and between the town and the castle, serves as a parade for exercising the troops. This is an open, airy and extensive plain perfectly level, composed of a bed of firm clay, covered with small hard gravel. It is surrounded by canals, or ditches, that receive the waters of the town and convey them into the bay. Two of its
sides

sides are completely built up with large and handsome houses. The barracks, originally intended for an hospital for corn magazines, and wine cellars, is a large, well-designed, regular building, which, with its two wings, occupies part of one of the sides of the great square. The upper part of this building is sufficiently spacious to contain 4,000 men. The castle affords barracks for 1,000 men, and lodgings for all the officers of one regiment; magazines for artillery, stores, and ammunition; and most of the public offices of government are within its walls. The other public buildings are a Calvinist and a Lutheran church: a guard-house, in which the Burgher Senate, or the council of burghers, meet for transacting business relative to the interior police of the town: a large building in which the government slaves, to the number of 330, are lodged: the court of justice, where civil and criminal causes are heard and determined. The basis of all the proceedings of this court is the Roman or civil law, tempered or corrected by local circumstances and unforeseen occurrences, as the nature of the cases may seem to require, and which are generally provided for in the code drawn up under the name of 'Statutes of India,' for the supreme court of Batavia and the other inferior settlements of the Dutch East India Company. A full court is composed of seven judges, by a majority of whose votes all causes are decided; subject, however, to an appeal to a court composed of the governor and lieutenant governor, and from their decision to the King in council. The fiscal, or chief acting magistrate, is also the public accuser and attorney-general to prosecute, in all criminal cases, for the sovereign. The judges are none of them professional men, but are chosen out of the burghers of the town.

"The Lombard Bank, to which is committed the management of a capital of about 600,000 rix dollars, lent by the old government in paper money to the subjects on mortgages of their lands and houses, or on moveable property, at an interest of 5 per cent. is within the walls of the castle; as is also the *Weschkammer* or chamber for administering the affairs of orphans. The population of the town is estimated at about 6,000 whites, inclusive of the military, and twelve thousand slaves.

"Between the town and Table Mountain are scattered over the plain a number of neat houses surrounded by plantations and gardens. Of these the largest and nearest to the town is that in which the government house is erected. It is in length, near 1,000 yards, and contains about forty acres of rich land divided into almost as many squares by oak hedges. The public walk runs up the middle, is well shaded by an avenue of oak trees, and enclosed on each side by a hedge of cut myrtles. The Dutch of late years had entirely neglected this excellent piece of ground; but the spirit of improvement that has always actuated the minds of the English in all their possessions abroad, will no doubt shew itself at this place, and convert the public garden into a place not only ornamental to the town but useful to the country. A part of it, in fact, has already been appropriated, by order of the Earl of Macartney, for the reception of scarce and curious native plants, and for the trial of such Asiatic and European productions as may seem most likely to be cultivated with benefit to the colony.

"Among the foreign productions that might be introduced, and in all probability cultivated with success at the Cape of Good Hope, may be reckoned the different varieties of the cotton plant. Many of these have been already tried, and found to succeed extremely well in the light sandy soil that generally prevails in the country. Two species of

of indigo grow wild in several parts of the colony; and the cultivated plant of India is now on trial. Different species of the cactus, the plant on which the cochineal insect feeds, grow just as well here as on the opposite continent. The tea-plant has long been in the country, but totally neglected. It is a hardy shrub, which when once planted is not easily eradicated; and the soil, the climate, and general face of the country, bear a strong analogy to those provinces of China to which it is indigenous. Three years ago a small coffee plant was brought from the island of Bourbon, and is now in full berry, and promises to succeed remarkably well; the sugar cane equally so. Flax will give two crops in the year; and hemp, called by the Hottentots *Dacha*, is produced in great quantities; not, however, for the purpose of being manufactured into cordage or cloth, but merely for the sake of the leaflets, flowers, and young seeds which are used by the slaves and hottentots as a succedaneum for tobacco. The dwarf mulberry grows here as well as in China; but the common silk worm is not in the colony. Several species of wild moths, however, spin their cocoons among the shrubby plants of Africa. Among those there is one species, nearly as large as the Atlas, and answers to the description of the *Papia* of Fabricius, which feeds upon the *Protea argentea*; the witteboom or silver tree of the Dutch, and might probably be turned to some account by cultivation. Dr. Roxburgh is of opinion that it is precisely the same insect which spins the strong silk known in India by the name of Tussach. The *pahna christi*, from the seed of which is expressed the castor oil, and the aloe, whose juice produces the well known drug of that name, are natives of the country, and are met with almost everywhere in great plenty; as is also the cape olive, so like in habit and appearance to the cultivated plant of Europe, that there can be little doubt as to the success of the latter; it is the more astonishing that this tree has not been introduced, since no vegetable oil, fit for culinary uses, has yet been discovered in the colony. For this purpose the *sesamum* would prove an useful grain. In most of the sandy flats are found in great abundance two varieties of the *Myrica cerifera*, or wax-plant, from the berries of which is procurable, by simple boiling, a firm pure wax; and the honey bee is every where wild on the heathy sides of the hills; but the culture of the plant and of the insect have hitherto been equally neglected.

"Timber of all kinds for building is an exceeding scarce and expensive article at the Cape, yet little pains have been taken to rear it near the town. Avenues of oak trees, plantations of the white poplar, and of the stone pine, are to be seen near most of the country houses not very distant from the Cape, and have been found to thrive most rapidly; but the timber they produce is generally shaken and unsound. The oak that has been introduced into the colony appears to be that variety of the *Quercus Robur*, known in England by the name of *Durmast* oak, much of which grows in the new Forest, and is but of little estimation among ship builders. It is distinguished by the acorns growing in clusters, and each having a long foot stalk. The larch, whose growth in Europe is rapid, and yet the timber as good or better than any of the pine tribe, would be an acquisition and an ornament to the present naked hills of the Cape; and the beech would no doubt thrive in those places where the poplar does so well."

The country abounds in fruit, and vines are cultivated to great advantage. It likewise affords a rich treat, indeed, to the Botanist.

"The

"The natural productions of the Cape Peninsula, in the vegetable kingdom, are perhaps more numerous, varied, and elegant, than on any other spot of equal extent in the whole world. Of these, by the indefatigable labours of Mr. Masson, his Majesty's botanic garden, at Kew, exhibits a choice collection; but many are still wanting to complete it. Few countries can boast of so great a variety of the bulbous rooted plants as Southern Africa. In the month of September, at the close of the rainy season, the plains at the feet of the Table Mountain and on the west shore of Table Bay, called now the green Point, exhibit a beautiful appearance. As in England the humble daisy, in the spring of the year, decorates the green sod, so at the Cape, in the same season, the whole surface is enlivened with the large *Othonna*, so like the daisy as to be distinguished only by a Botanist, springing up in myriads out of a verdant carpet, not however of grass, but composed generally of the low creeping *Trifolium meilotos*. The *Oxalis cernua* and others of the same genus, varying through every tint of colour from brilliant red, purple, violet, yellow, down to snowy whiteness, and the *Hypoxis stellata*, or star-flower, with its regular radiated corolla, some of golden yellow, some of a clear unfulfilled white, and others containing in each flower, white, violet, and deep green, are equally numerous, and infinitely more beautiful. Whilst these are involving the petals of their showy flowerets at the setting of the sun, the modest *Ixia Cinnamomea*, of which are two varieties, one called here the Cinnamon, and the other the Evening Flower; that which has remained closed up in its brown calyx and invisible during the day, now expands its small white blossoms, and scents the air, throughout the night, with its fragrant odours. The tribe of *Ixias* are numerous and extremely elegant; but none more singular than that species which bears a long upright spike of pale green flowers. The *Iris*, the *Moræa*, *Antboliza*, and *Gladiolus*, each furnish a great variety of species not less elegant nor graceful than the *Ixia*. The *Gladiolus*, which is here called *Africaner*, is uncommonly beautiful with its tall waving spike of striped flowers, and has also a fragrant smell*—that species of a deep crimson is still more elegant. Of those genera which botanists have distinguished by the name of liliaceous class, many are exceedingly grand and beautiful, particularly the *Amaryllis*, of which there are several species. The sides of the hills are finely scented with the family of *Geraniums*; the different species of which, exhibiting such variety of foliage, once started an idea that this tribe of plants alone might imitate in their leaves every genus of the vegetable world.

"The frutescent, or shrubby plants, that grow in wild luxuriance, some on the hills, others in the deep chasms of the mountains, and others on the sandy isthmus, furnish an endless variety for the labours of the botanists. Of the numbers of this class of naturalists, who have visited the Cape, none have returned to Europe without having added to his collection plants that were not described or known. The eye of a stranger is immediately caught by the extensive plantations of the *Protea Argentea*, whose silver coloured leaves, of the soft texture of satin, gives it a distinguished appearance among the deep foliage of the oak, and still deeper hue of the stone

* "A small yellow *Iris* furnishes a root for the table, in size and taste not unlike a chestnut. These small roots are called Uyntjes by the colonists, and that of the *Aponegeton distachion*, which is also eaten, water Uyntjes."

pine. It is singular enough that though the numerous species of *Protea* be indiscriminately produced on almost every hill of the colony, the silver tree should be confined to the feet of the Table Mountain alone, a circumstance that led to the supposition of its not being indigenous to the Cape: it has never yet, however, been discovered in any other part of the world. The tribe of heaths are uncommonly elegant and beautiful: they are met with equally numerous and flourishing on the stony hills and sandy plains; yet, unless raised from seed, are with difficulty transplanted into gardens. Little inferior to heaths are the several species of the genera to which botanists have given the names of *Polygala Brunea*, *Borbonia*, *Diosma*, *Cliffortia*, and *Asparagus*; to which might be added a vast variety of others, to be enumerated only in a work professedly written on the subject.

(To be continued.)

Nautical Odes, or Poetical Sketches, designed to commemorate the achievements of the British Navy. 4to. Pp. 160. Williams. London. 1801.

THE purpose of this work is so laudable and so congenial with the affections of Englishmen, that every man who feels for the honour of his country must be prepared to read it with patriotic enthusiasm. The work is dedicated to Lord Viscount Garies, but the author does not subscribe his name. The first tribute to naval heroism, in this collection of Nautical Odes, is addressed to the memory of Lord HAWKE; and the author proceeds to celebrate every subsequent achievement of British valour on its *natural element* down to the present times. If the author does not reach the sublimest heights of poetry, he, at times, soars to no ordinary pitch; and, considering the similarity in the actions which he records, he has shown a considerable share of ingenuity in varying his images. He has also displayed a power of irony and sarcasm in addressing the French; or in speaking what he supposes ought to be their sentiments, which gives an agreeable variety to his work. He seems, indeed, to be thoroughly *the seaman's friend*, and the few tales which follow his Odes are calculated to promote *nautical morality* and prudence. The whole concludes with an elegy on the Death of Admiral BARRINGTON, which is honourable to the poet as well as to the departed hero. We shall extract one of our author's odes as a specimen of his manner, as well as for the sake of the characteristic anecdote at the end of it.

Admiral Lord Hotham's Action with the French Fleet off Genoa, March 14, 1795. Force of the French 16 Ships of the Line: force of the English, 15. The English Admiral with great Skill and Bravery, broke through their Line, took two Ships, the Ca ira of 80 Guns, and the Censeur of 74 Guns, and obliged the Rest of their Fleet, in a very shattered Condition, to seek for Shelter in their own Harbours.

"Hotham, accept the tributary lay,
Due to that valour and consummate art
That bade Gaul's Squadron, baffl'd, bear away,
Glad with diminish'd numbers to depart;

Glad, borne by the fav'ring wind,
 Along the surge's trackless path,
 In some contiguous port to find
 A shelter from the tempest of thy wrath;
 And as a sacrifice to leave,
 On the sea's undulated shrine,
 T' appeale the Pow'r that rules the wave,
 Two of the bravest warriors in its line.

"And Gaul her baffl'd Squadron happy deem'd,
 That thus escap'd thy desolating ire,
 And her remaining floating forts redeem'd,
 For such a ransom, from thy wasteful fire.
 * Wrapt in fierce flames the victim falls
 And dark and terrible, as night,
 The smoke ascends, and Pity calls.
 In vain for aid, and sickens at the sight;
 And Gaul thus hopes the wrath appeas'd
 That round brave hearts like light'ning glows,
 And Britons bears, with furor seiz'd,
 Like thunder on their dissipated foes.

"But rough as thunder in the storm of fight
 Tho' Britain's naval combatants appear,
 Gentle and brilliant as celestial light
 They prove, when enemies confess their fear,
 When vanquish'd hosts their arms resign;
 Then ev'ry gen'rous art is tried
 To soothe the chieftains that repine
 At the sad change of Fortune's varying tide;
 Then the dread arm that grasps the spear
 Strives to relieve the wounded foe,
 Or gently wipes the falling tear
 That tells the hapless widow'd stranger's woe.

"Hotham, to thee the † Gallic chief resigns
 His sword, while anguish o'er his frame's diffus'd,
 Th' unwilling gift thy gen'rous heart declines,
 And bids him wear what he had nobly used;

* "The *Ca ira* was burnt after she was brought to an English harbour."

† "When the surviving first officer of a line of battle ship, taken in an action between the French fleet in the Mediterranean, and the British fleet under Admiral Hotham, had, some days afterwards, his sword returned to him, he congratulated himself upon receiving it, and at the same time observed, that he had been obliged to thrust that sword through the bodies of several of his seamen, to make the remainder stand to their guns: he, at the same time, asked the first Lieutenant of the Admiral's ship, on board of which the Frenchman was prisoner, how the English officers contrived to keep their men to their guns?"—"We have no necessity to keep them to their guns, (replied the Lieutenant) for the d—l himself could not drive them from them,"—*Naval Chronicle*, No. xxii. p. 228.

Surpriz'd

Surpriz'd, the shining gift he shews;
And while his eyes with sorrow weep,
Admits his own troops felt its use;
Gaul's fear-struck warriors to their arms to keep;
And then how Britons to their guns
Are made to stand, he fain would ask?
'That's joy,' 'tis said, to Britain's sons,
'To drive them from them, were the arduous task.'

POLITICS.

Observations on the Factions which have ruled Ireland; on the Calumnies thrown upon the People of that Country; and on the Justice, Expediency, and Necessity, of restoring to the Catholics their political Rights. By J. E. Devereux, Esq.
Pp. 160. 4s. 6d. Richardsons. 1801.

MR. DEVEREUX, we understand, was a gentleman of good property, and of good family in the county of Wexford; and was one of the four delegates deputed by the Catholics of that county, to present an address to the Throne requesting his Majesty not to recal Earl FITZWILLIAM. The other three delegates were Cornelius Grogan, Baynall Beauchamp Harvey, and John Hay, who have since been hanged for treason. We do not mention this circumstance for the invidious purpose of diminishing the credit which is due to the assertions of Mr. Devereux, but merely to shew that he is a rigid, if not a violent, Catholic; and, consequently, to excite a necessary degree of caution, in weighing his arguments, and in appreciating his sentiments.

By restoring the Catholics to what he is pleased to call *their political rights*, Mr. D. means, the placing them, in all respects, on the same footing with Protestants. But he has not taken the trouble to define the nature of political rights, which, indeed, he does not appear to understand; but contents himself with assuming a fact which it was his duty to prove. This voluminous pamphlet consists chiefly in a repetition of the facts which have been collected by Dr. Curry (whom the author calls *an excellent man*) and others, in order to prove that the Catholics of Ireland were always a loyal class of people, and that so far from having persecuted the Protestants, they were always objects of persecution themselves. The assertion is not new, nor is it supported by any new arguments; we shall not therefore enter into the subject. Hume and Sir John Temple, as having maintained a contrary proposition, are treated with great, and unmerited, severity by the author, whose prejudices, however, if they really spring from attachment to his religion, are pardonable. Not so his sultane adulation of Mr. GRATTAN when he ridiculously styles, "the immortal Grattan—*that great and good man*." *Risum teneatis?* Mr. Grattan's character is very well understood now; and the memorable conference at *Tinnehinch* will not soon be forgotten.

The remarks on the King's Coronation Oath betray extreme ignorance of the subject; and the arguments of Mr. Butler which the author deems unanswerable, have not only been answered but confuted by Mr. REEVES, and the intelligent author of the *Letters of Fabius*. But ignorance is not

the worst quality displayed in the observations on this topic, in p. 108, where he not only shews that he knows nothing of the fundamental principles of the British monarchy, nor of the nature and extent of the regal power, but talks of his Sovereign with a degree of levity which is highly indecent and reprehensible. Mr. Butler, according to this writer, is endowed with papal infallibility, and to reject the force of his arguments, or to deny the justice of his positions, we are told, "must imply want of honesty or intellect," we shrewdly suspect that the want of honesty or intellect, if it may be said to exist any where, is to be found only in those who support the positions of Mr. Butler; and we will assign *one reason* at least in justification of our suspicion.

Mr. Butler, in his tract, reviewed in our number for February last, adduced, with infinite triumph, one strong *fact*, which, he boldly declared, rendered all discussion superfluous. The fact was this, that "the Coronation Oath was fixed in Ireland by the first of William and Mary; at that time Roman Catholic peers had their seats, and voted in the House of Lords; Roman Catholic commoners were eligible to the House of Commons; and all civil and military offices were open to Roman Catholics; they were deprived of these rights by the act of the third and fourth of William and Mary, and the first and second of Queen Anne." The inference drawn from this *fact* is that the Coronation Oath could only refer to the laws existing at that time, under which the Romanists sat, voted, and held places. When we reviewed Mr. BUTLER's book, we had some doubts as to the accuracy of this statement; but, not having the Irish Statutes to refer to, we forbore to urge them. We have since, however, taken pains to ascertain the fact, and our doubts have been converted into certainty.

The impression conveyed to the mind of every reader by the assertion which we have quoted above is, unquestionably, this; that, notwithstanding the Coronation Oath, the Roman Catholic Peers and Commons of Ireland actually sat and voted in the Irish Parliament in the *first year* of the reign of William and Mary, and continued so to do until the *third year* of that reign, when the penal statutes, destructive of their former privileges were passed. This must be the author's meaning, too, or else his assertion would be nugatory and prove nothing. Now whoever, will take the trouble to refer to the Irish Statute Book, will find that *the first Parliament which sat in Ireland, in the reign of William and Mary, did not sit until the third year of their reign; and that every member, before he took his seat, was obliged to subscribe the Test prescribed by statute of the 30th of Charles the Second.* We are utterly astonished that a man of such "profound erudition and superior abilities," as our author represents Mr. Butler to be, should have been betrayed, by his prejudices, into what must be, either an egregious error or a gross imposition. Surely we should have more reason to accuse this gentleman and his friends of a "want of honesty or (of) intellect" than he or they can possibly have to prefer such an accusation against those who dissent from their tenets, deny the conclusiveness of their arguments, and refuse to subscribe to the infallibility of their decisions.

Of Mr. D.'s sentiments respecting the Union it is difficult to form an opinion. By the following brief quotation, however, which is marked by more beauties than one, we shall enable our readers to form as correct an idea of it as they could possibly collect from a perusal of the whole book.

"It is fervently to be hoped that the people of England, by affectionate treatment,

treatment, will merit that cordial attachment never to be acquired by force, and that poor Ireland will forget, in the endearments of her present connection, her former state, what she might have been, and the brutal violence of those ruffians who, bribed with her own gold, have surrendered her up, mangled and broken hearted! Grattan! reverend name! that harp, whose wild notes you accorded to the harmonious tones of liberty, has been struck by the British Lion, and will sound no more."

If any of our readers understand this sublime effusion we will thank them for an explanation of it. To us it is unintelligible. The author does not appear to be much more clear in his ideas than he is in his language. In p. 131, he exhorts the Imperial Parliament to imitate the conduct of the National Assembly of France, by the abolition of all religious distinctions! The happy effects which have resulted from the adoption of this sweeping measure of reform in France, and its salutary influence, on religion, morality, and social order in that country, are, it must be confessed, the most potent arguments which Mr. D. could possibly adduce, in recommendation of a similar reform here. And, earnestly anxious to do him all possible justice, we shall here leave him and his work, with that salutary impression which this strong proof of the soundness of his judgment, the clearness of his comprehension, and the strength of his ability cannot fail to have produced on the minds of our readers.

Democracy the Cause of the present Dearth and Sufferings of the Poor. By J. W. 8vo. Pp. 36. 1s. 6d. Wright. London. 1801.

THE first effort of the author, at the opening of his tract, is briefly to delineate, or rather to glance, at, the progress and consequences of disaffection in this country, since the French revolution, on which topic his remarks are apposite and pertinent. It is, alas! but too true that—

"British freedom has been prostituted in the most audacious manner, by the most licentious men, for the most detestable purposes, and we should some years ago have shared in all the horrors of revolutionary France, and have been at this moment the victims of that tremendous misery which has disgraced and desolated, and still continues to disgrace and desolate, so large and fair a portion of Europe, if the vigilance, firmness, and wisdom of the late incomparable minister and his co-adjutors, aided by the goodness and loyalty of the most respectable and responsible part of the nation, had not resisted, over-awed, and controuled the revolutionists and Jacobins of Great Britain.

The author then considers the various causes to which the *Dearth*, artificial as he contends it is, has been imputed; and denies that it is fairly imputable to either of these causes separately, or to the co-operation of any two or more of them. It is—"he maintains"—the offspring of democracy and jacobinism. In proving that the scarcity did not proceed from the war, he states a fact worthy of notice; that "the whole quantity of wheat purchased in England by the commissioners of the Victualling Office in the last year did not amount to *one fourteen:th* part of the quantity which has been imported during the same period.

He imputes the best motives to the *Duke of Portland*, in publishing his memorable Letter relative to the scarcity; but insists, that it has been attended with very distressing circumstances. It certainly put a sudden stop to the supply of the markets. In many instances which might be added

duced, the same principle must have operated equally. My information is very good, that corn already ordered to the market, was returned to the barn, to wait that advancement of the price which the Secretary of State's Letter encouraged the former to expect. At the same time, and for the same reasons, it confirmed the wily suggestions of the Jacobin and the Democrat, who were employed busily, but warily, in propagating the belief of a dearth, in order to dispose the people to clamour and commotion."

On the real state of the crops he makes the following remarks.

"The difficulty of ascertaining the crops throughout the kingdom is well known, and by none better than those whose official business it was to obtain the information.—Nay, I have reason to believe, that the Parliamentary Committee was frequently perplexed by receiving different calculations from different persons of respectability, inhabiting the same part of the country.

"The writer of these sheets, during the autumn of last year, travelled through fourteen or more counties in different parts of the kingdom, and paid particular attention through the whole of his excursion to the state of agriculture and quality of crops of wheat. As far as his conversation extended, the gentlemen and farmers of the different districts all spoke with satisfaction of their crops of wheat, allowed that there was no diminution of the usual size of the grain, that it was in general plump and well fed. Nor can it be denied, that the season of harvest in the northern provinces was so favourable, and the corn in general so well got in, that any damaged wheat in that part of the kingdom at least, must have proceeded from absolute negligence; and, indeed, when we recollect how kindly and favourable the spring and the summer of last year were to vegetation, there was every reason to expect an abundant harvest. I do not, therefore, hesitate to assert, and I speak from the most solemn conviction, that the present dearth is not scarcity, but arises from the artificial fabrication of curious villainy, and persevering democracy, working upon ignorance and deluded avarice."

He then shews that, even admitting the existence of a deficiency in the crops of *one third*, the importation of corn, in the port of London, between the months of December and May, was more than adequate to supply it.

On the disproportion of the price to the supposed deficiency, on which we have so frequently commented, his observations are unanswerable,

"May it not, therefore, be asked with some degree of confidence, admitting the failure of last year's crop to be one-third, how it happens that the price should be raised four-fold, and upon what ground a deficiency of one-third is to raise a commodity four-fold? But if the vast importations which have been made to supply this doubtful failure of one-third of last year's crop be allowed to have their natural effect, we shall readily suppose that the present dearth does not proceed from deficiency.—And (dearth being so favourable to, so promotive of mischief, discontent, and riot) is it to be doubted, that the insidious demon of democracy (well aware of the successful effects of this infernal engine as recently employed to excite the rabble of France to insurrection, anarchy, and revolution) aware of this, I say, is it likely the fiend should neglect this most dangerously-powerful engine as certain to produce public discontent and disturbance, and the horrors of sanguinary anarchy,

as now matters seemed nearly ripe, and the perilous moment at hand, the moment of general explosion?

"The common price of wheat in the years of fair produce is from six to seven shillings per bushel; and allowing one-third to be added according to the stated deficiency, the price in the ordinary and regular course of advance, would amount to about nine or ten shillings per bushel; instead of which it has risen to the enormous and unnatural height of twenty-two shillings per bushel and upwards.—Instead, therefore, of about two shillings the bushel, which would have been the equitable advance (avarice disregarded decency and humanity!) the dealers have raised it to near eight times that sum.—Besides, we should take into the account the exertions of government to prevent scarcity, by straining every nerve of power and wealth, to promote and encourage the importation of all farinaceous substances proper for human sustenance by ample bounties, and the enormous influx of them, in consequence of that measure, into the different out-ports of the kingdom, as well as that of London.—We should also add, the suspension of the distillery, the use of substitutes for bread, and the patriotic economy which has been adopted by a very large part of the nation.—When we reflect on these circumstances, and the consequent diminution of the usual consumption (some families of opulence having totally abstained from bread,) it would seem impossible not to perceive the calamity to exist in the secret machinations and operating villainy of the enemies of Great Britain, whether foreign or domestic, (but most probably conspired) as a principle cause of the distresses afflicting at present the poor of these kingdoms.

"Should additional proofs of this be required, it might be asked, upon what other principle can any reasonable man account for the great rise which has taken place in all other provisions, when it is well known that grass, which produces many of them, has been so very abundant this last mild winter? (as if Providence was fighting against the conspiracy)—Yet every kind of flesh meat, with butter and cheese, have maintained a proportionate advance, with the more important sustenance of bread. And even fish, the product of the ocean, is nearly quadrupled in price! Does the sea, so generally friendly to Britain, refuse its customary bounty? Nay, *fish* (fish) (coals) have been most oppressively raised to three times their former price!

"Such are the inflexible premises, as I conceive them, on which I found the opinions here offered to the public."

He compares these various circumstances with the comments upon the scarcity in the Jacobin papers and other publications, and concludes by repeating his conviction of the adequacy of his promises and the justice of his conclusions.

Substance of Earl of Temple's Speech, delivered in the House of Commons, on Monday, May the 14th, 1801, on the Subject of Mr. John Horne Tooke's Eligibility to a Seat in Parliament. 8vo. Pp. 64. Wright. 1801.

THIS speech contains a full and elaborate discussion of the general question, whether the clergy are eligible to seats in Parliament? The noble Lord adduces a series of facts and precedents to prove not only that they are not, but that they never were eligible as representatives of the people. He admits that the clergy were represented in Parliament, by persons of their own order, until the reign of Henry the VIth, but denies that such representatives had any thing more than the power of consulting and advising. In that reign they petitioned

petitioned to be relieved from what they considered as a burden, and, in some degree, as a disgrace; though they continued to exercise this privilege, partially, until the year 1640. This petition, however, is of no weight, because it is notorious that several boroughs in the kingdom presented similar petitions; and if this were the only reason to be urged against the clergy, it might as well be urged against many of the Commons. But the general practice is pressed with more force and success.

The clergy in the reign of Queen Elizabeth, notwithstanding their former petition, urged their claim, and petitioned the Queen to allow them to sit in the House of Commons. Lord T. quotes this petition against them, because in it, they represented themselves as dependent upon her Majesty, and as well inclined to promote her interest and power. But it is very unfair to urge this as an objection; or to infer from it that the clergy were more disposed than any other body of men to favour any unconstitutional exertions of power on the part of the crown. It was very natural for them to employ such language to such a Queen, and it appears to us that his Lordship has very ill studied the character of Elizabeth, or he never would have drawn such an inference from this petition; and still less would he have ascribed the Queen's rejection of it to "*constitutional feeling*." Every body knows, that a greater tyrant than Elizabeth never existed; and no sovereign ever sat upon the throne who treated parliamentary privileges, and parliamentary independence, with such perfect contempt. Indeed, if one part of the petition be true, the House of Commons were truly deserving of contempt; for it is stated to have been "somewhat imbas'd by youths, serving-men, and outlaws." We can the more easily credit this assertion because we have, within the last fifty years, seen it *greatly imbas'd* by insolvent debtors, uncertificated bankrupts, and notorious swindlers; by men, in short, who have bought seats with the money of their creditors, and fled to the House as a refuge from a goal. Nothing of this kind is, of course, to be seen in the present parliament, which its own laws, (that is, its own will) exempt from all animadversions whatever.

His Lordship thinks that as the clergy still enjoy the right of meeting in convocation, they can have no right to sit in Parliament. He argues the question with great force and ability, and his speech contains much useful and interesting information. It is known that his Lordship's motion, for the expulsion of Mr. Tooke, was rejected, and a new bill brought in, partly declaratory and partly enacting, to disqualify the clergy in future from holding seats in Parliament. For our own part, we object strongly to this temporizing measure; we think the question ought to have been met fairly and fully, and the right either acknowledged or denied, without qualification of reserve; In the new bill, we understand, a clause was introduced for the sole purpose of exempting the individual Mr. Tooke, from the general operation of the prohibitory law. Upon what principle of public justice such a clause could be founded we profess ourselves utterly at a loss to understand. Either Mr. Tooke had a right to sit, or he had not. In the first case no law was necessary to confirm him in his seat; and, in the last, to select him as an object of legislative indulgence appears to us to be nothing less than a dereliction of principle, and an act of injustice to every other clergyman in the kingdom.

POETRY.

Bonaparte's Reverie; a Poetical Romance. Second Edition. Small 8vo. Pp. 106. Richardsons. 1800.

IT is justly observed, in the Introduction, of the invasion of Egypt, that "its injustice has hardly a parallel in modern history; and if the reader will turn to the Ex-director Rewbell's defence of his colleagues and himself, in the Council of Elders, it is expressly stated, Bonaparte '*answered all objections, obviated all difficulties, removed all obstacles.*'"

"If it was projected by the Directory to sacrifice their Italian army, when they thought their services no longer wanted, or to attack, through Egypt, our East India possessions, the council who planned, and the man who agreed to execute so unjust a crusade, are equally implicated in the guilt."

So far so well; but the author seems dreadfully afraid of being exposed to censure, for want of *liberality* and *candour*, and therefore proceeds thus—

"But, at the same time, the writer would wish to speak of him, with that candour ever due to an enemy, as a *man of the greatest courage, ability, and resources*, but instigated, by a frenzied ambition, to actions that perhaps he would have shrunk from at an earlier part of his life. The Reader will please to observe Bonaparte's character is here drawn after the Conqueror of Italy had degraded himself into the Free-booter of Egypt."

We certainly have no objection to *candour*, properly so called; but we see no reason why the bard should have introduced any part of that "cloud of fiction and poetic license" which he tells us obscures his poem, into his introduction. These praises of Bonaparte betray almost as much of *frenzy* as the ambition of that chief, and though he might plead, in excuse, "the poet's eye in a *fine frenzy* rolling," for any slip of the hand in his *verse*, it will not serve him in his *prose*. We do not mean to contend the point with him, but shall refer him to the pamphlet entitled, *The Great Man*, which he will find in the Appendix to the Eighth Volume of our Review. We wish, however, to ask him whether Bonaparte was not as much the *Free-booter of Italy*, as "the Freebooter of Egypt? Was not his conduct in the former country marked by injustice as flagrant, plunder as enormous, and cruelty as atrocious, as his conduct in the latter? It certainly was; therefore the distinction attempted to be drawn by the author, only betrays his own weakness or his own prejudice.

The verses are not above mediocrity, as the following extract, selected without discrimination, will suffice to show.

"So Persia's lofty kings, in days of Yore,
Their sable millions on the ocean bore;
One,* the great Cyrus' wild and frenzy'd son,
Envying the laurels by his father won,
Sought the same coast, pursu'd the self-same plan,
Heedless of justice, equity, or man;
March'd where the groves of that fam'd temple stand,
That fertile isle, within a sea of sand."

* "Cambyfes."

Th'

Th' offended God, who scorn'd his boasted might,
Gave but a frown, and all was still as night;
Hardly one trembling wretch escap'd to tell
The dreadful storm by which whole armies fell.
The other * made e'en Neptune feel the load,
As his proud navy on the ocean rode;
In all its glory saw that navy lost,
His projects baffled, and his wishes cross'd.
(So he by Britons view'd his laurels fade,
And all his trophies wither in the shade,
Saw e'en the Pyramids our feats admire,
And Memnon tune again his broken lyre,
Saw Egypt's deities in homage bend,
And hail Britannia as their only friend;
While stung with rage, all shame, all honour fled,
Wrecks his poor vengeance on the mighty dead:
Hail gallant shade!—though wide your ashes lie,
While Nelson lives, your name shall never die.†)
Like him, unfeeling, treacherous, unjust,
False to his troops, regardless of his trust,
Basely deserts his gallant vet'ran band,
Condemn'd to linger on a dreary strand,
Left to their fate, to cruel foes a prey,
In a small bark he meanly steels away;‡
Silent she spreads her canvas to the gales,
And Afric's curses fill the parting sails."

The descriptive lines in r. 35 *et seq.* are censurable on the score of licentiousness. In the note to r. 77, there are some just observations respecting the revolution which placed Bonaparte on the Consular Throne, and on the *insult* then offered to the people of France, by the Corsican Usurper, which, he remarks, "is something like Caligula making his horse Consul." But it also contains some unjust *allusions* (for the author dares not *speak out*) to the state of liberty in this country. Some incense, not very fragrant, is offered up at the shrines of *Kosciusko* and *Washington*, about whose heads

* "Xerxes."

† "Bonaparte's conduct to the brave though unfortunate Admiral Bruyes (whose only crime was having followed his orders too strictly, and whom he first sacrificed, and then calumniated) will ever reflect the greatest dishonour upon himself. Jaubert's letter, of the 9th of July, and Admiral Gantheaume's, both prove he detained the fleet contrary to Bruyes's remonstrances; to whom he wrote, on the 27th of July, 'when you inform me what you have done at Aboukir, you shall receive farther orders from me.'—And yet, when mentioning the battle of the Nile to the Directory, he had the effrontery to write, 'that to the 24th of July, he thought Bruyes had failed for Corfu, or entered the Port of Alexandria; but 'Dead men tell no tales.'—See the Intercepted Correspondence." Part 1st.

‡ "The secrecy with which he re-embarked, and the care he took to conceal it from his army, clearly prove he deserted them. For an account of his precautions, sealed orders, &c. see the circular letter of the administration of the department of the Var, 10th October, 1799, announcing his arrival in France, manner of his embarkation, &c."

the

the bard has rolled his thickest "clouds of fiction and poetic license." In short his Muse does not seem to be *at home*; she labours under an awkward restraint; and appears as if she had "a good long way to go, and had been reluctantly forced from the delightful groves of Twickenham to the gloomy recesses of *Saint-Mary-Axe*."

The Note at the end of the poem, in the form of a postscript, contains a charge of high crimes and misdemeanors against the British Ministry.

"It was they who combined the discordant parts of the French Republic, coalesced her jarring parties, amalgamated her hostile factions; while their interference alone prevented that civil war which they most wished, and for the attainment of which they have sacrificed millions of money and spilt rivers of blood. It was they who called into action all the energies of her mighty empire, and who brought into the field all the talents of her conquering generals. It was they who made the name of England odious in every part of the world; envied by some, feared by others, hated by all: and have even turned some of our allies* into foes (while France has had the address to convert her very enemies into friends). They have created, in the very heart of Europe, a military government, and have roused such a spirit of martial enthusiasm throughout France, that she bids fairer to attain universal empire than any European state ever did before; combining, under the forms and energies of freedom, all the secrecy and force of despotism; uniting, to every thing that old Rome possessed, all the modern refinements, both in arms and politics; having a party in every state, in every country."

We shrewdly suspect that all this pretty *cloud of fiction* would have been rendered infinitely darker and thicker if there had not been "*such a person as the Attorney General, and such a place as the King's Bench*."—*Verbum sat*. But enough of this suckling Whig, who would do well to quit the Muses for the counting-house, and whom, for the present, we shall only admonish in the gentle words of Figaro—*Allez coucher, Basil*.

Idyls: In two Parts. By Edward Atkyns Bray. Small 8vo. 4s. 6d. Pr. 142. Rivingtons, London. 1800.

IN our Review for December, 1799, we noticed a volume of Poems from this author. We observed on that occasion that he was by no means deficient in poetical spirit, and we are now glad to observe that his talents are considerably improved. The IDYL is a species of composition, that has not been familiarized in our language. Very few Idyls, we believe, have appeared, except in translations from GESSNER, and other German writers. Our author has evidently caught the true character of this kind of poetry. There is a pastoral elegance in his Muse, very different from rusticity, with delicacy of sentiment and occasional touches of interesting pathos. Mr. Bray, we understand, means to renounce the gentle Muse for the wrangling bar, to which, we understand, he will carry a liberal and accomplished mind. The author in his advertisement tells us, that he is preparing a second part for the Press, under the title of BRITISH IDYLS, as those before us may be considered as chiefly ARCADIAN, and abounding in the

* "Though we seem to have hardly one left, except Austria deserves that name, who appears to pursue nothing but a system of self-aggrandizement."

images drawn from Pagan mythology. Our readers will of course wish to see a specimen of our author's manner, and therefore we select the following Idyl, though, if we had room, we could have given one of greater merit, but too long to be at present conveniently admitted.

THE HUNTER.

" Beneath a rock, with shadowy pines o'erhung,
Around whose branches wreaths of ivy clung,
Reclin'd young THYRSIS on the mossy ground,
Where perfum'd flowers exhale'd their breath around.

A varied scenery spread before his view :

Mountains, far distant, ting'd with airy blue ;
Here gloomy groves, and there a sunny mead,
Where low'd the ox, and neigh'd the prancing steed.

" A purling streamlet, from a neighbouring wood,
Thro' whispering reeds that swift its way pursued,
Soon with its murmurs lull'd him to repose ;
When pleasing visions to his fancy rose.

Nor long he slept—the bugle's mellow strain
Pour'd thro' the woods, and rous'd the startled swain.

Whilst, pleas'd, he listen'd to their cheerful sounds,
Forth from the woodlands rush'd the panting hounds ;
And, whilst their tongues were reeking with its gore,
With ravenous teeth a shaggy wolf they tore.

The huntsman follow'd, o'er whose manly face
Spread the warm flushes of the lengthen'd chase,

A bleeding lamb he fondled on his breast,

And thus with smiles the listening swain address'd :

' I guess, young stranger ! from your pastoral crook,
' Yours are yon flocks that browse beside the brook,
' And these your native groves, your sacred home,
' From whose lov'd shades you ne'er have sigh'd to roam.
' I, born far distant from these fertile plains,
' Heed not the cares or joys of simple swains,
' But, when Aurora pours her saffron ray,
' O'er unknown wilds pursue my devious way,
' With panting beagles chase the timid deer,
' Or at the boar discharge my pointed spear.

' I fought these woods with buskin'd feet this morn,

' Whilst on my shoulder hung the bending horn,

' And, from their haunts th' affrighted prey to rouse.

' Swift as I rush'd thro' brakes and bending boughs,

' Loud shrieks ascended from the vale below—

' The chase I left, pursu'd the sounds of woe,

' And on the plain perceiv'd a weeping Fair,

' Tearing with frantic hand her flowing hair.

' Her dog lay lifeless, torn with many a wound,

' Whose blood with crimson stain'd the verdant ground.

' Her flock dispers'd o'er all the vale so wide,

' Flew thro' the woods, or climb the mountain's side.

' Near as I drew to ease her wild alarm,

' She pointed o'er the plain her snowy arm,

' And

' And cried ' A wolf, that ravenous beast of prey !
 ' Has kill'd my dog, and borne my lamb away.'
 ' With tuneful throats my hounds the thief pursued,
 ' O'er hills and dales, to yonder gloomy wood.
 ' Tired with the chace, at length he dropt his load,
 ' While from its fleece a few red blood-drops flow'd.
 ' I heard it bleat, examin'd every wound,
 ' Saw they were slight, and rais'd it from the ground;
 ' Whilst my staunch pack o'er echoing woodlands flew,
 ' And kept the wolf, their savage game, in view,
 ' Till with their teeth they seiz'd his shaggy side—
 ' He snapt, he snarl'd, he roar'd aloud and died.
 ' Thou, gentle swain ! may'st know the hapless fair,
 ' Who owns this lamb—then take it to thy care ;
 ' And, whilst I wander to my native cot,
 ' Far from the beauties of this lovely spot,
 ' Hasten thou, my friend, dispel the virgin's fears,
 ' Suppress her sighs, and dry her flowing tears.'
 " He said : whilst THYRSIS, with a fond embrace,
 Receiv'd the lamb, that, bleating, lick'd his face.
 Then first its collar struck the Shepherd's view,
 Tied round its neck with strings of azure hue.
 Instant deep blushes all his cheek o'erspread—
 Of rapturous joy a few soft drops he shed,
 And cried, ' This prize, this prize to me how dear !
 ' Oh ! then forgive, forgive the pleasing tear !
 ' To her I love, and cannot but adore,
 ' Oh ! how I long her favorite to restore !
 ' Know too that DAPHNE, who, in earliest youth,
 ' Receiv'd my vows, with hers requites my truth.
 ' Her happy parents and my aged sire
 ' With cheering smiles have fann'd the glowing fire ;
 ' And, when to-morrow's dawn illumines the east,
 ' Whilst swains and maids attend the rural feast,
 ' Their hands present her to my longing arms,
 ' A blushing bride, in all her native charms.
 ' This tender lamb, the favorite of the fair,
 ' First saw the light, and breath'd the vital air,
 ' When, on the mead, the village youth, so gay,
 ' Danc'd to my pipe on DAPHNE'S natal day.
 ' This I selected from the bleating train,
 ' That, mid the florets, gambol'd on the plain,
 ' And, as the collar round its neck I tied,
 ' Gave it with homage to my future bride.
 ' Amid yon grove, where waves the towering pine,
 ' Stands a high temple, with a splendid shrine
 ' Sacred to Venus and those Powers above.
 ' Who bind us mortals in the chains of Love.
 ' Crown'd with the myrtle's ever-verdant boughs,
 " We there, to-morrow, plight our nuptial vows.
 ' There too 'tis doom'd this lamb shall lose its life,
 ' Pierc'd on the altar by the sacred knife ;

' Whilst

' Whilst waving clouds from purest flames arise,
' And waft its vapors to the vaulted skies.'

" The Hunter, smiling, breath'd a fervent prayer,
That Jove supreme might bless the happy pair''.

The Idyls are preceded by some commendatory lines from Mr. EVANS, a brother bard, and a friend of the author. They indicate a liberal spirit as well as a poetical taste.

A Poetical Epistle to Sir George Beaumont, Bart. on the Encouragement of the British School of Painting. By William Sotheby, Esq. F. R. S. and A. S. S. 8vo. Pr. 38. Wright. London. 1801.

NO man can, with greater propriety, stand forth as the advocate of British genius, than he who possesses so large a portion of it himself. Such a bard, with a deep knowledge of his subject, writes from the double impulse of feeling and of judgment; and can scarcely fail to impart to his reader some portion, at least, of those lively sentiments which he depicts with equally brilliancy and strength. Mr. Sotheby certainly ranks among the first of the British bards of modern times; and this epistle is by no means calculated to diminish that fame which he has so justly acquired by the former productions of his Muse. He here, as on former occasions, displays the genuine feelings, and unadulterated spirit of a true patriot. Anxious for the welfare, the honour, the happiness, the morals, of his country, he strongly deprecates the idea of sending our artists to France in search of those models of antiquity, the study of which is essential to the formation of a pure taste; and, at the same time, he successfully combats the degrading notions of foreign arrogance, which has excluded from the attainments of Britons, taste, fancy, and art! Mr. S., by a faithful delineation of the prominent features of our leading artists, clearly proves the injustice of this prejudiced exclusion. We shall make two or three extracts which we have no doubt will generate a strong desire in our readers to peruse the whole poem, which will amply repay them for the trouble, if pleasure can be called trouble.

" Valour, a banner'd knight, on Crecy's field
Who couch'd his lance, and grasp'd his sable shield;
Whose steed, 'mid Agincourt's emblazon'd plain,
On Gallia shook the blood-drops from his mane;
O'er her arm'd nation lifts the patriot spear,
Calls on th' invading host, and mocks at fear.

" Far as old ocean winds his billowy zone,
The empire of the sea is all her own.
From heroes old transmitted victory runs,
Drake, Raleigh, Mowe, still triumph in their sons.
With Duncan's arm they fir'd the Belgic main;
With Jervis quell'd at once the pride of Spain;
And wav'd round Nelson's brow, in stern delight,
Fame's gory banner 'mid Aboukir's fight.
E'en now, again, proud victory's brazen roar
Bear Nelson's* name to Britain's echoing shore,

* " This alludes to the recent news of the destruction of the Danish fleet, the 2d of April 1801."

'Mid waves of blood, through horror's fiery blast,
 The mighty master of the ocean past;
 Troops, train'd to battle, here his course oppos'd,
 There thundering forts the winding channel clos'd,
 Ship link'd to ship, where stationed navies lay,
 Bulwark on bulwark raked the watery way;
 Death steer'd his prow, and burst the triple chain,
 That barr'd 'gainst Albion's fleet the Baltic main:
 Fate from his hand th' avenging thunder hurl'd,
 And still'd the tempest of the northern world."

The Bard entertains the best-founded apprehensions of the evils which will result from an intercourse with France on the return of peace; a period fraught with more danger to the moral and social world than the unthinking multitude are apt to suspect, or inclined to believe.

" Our fleets from sea to sea have lightning hurl'd,
 And, wing'd by victory, flown to save the world;
 A sterner trial waits, when peace unplumes
 The warrior's brow, and softer pomp assumes.

" I dread not Gallia's desolating pow'rs,
 ' No hostile foot shall bruise our native flow'rs;
 I dread her not, stern foe array'd in arms;
 I dread the Syren deck'd in magic charms;
 I dread her crown'd enchantress of the heart,
 And hail'd by Europe, arbitress of art.

" The feast is spread in proud theatric state,
 Th' invited nations at her portal wait.
 Transported guests! the golden gates expand,
 The shout of rapture bursts from land to land.
 Zephyrs, whose roseate wings soft dews distil,
 The air around with sweets Sabean fill:
 Banners where rainbow colours richly play,
 Catch the soft gale; and stream a fairer day.
 Above, below, around, the viewless choir
 Wake the soft flute, and sweep th' accordant lyre,
 And, at each tuneful stop, from nymphs unseen,
 Symphonious voices swell the pause between.
 Others, by beauty moulded, move in sight,
 And every sense by every charm delight,
 With flowing locks, loose robe, and bosom bare,
 Melt in the dance, that floats upon the air.
 Th' enchantress smiles, her hands a goblet hold,
 On Hebe's bosom Cupid wrought the mould:
 Th' enchantress smiles, and mingles in the bowl
 Drops of Circæan juice, that drug the soul.

" Ah, woe for Britain! if her youthful train
 Desert their country for the banks of Seine!
 Ah, woe for Britain! if insidious Gaul
 Th' attracted artist to her trophies call.

*Here Vice, slow stealing on with secret fear,
Chain'd by stern Justice, stops in mid career;
Rous'd at the public eye's indignant flame,
Here conscience burns upon the check of shame;
And Penitence, that sighs to be forgiv'n,
Still holds her faith in God, her hope in Heav'n.*

*By Gallia train'd to meretricious charms,
Art shall extend the triumph of her arms,
And issue forth, fit instrument design'd
To spread her empire, and corrupt the mind.
Let commerce, freedom, virtue, *Here*, withstand,
And, train'd to moral grace, her pow'rs expand."*

The contrast between the life of the uncultured savage, and the enervated slave of luxury is ably drawn.

*"And happier far in nature's early stage,
The savage struggling with a barbarous age,
By want surrounded, and by danger fed,
The cave his shelter, and the rock his bed;
Than fortune's silken sons, in luxury born,
Where plenty o'er them pour'd her golden horn,
Who, foes to art, by culture unrestrained,
Reel o'er the bowl, by feverish passions drain'd,
Or doze out life, on Sloth's dull couch reclin'd,
And listless droop in apathy of mind.*

*Ah! I have heard their unavailing sigh,
Seen life's dull picture in their rayless eye,
Seen from their palsied hand the goblet fall,
Seen, as they stoop'd to taste, the banquet pall,
Seen them, habitual slaves of daily vice,
Grasp, with familiar fiends, the loaded dice,
While beauty withering in a widow'd bed,
O'er her lorn babes the tear unpitied shed;
Seen them worn out in manhood's golden prime,
Droop like hoar age beneath the load of time,
And ah! in youth, in health, and beauty's bloom,
By mad self-slaughter stain'd th' unhallow'd tomb."*

The concluding invocation to the beloved Sovereign of these realms is highly animated; and we trust, that the bard's prayer will not pass unheeded.

*"While frantic Gaul, her native arts o'erthrown;
' From the waste palace rest, and prostrate throne,
' Crush'd on the altar, where, his God denied,
' Th' infuriate Atheist thundering Heav'n defied,
' Crush'd on the tomb, where, bending o'er the dead,
' Fame crown'd the chief, that for his country bled;
' While o'er the ravag'd earth, from clime to clime,
' Marshall'd by avarice, sacrilege, and crime,
' Her hosts, like locusts warping with the wind,
' Smote all beneath, nor left a wreck behind;*

' From

- * From plunder'd temples, and demolish'd fane;
- * Pluck'd violated Art's sublime remains,
- * And on the basis of eternal shame;
- * Rear'd the frail pile of transitory fame.—
- * King, Guardian, Father! Art beneath the hand
- * Rose to new triumphs on this shelter'd land,
- * O'er Statesmen, Patriots, Heroes laid in dust;
- * Grav'd the proud tomb, and fix'd the breathing bust;
- * In consecrated domes sublimely soar'd,
- * And deck'd the fane of God, by faith ador'd.
- * Oh may the realm, by thy example fir'd,
- * Bless'd by thy virtues, by thy taste inspir'd;
- * Raise public artists, guardians of her fame,
- * And kindle genius with celestial flame!
- * Each shall reflect on each; Art's moral views
- * A moral influence o'er the land diffuse:
- * Exalt the standard of the public mind,
- * Show taste and truth eternally combin'd;
- * Taste that from sense, to thought, to life, extends;
- * And truth, that to its object, God, ascends!"

Matilda; or the Welch Cottage; a Poetic Tale. By the Author of *Theodore*, or the Gamester's Progress, &c. 18mo. Pp. 84. White. Fleet Street; Cobbet and Morgan; Pall Mall. 1801.

THIS is a peculiar Tale, told with simplicity, and interspersed with religious and moral reflections, highly creditable to the author. The lines are blank verse, and are not destitute of harmony nor force.

DIVINITY.

A Defence of Scripture Doctrines, as understood by the Church of England; in reply to a pamphlet, entitled, "Scripture the only Guide to Religious Truth;" or a "Narrative of the Proceedings of a Society of Baptists, in York, in relinquishing the Popular Systems of Religion, &c." In a Series of Letters to Mr. D. Eaton. By the Rev. John Graham, Rector of St. Mary, Bishophill, Ser. and of St. Saviour, York; and Chaplain to the Right Hon. Earl Bathurst. 8vo. Pp. 118. 2s. 6d. Matthews. London. 1800.

AFTER the many excellent publications which have appeared, from time to time, in vindication of the peculiar doctrines of Christianity, it was a duty incumbent on the present author to state his principal reasons for sending into the world his "Defence of Scripture Doctrines."

"I do not recollect," (says Mr. Graham) to have seen any work of ordinary size, and cheap price, which treats upon *all** the subjects here necessary to be discussed, in a way calculated for popular use.

"Many

* "Amidst the numerous convincing tracts that have been written in defence of detached doctrines; I here take the opportunity of recommending

"Many persons, when any of these important doctrines are assailed, do not know what books to enquire for; they, therefore, either sit down with bad impressions upon their minds, or else, more usually, increase those impressions, by being led to apprehend, after an unsuccessful search, that no satisfaction is to be had.

"Old books, especially if they be in any measure of a controversial nature, are seldom read; because they are old, and because they are supposed to be suited only to the occasion for which they were written.

"Such being the restless perseverance of the enemies of orthodox principles, that without having offered satisfactory arguments in reply to the able defences which have been made for these principles; they perpetually bring forward their sentiments as if they had never been answered: the only method left us, of counteracting their pernicious attempts, seems to be, to follow up each successive publication of any weight, with an appropriate reply.

"——— Demo unum, demo etiam unum,
Dum cadat. Hor.

"Although this little work has kept the NARRATIVE, to which it was intended to be a reply, closely in view; yet I have endeavoured so to frame it, that it may, upon the whole, be perfectly intelligible to those who have not seen that publication. Moreover, since the subjects of it are the most important doctrines of religion; and since, in replying to the narrative, I have, in some measure, met the principal part of popular objections and reasonings which occur in other Socinian writers upon these subjects; it may, in the absence of something more excellent, be not without its use in the hands of serious orthodox Christians in general."

"It is not my design (observes the author, at the conclusion of his first letter) to notice all that your publication contains. With what you represent as the peculiar views of Methodists and others, with 'Seekings' in the sense in which you use the term, with 'inward witnesses,'—'extatic impulses,'—'enthusiastic frames,' &c. &c. I have nothing to do. If you have not misrepresented the persons, who you say pretend to them and rely upon them, they must answer for themselves. These things form no proper part of true religion. The questions principally to be considered are,—What is the Revelation which Jehovah has given concerning himself?—What is the real character and condition of man?—How is he to obtain the favour of God?—How to be possessed of that holiness without which no man can see the Lord?—These important particulars will all be spoken to, in the course of the following letters."

The second letter is an able vindication of the Trinity.

In the third letter concerning "the main Intention and Effects of the Death of Christ," we were particularly struck by the following passage:

"You attempt to make this doctrine harsh and odious, by representing the maintainers of it as looking at Christ as amiable, but on the Father as a vindictive and forbidding Being. Whatever speculative conclusion you may think yourself at liberty to draw from such views; those who glory most in the atonement of Christ, and love him most, do not regard the

to my reader's perusal, two published a few years ago at Leeds; the one entitled 'a short Defence of the Divinity of Christ;' the other, 'a short Defence of the Atonement of Christ.'

Father

Father as a vindictive, unlovely Being; but as a reconciled, gracious God. They do indeed look upon God as a jealous God, who will by no means clear the unatoned-for guilty; but they see him a God of love as well as of justice. They apprehend that it is to the love of God they owe the coming of Christ. When they view the Son of God dying for sinners, they have far more exalted conceptions of the love and goodness of God, as well as of his justice, than it is possible to entertain on the Socinian plan. They exclaim with the Apostle, 'God is Love.' "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him." 1 John iv. 9.—They boast with the Apostle Paul, 'God commendeth his love towards us in that while we were yet sinners Christ died for us,' and they reason with him: 'if God spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things.' *

In the fourth letter, on the subject of "Election," the author pleads the cause of the "*respectable Predestinarian*" in a manner which we cannot approve. This, in truth, is a very delicate subject; and, had Mr. Graham "declined entering into it" at all, perhaps he would have acted more judiciously.

The fifth Letter, "on the Influences of the Divine Spirit," is not to us perfectly satisfactory. "The extraordinary gifts of the Holy Spirit (says Mr. Graham) are not now expected at all. No man, SOME ENTHUSIASTIC INDIVIDUALS EXCEPTED, now expects to be empowered to work miracles, or to have future events revealed, or to have any express Revelations and communications from heaven, any secret whisperings or private interpretations, any dark inward work whatever upon the mind." This is a strange assertion. Nothing can be more notorious than that the kingdom is divided *almost* between Methodists and Deists. If we look into any town, almost in England, and examine the religious creeds of its inhabitants, we shall find that the thinking (or rather half-thinking) gentry are Deists or Socinians, some professedly, others secretly; that the majority of the middle classes are Calvinistic or Arminian Methodists; and that three parts of the lowest orders are Methodists. To pass over the Methodists, therefore, who certainly pretend to those extraordinary communications from heaven, in so cursory a manner, under the appellation of "some enthusiastic individuals," seems to argue a partiality for this prevailing and arrogant fraternity. We ourselves are acquainted with numerous Methodists; with two, in particular, who very lately informed us, that they could point out the very time and place when they received their call from the Holy Spirit; and that, from the moment of that call, they have been numbered with the elect people of God. It is true, they do not presume to work miracles; but of "secret whisperings and of dark inward workings," they unceasingly make their boast. In proceeding with this letter (which is, for the most part, well written) we hailed with pleasure the following passage:

"But whilst I maintain and shew that to believe the Gospel of Christ to be the truth of God, is not true and saving faith; I am as far from understanding by it, on the other hand, any internal attestation or Revelation from Heaven, which shall be prior to and productive of a belief that my sins are forgiven: It is this idea of saving faith, (a faith such as you state

* "Rom. viii. 32."

once to have been yours, and which I believe some individuals have imprudently and unscripturally held) which has brought the work of the divine spirit into much contempt. It has filled many with a false hope and peace. Many well-meaning persons also, desirous of attaining it, from ignorance of the way in which pardon and peace are to be sought, and not being able to possess themselves with a persuasion, that their sins were forgiven, have walked in much distress and bitterness of heart; whilst those who have been brought under the influence of a belief, seated only in the passions and imagination, have thereby been prepared, in the end, for hardness of heart, scepticism, and error; for observation teaches us, that enthusiasm generally leads towards infidelity."

Many parts of the sixth letter, "on the Fall of Man and the Necessity of a Redeemer," are excellent. We regret our want of room for a long extract.

"All Scripture, all experience shews, that true religion is not explored by the dim lamp of reason and philosophy, but discerned under the bright beams of the Fountain of true Light, as it is manifested and made known in the Gospel. It is not a discovery, but a cordial acceptance of plainly revealed truth. It is found not in the vaunting reasoner, who is confident in his powers, and obliges all the Counsels and Scriptures of God to pass under the yoke of his narrow comprehension, but in a heart sensible of its natural weakness and blindness, and humbly looking up to God in prayer, to be guided in judgment, and led in the way everlasting."

In the seventh and last letter, the author remarks upon the reasons which his antagonist assigns for separating from the established church; upon the qualifications necessary for a proper investigation of religious truth; and upon Mr. Eaton's present system, when contrasted with that which he has abandoned."

On the whole, we consider this as a valuable "Defence of Scripture Doctrines as understood by the Church of England."

The Triumph of Truth in the Testimony of its Foes; or Proofs of the Authenticity of the Bible, derived from the Evidence of its Opposers, Supporters and Revilers, interspersed with Thoughts on Modern Infidelity, and on the Moral, Political, and Religious Revolutions of the present Age; in a Series of Letters to a Disciple of Deism. By Thomas Bingham. 12mo. Pr. 223. Crosby and Letterman. London. 1800.

FROM the contents of these letters, it will be easily perceived, that Mr. Bingham is no common writer. His enquiry into the circumstances of the times and the different expectations of them; the cause of modern attacks on the Bible, and his description of the persons not best qualified to appear in its defence (Letter I.) tend, for the most part, to prepossess the reader in favour of the author, as a man of sound sense, who has the courage to think and to speak for himself. For the second letter; no person (except Archdeacon Paley on most of these topics) hath set forth so clearly, the connection of the Old and New Testaments—the Evidence of the one proving the Authenticity of the other—the Character of Jesus Christ as drawn by Deists—the Proofs of his Messiahship—the Resurrection of Jesus, as the grand Fact on which the whole of Revelation depends—the Connection between this Fact and the Truth of Scripture—the Conduct of Peter—the Voluntary Suffering for an Opinion, a Proof of the Belief of the Sufferer—the Conversion of Saul of Tarsus,

Tarfus, and the Conduct of Judas. The Contents of the Third Letter, are "Preaching of the Apostles—State of the Jewish and Gentile World—Nature of the Christian Doctrine—Prejudices, Interests, and Passions of its Enemies—Manner of its Introduction—its Success to be accounted for only from Divine Interposition—Fact opposed to Theory—Character and Conduct of the Primitive Christians—Objection of the Deists adduced as an Evidence against themselves. We were highly pleased with the concluding part of this Letter.

The fourth Letter contains Observations on Miracles—Evidence of the Perversion of the Gospel—Confession of Jesus Christ at the Bar of Pilate—Nature of Christ's Kingdom—Prophecies of the Corruption of Christianity—their Origin, Nature, Rise, Height.

The fifth, on the Downfall of Anti-Christ—Reformation—erroneous Views of Christ's Kingdom—Persecution—Toleration—American Revolution—State of France—Anecdote of Captain Recarte—French Revolution—Predictions of Scripture—Fulfilment—Painful Uncertainty of Infidelity—Ill-founded Alarm of professing Christians—Mental Depravity—Proofs of the Fact arising from the Principles of our Opponents—Existence of Tyranny—Slavery—War—Priestcraft—Superstition—the depraved State of Mankind not to be accounted for without the Aid of Revelation. Of this Letter we are so far from expressing an unqualified approbation, that we strongly disapprove a great part of its contents. But this, by the way.

The topics of the sixth, seventh, and eighth Letters are as follows:—Basis of Morality—Examination of the System of Morals contained in Revelation—Contrast between Brutus and Paul—Death—Termination of natural Life, unaccountable on the Principles of mere Reason—the Resurrection of the Body, a Doctrine derived from Scripture—Fears of Death, how removed—Life and Immortality brought to Light only by the Gospel—Conscious Trial of Principles in the immediate View of Death—further Remarks on Morality—Evidence in favour of Revelation from its Revilers. (Letter VI.)—On the leading Doctrines of Revelation—Freedom of Mind—Creed—Bigotry—the Character of God—the Atonement—Divine Influence—True Dignity of Character exemplified in Jesus and Paul—Reason why such Characters are hated by the world. (Letter VII.)—On a Future State—different Ways of discovering Truth—On Reason—Freedom of Thought—Mental Slavery—Persecution—Remarks on the modern Doctrine of Libel—Address to the Supporters of Persecution—to the Clergy—to various Professors of Christianity—Discovery of Corruptions of Christianity, and Priestcraft among the different Religious Denominations—Proper Improvement suggested—Paine's Letter to Erskine. (Lett. VIII.)

Here ends the Volume; a volume which deserves our praise, though not without some exceptions.

When Mr. Bingham says, "Let dignified Bishops thus compliment unbelievers;" we can trace the sarcasm to its proper source. When he inveighs against the tyranny of the clergy, we recollect who he is; and, whilst he professes himself to be free from prejudice, suspect that he is as much biassed in his judgment, as any of those whom he presumes to censure.* "Religious persecution," cries Mr. Bingham, "was expelled from the shores of Britain.†

* See pages 109, 110, in its old acceptation, † p. 14.

Had he checked his pen, after this sentiment, all would have been well. But on a favourite topic, he is unable to contain himself: a pure image of candour as he would fain appear, he loves insinuation! "Religious persecution was expelled from her shores."—"I do not say expunged from her statute-book. But the sanguinary ecclesiastical penal laws, which still exist, were not *then* enforced." We conceive the meaning, while we see the tendency of the positions reprobated in the concluding pages of the fifth Letter. "I wonder not (says Mr. Bingham) at any horrid ideas, which then have conceived of the Christian religion, as a moral system, who consider it only as represented in the lives of Anti-Christian priests, and professed Christian Statesmen; and their profane and deluded followers."* Surely, he might have spared this remark; which, with many of his readers, will destroy the fine effect of the preceding pages, eloquent as they, confessedly, are.—He had asserted, in his first Letter, that "they are unfit advocates for Christianity, who have a worldly interest to promote, by defending it." At the conclusion of the sixth, he again urges this trite and absurd objection against the authority of the ministers of the church of Christ, as † *apologists* for the bible. Is this candid? Is it a mark of judgment? Why thus wantonly attack the clergy? Why, in the discussion of subjects deeply interesting to every human being, give causeless offence to those, who, from their education and habits of life, are more peculiarly conversant with such subjects? In the mean time, we are willing to allow, that this little volume is full of clear reasoning, happy illustration, and beautiful expression. The following excerpt is a good sample of the performance.

"Reason and philosophy are totally at a loss when they contemplate death. They have no clue to guide them through the mazy labyrinth; neither can they develop the awful gloom that surrounds the grave, discover any thing certain beyond it, nor can they prepare a thinking-man to meet death as a friend. However we may think abstractedly, we cannot act so: all our actions here are performed by the medium of body; and the state of a spirit separated from the animal frame, through the medium of which it receives its ideas, and performs its motions, is enveloped in a darkness absolutely impenetrable, except by the rays of the Gospel. Nature cannot anticipate with satisfaction, its own destruction; the apparatus of the tyrant Death is truly formidable, and men, in every age, have dreaded his near approach. There are only three ways, I conceive, in which man can meet death with fortitude, either from a brutish stupidity, and atheistical expectation of being released from an existence, which is, at present, a source of misery; from the violence of a ruling passion which drives away all serious reflection on consequences; or from some kind of hope (groundless or well founded) of the favour of the Deity, and the consequent enjoyment of a happier state than the present. Few men are so totally lost to reflection, as to possess the first mentioned wretched qualification: And the second, common as it is, will appear to a man who thinks solidly on the subject, dreadful rather than enviable; and however it may constitute a man hero or brute enough to meet death unappalled in the madness of the moment, amid scenes of hurry, confusion, and carnage, it cannot enable him with calm composed serenity and joy, to triumph over death. Hope, then, the hope of a blissful eternity alone, can divest death of

* P. 163. † We use this word.

its terrors, and dissipate the gloomy horrors of the grave. As Reason was incapable of clearly discovering a future state, or proving the immortality of the soul, so when these truths are first discovered by a sinner, what comfort do they afford him? The attributes of the Deity necessarily infer his detestation of moral evil: And, therefore, without some undeniable proof, that he can, consistent with his infinite purity, pardon and accept the guilty, the thought of immortality must be the torment of the dying transgressor. What assurance can Reason and Philosophy afford us? What evidence can they produce, sufficient to satisfy the mind of a man who is conscious of the imperfections of his heart and life, that he shall be happy after death? Or what light can they afford concerning the nature of a state of existence when separated from the body, that shall render him willing and desirous to enter upon it? Pain, indeed, informs us, that he had a conscious trial of the force of his principles in the immediate view of death; but I would ask him, can you give to others a reason of your hope? Is there no such thing as delusion? And how do you prove, you were not under a mistake? Men who profess to believe nothing without convincing evidence are surely (or ought to be) able to give to every man that asks them, a reason for their hope of future felicity. And this the Christian is able to give—a reason that does not require human learning to understand, nor an acquaintance with the rules of artificial logic to explain and defend—a reason, which arises directly from the grand facts recorded in the Bible—the glorious doctrines connected with and resulting from them, and the wonderful effects of these doctrines on himself. The doctrines of Revelation are so plainly exhibited by the astonishing and supernatural facts it declares, concerning the person, birth, character, sufferings, death, and resurrection of Jesus Christ; that every attempt to separate them has only proved the folly and prejudice of those men by whom it was made. The infinite purity of God, his unbounded goodness, his hatred of sin, his regard for justice, and yet his love and pity for the miserable offender; his unparalleled wisdom in reconciling the claims of mercy and of justice in the voluntary sufferings and triumphant resurrection of Jesus, appear clearly to the mind and conscience of the Christian; and convince him more forcibly than ten thousand arguments.

After expunging a few pages, we should gladly recommend the work to the perusal of persons of all denominations and descriptions, as in the highest degree interesting and edifying.

A Sermon preached in the Parish Church of All-Saints in Stamford, on Friday, the 13th of February, 1801. Being the Day appointed for a General Fast.
By the Rev. Robert Lascelles Carr, Curate of that Parish, 4to. Pp. 22.
1s 6d. Drakard, Stamford; White, London.

A plain Sermon, adapted to the capacities of a country-congregation, and enforcing, in suitable terms, the necessity of individual reform as the only means of averting national destruction. The sins of the nation are enumerated, and a becoming stress laid upon those which, in the opinion of the preacher, are most prevalent, Adultery, Gaming, and a breach of the Sabbath.—If the Legislature do not interfere to restrain, by more efficacious laws, the first and last of these crimes, they will deserve to feel, in an eminent degree, the weight of the divine vengeance.

Hints to Heads of Families. 12mo. Pp. 24. 3d. or 2s. 6d. per Doz. Rivingtons; Cobbett and Morgan; Hatchard; Chapple. 1801.

IT is much to be wished that those persons to whom these hints are immediately addressed, would read them with serious attention, and listen to the very necessary admonitions of the author. He points out the danger of *schism* and affirms that that danger is now considerably increased from its almost constant union with *sedition*. His reflections on this head are forcible, and it will be no easy matter to controvert his facts, or to overturn his conclusions. The most formidable of the numerous sectaries which infest this kingdom, he proclaims to be—*Methodism*. "I have little hesitation," he says, "in declaring that they are the most dangerous, *because the most secret, the most wary, and the most persevering of our enemies*; that their numbers have astonishingly and incredibly increased of late; that their hostility to the Church has proportionably increased, and that unless some method is adopted to put a stop to their proceedings, the safety of the country will be endangered. Let me ask those connected with Government, to what purpose the Acts for the suppression of Seditious Meetings and Secret Societies are passed, if, under the pretence of religion, the disaffected are still permitted to assemble in the conventicles of the Methodists. It is of very little use to have put a stop to some of these, if those other *secret societies* open to them, where the seditionist and the traitor may, under the semblance of methodism, prosecute in safety their plots of anarchy and rebellion."—The author then explains the nature of these secret meetings, which appear to be deserving the serious consideration of the Government. The doctrine of these sectaries, and the political tendency of it, are depicted in colours not more strong than true.—The following extract from a provincial paper, which we have never seen in any London paper, is given in a note.

"The author is deeply concerned to think that his prophecy is fulfilled even sooner than he expected. Since writing the foregoing, he has received the following extracts from the Chester Courant, of March 24, 1800. They require no comment, but that the author of the "Hints" did not feel himself (at that time) authorized to assert their *open hostility* to every branch of the Constitution.

"*Chester Courant, March 24, 1801.*

"Last week five men were brought before the magistrates of Bolton, on the charge of administering, or being present at and assisting in the administering of the United Englishman's oath. Three of the men were committed to Lancaster castle.

"One hundred and fifty persons on Monday last were discovered in the Britannia Inn, in Manchester, met for political purposes: upwards of fifty of them were secured and taken to prison. On Wednesday they were brought up for examination, when the following persons were committed to prison: Citizen Charles Bent, president, who is a *Methodist preacher*, and master shoemaker; Citizen William Corst, spinner, between seventy and eighty years of age; Robert Lamb, spinner; Robert Atkins, master weaver; Robert Gill, stone-mason; and Richard Colclough, spindle and machine-maker. Three others are admitted evidence, who are out upon bail, as are several of the other members.

"The

" The following is an exact copy of the oath and queries found in Citizen Bent's pocket :

' In the awful presence of God.

' I, N. B. voluntarily vow and declare, that I will persevere in endeavouring to promote a brotherhood of * affection among Englishmen of every religious † county ; and also persevere in my endeavours to obtain an equal, full, and adequate representation of all people in England : likewise I do vow and declare, that neither fears, hopes, rewards, or punishments, shall ever induce me directly or indirectly, to inform or give evidence against any of this society, for thing done or made collectively or individually, in or out of this or any other society similar to the above. In the presence of the spirit of this obligation.

QUERIES.

1. " Are you convinced that the spring of all our miseries and sufferings arise from a corrupt system of taxation ; and that *nothing short of a change of system* can restore to us our rights ?

2. " Are you convinced that the best legacy we can bestow on posterity is, to leave them free ?

3. " Are you willing to do all in your power to promote a new order of things, and universal suffrage ?

1. " Will you do all in your power to create a spirit of love, brotherhood, and affection among the friends of freedom ; and to omit no opportunity of getting all the political information you can, and contribute towards the expence of CONVEYING information ; acting as a good, ‡ moral, † and faithful ‡ citizen."

The union of the Methodists with other sectaries is a curious fact which cannot be too generally known.

" P. S. I omitted stating in the proper place, that the Methodists who used, till of late, to pretend to hold the more open adversaries of the Church in abhorrence, have now coalesced with some of them ; that they now preach indiscriminately in each other's conventicles, and that they hold an annual meeting in every county or district, which they denominate the ' great association,' and which consists of a general medley of all sectarists whatever."

The remedy which the author suggests for this growing evil is a more close union among ourselves, and an imitation, in one respect, of the inviolable conduct of our enemies.

" Though I wish not to practise either the hypocrisy, or cruelty of the Methodists, there are some particulars, wherein we may learn to be wise from their example. It is well known that, in no one instance, will they ever give place of profit, or even employment, to a person of the Established Church, § if one of their own sect can be found equal to the undertaking ; and that, in their ordinary dealings with mankind, they confine themselves, as far as possible, within the pale of their own so-

* One would be inclined to prefix the privative particle *dis* to this word, were not the acceptation of it more fully explained in Query 4.

† Country, I presume, as their philanthropic views cannot possibly be confined to a few counties.

‡ Excellent !!

§ A gentleman of respectability assured me that a person whom he wished to hire told him that he could not enter into his service consistently with his engagements to the " Private Society."

ciety. Shall the enemies of our constitution be thus vigilant and circumspect to undermine it, and shall its friends be less alert in the defence of it? I trust not; and sincerely hope that there is yet public virtue and spirit enough in the country, timely to avert the pending evil: but no time is to be lost. Let us then, from the highest to the lowest, avoid all connection with those who have virtually disclaimed all communion with us;* let us shew the enemies of our religion neither favour, affection, nor encouragement, until their conduct displays more of that Christian charity which they outwardly profess. Let us by every means in our power, but without persecution, discourage these seceders from the Established Church; let us at all times, and upon all occasions, shew a marked predilection for those of the family of the faith, and a determined resolution to stand or fall with our excellent constitution. I know some people will cry out that this is trenching on liberality and toleration. I shall not enter into an explanation of what I conceive to be the true meaning of these words; but I beg leave to caution my reader, lest he understand by them the new-fangled doctrines of the Godwinian philosophists. No man will deny that, if I employ a steward for the management of my affairs, I have a right to demand a security for the faithful discharge of his trust, and, if I disapprove of him upon trial, that I have a right to discharge and dismiss him: but, in matters of ten thousand times the importance, in matters which concern not only my property, but may endanger my life, my country, and my religion, I am not to require even a common assurance that his principles are upright; and if I suspect them to be such as would induce him upon a fit occasion to associate with the enemies of all order, and I think proper to discharge him for that reason, the hue-and-cry of intolerance must be immediately raised, and I must be branded as a narrow-minded bigot. If I have no right to dictate to the consciences of my dependents, I have an undoubted right to say to them, my friends, our principles, moral and political, do not agree, and therefore we must part: unless, indeed, it be contended that I am obliged to foster in my bosom the viper which I know will, at a future time, sting me to death.

“Another useful lesson, which we may learn from the conduct of our enemies, is the propriety and even the necessity of our uniting for our mutual safety. If the adversaries of our Church form *private* societies for its destruction, let us publicly associate for its preservation. If they divide themselves into numerous classes under the *secret* guidance of men of weak heads and worse principles, let us associate *openly*, under the banners of those good and dignified leaders, whose abilities are unquestionable, and whose integrity no man can impeach.†

* “A friend, on whose veracity I can rely, informed me that, in a distant country, where it is customary for the poor to go in a body collecting alms at Christmas, *one person only* was denied relief at the doors of *all* the Methodists; and, when the reason of such denial was asked, was tauntingly told to seek relief from the Established Church, to which he so scrupulously adhered—so that they will not unite with us in deeds of common charity. Such are the beneficent principles of modern Methodism!”

† “An association of this description has been formed in the Diocese of Lincoln, under the patronage, no doubt, of the worthy and learned Bishop; and I shall only observe that the violent clamour which has been raised against it by the Methodists is no *bad* criterion of its usefulness.

Thus

Thus may we exultingly exclaim to all schismatics—" *suo sibi gladio jugulo*," and thus may we ultimately proclaim to the world this glorious truth, "that our Church is founded upon a rock, and the gates of hell shall not prevail against it."

This tract, we understand, has already entered into a second edition; and we have no scruple to recommend it as proper for general circulation. Our enemies are indefatigable in the diffusion of their poison, and if our vigilance in extending the use of the antidote be not proportionably great how can we expect to be saved.

A Sermon preached before the Lords, Spritual and Temporal, in the Abbey Church, Westminster, on Friday, February 13, 1801. Being the Day appointed, by Proclamation, for a General Fast. By Brownlow, Lord Bishop of Winchester. 4to. Pp. 22. Wright. 1801.

FROM the words of the wisest of men, "Righteousness exalteth a nation," the Bishop endeavours to impress on the minds of his congregation, this truth, that happiness and prosperity are the sure award of national virtue; and misery and punishment the consequence of national depravity. It would be superfluous to observe that temporal happiness is not the best, nor, indeed, the most certain, compensation, of a religious life; nor temporal misery the severest, nor surest, punishment of our irreligious life; though it certainly is essential to impress the necessity of the former on the minds of every description of Christians. The Bishop observes that in the British constitution *only* "are law and religion strictly united and consistent." Much as we are attached to the constitution of our own Government, we should hesitate long before we drew such an inference from its superiority over all others. Nor do we think that experience will warrant the conclusion. To all that is said, however, on the *positive* excellence of our Constitution we cordially subscribe.

"Civil and religious duties are here so interwoven and mixed, that they cannot but consist together; and it is true of every man, in every order of life, that, in discharging them, he supports both the Church and State; in neglecting them he endangers each alike. Can we reflect upon these things, without blessing God for the condition of this our favoured country, where law breathes the spirit of justice; and religion the spirit of mercy; in which we have before us all that constitutes human happiness; sound principles of faith and government; and with truth, sincere as grateful, I will say it, these principles happily upheld and practised, there where example is most conspicuous, most instructive, and most beneficial?"

A few Words on the Unseasonableness of not attending to the Christian Religion. 8vo. Pp. 24. Rivingtons. 1801.

THESE *few words* contain much wisdom. They are addressed to the *reason* of those who refuse to admit, in the first instance, the evidence of *Revelation*, with a view to persuade them to *examine* what so nearly concerns their eternal happiness; and they are admirably calculated to convince such persons of this description as are open to conviction.

MISCELLANIES.

The Fifteenth Report of the Society for bettering the Condition and increasing the Comforts of the Poor. 8vo. 1s. Hatchard. London. 1801.

THIS Number of the society's reports contain several notable proofs of the success of their labours. A singular instance of individual industry and perseverance is related, in JAMES AUSTIN, a journeyman bricklayer, who with a wife and four children to maintain, has, in the course of ten years, by great exertions of personal labour and economy, built himself a comfortable house, which he began with only fourteen shillings in his pocket. We wish this simple and instructive narrative were printed upon a separate sheet and stuck up in every *workhouse* in the metropolis and its vicinity. We should have liked to know what wages this industrious man received from his master. He appears to us so truly meritorious a character, that we should feel happy in providing him with the means of completing the inside of his cottage; we consider him as one of the best supporters of that individual independence which is the surest prop of national freedom. May ease and happiness be his lot!

The account of the establishment of a parish library, at Steeple-Morden, in Cambridgeshire, for the use of the poor; consisting of the cheap-repository tracts, is also interesting. So long as great care is exercised in the choice of books, and the whole establishment subjected to the superintendence and controul of the clergyman of the parish, such institutions may produce much good. In novel regulations of this kind, too, the hours of *recreation*, for such hours there must be, should not be intrinched upon.

Dangerous Sports, a Tale addressed to Children; warning them against wanton, careless, or mischievous Exposure to Situations, from which alarming Injuries so often proceed. By James Parkinson. 18mo. 2s. Pr. 188. Symonds. London. 1800.

THE tale is well adapted to the very laudable purpose for which it was composed; and cannot be read by children without benefit. The idea is, we believe, novel; though the utility of such a work is so obvious that it is surprising it should not have sooner engaged the attention of those who are engaged in the important occupation of providing suitable instruction for children.

New-Invented Table of Interest, upon one small Card that will lay in a Pocket-Book, shewing the Interest on any Sum, for any Number of Days at five per Cent. Being the most simple and concise method of finding Interest ever offered to the Public. By Thomas Baird. 8vo. 1s. Black and Parry. London. 1801.

OUR readers need not be told that critics have less occasion for *tables of interest* than most other men; of course, they are less able to judge of their comparative merit. We shall only say, therefore, that the table before us appears to us to be fully competent to the purpose which it professes to answer.

The

The English Enchiridion; being a selection of Apothegms, Moral Maxims, &c. By John Feltham. 8vo. 4s. Dilly. London.

THIS volume will be an acceptable acquisition to those who prefer a compilation of *beauties* by others, to the exercise of their own judgment in the task of discrimination and selection. This is the age of indolence; in which few take the trouble of *thinking for themselves* or suffer their judgment to be regulated by writers or monitors who are capable of directing it.

A Letter to Thomas Idente, Esq. Surgeon-General to the Army, one of the Surgeons to Saint George's Hospital, &c. &c. With some general Remarks on the Medical Profession; occasioned by the approaching Election of a Surgeon to St. George's Hospital, vacant by the resignation of Charles Hawkins, Esq. on the 9th of April 1800. 8vo. 1s. Hurst. London.

THE object of this letter is to prevent the influence of interest and powerful connections from prevailing over professional skill and merit. The attainment of such an object is more to be wished than expected, in the present state of society. That the author himself is no *disinterested* advocate may be fairly inferred from his recommendation to limit the election of surgeons to those persons who have been bred in the hospital; which would probably, produce the very evil which he deploras, by the sacrifice of professional merit to local connection.

The Art of teaching the Orthography, Accent, and Pronunciation of the English Language, by Imitation. By John Robinson, Mathematician. 12mo. 1s. Vernor and Hood. 1800.

EQUAL ingenuity and judgment are manifest in the composition of this little tract, which contains the best means of acquiring those parts of our language which have been justly deemed most difficult of attainment.

A complete Introduction to the Knowledge of the German Language; or a Translation from Adelung; arranged and adapted to the English Learner. In four Parts. To which is affixed a Dictionary. By George Crabb, Author of a French Grammar, &c. 12mo. 4s. 6d. Johnson. 1800.

A work useful not only to the mere *English Learners*, but even to those who have a knowledge of the German language.

The Youth's Infallible Instructor; for the Use of Schools. Comprising in Seven Parts, the different Degrees of Literature necessary to complete an English Scholar; on a Systematical Plan: calculated to facilitate the Progress of the Pupil; and to ease the Labours of the Preceptor. By W. Card, Schoolmaster, &c.—Part the First, the moral Speaker, containing a Collection of different Subjects, Historical, Prosaiical, and Poetical. 12mo. 2s. Lee and Hurst.

Part the Second—Containing Lexicographical Exercises; with concise Orthographical, Etymological, Syntactical and Prosodical Rules, &c. The Whole calculated to fix indelibly on the Learner's Mind a thorough Knowledge of the right Spelling and Application of the most general Words made use of in the English Language: Together with the most useful grammatical Rules. 12mo. 1s. 6d. Piguenit.

Part

Part the Third—Containing the Rules of Etymology, Prosody, and Syntax, on a concise and new Plan; with a correct Recapitulation. 12mo. 1s. 6d. Piguenet.

Part the Fourth—Containing a concise Collection of Arithmetical Questions, under the lower Rules of Arithmetic; designed for the Use of Beginners in that Science. The Whole regularly digested with several Improvements. 12mo. 1s. 6d. Scatchard.

THIS *Infallible Instructor*, as Mr. Card modestly styles himself, will infallibly puzzle his pupils wherever he deviates from the beaten track; and where he is not novel, he deals in those glaring *truisms* which are neither calculated to amuse nor to inform.

REVIEWERS REVIEWED.

A few plain Reasons why we should believe in Christ, and adhere to his Religion. Addressed to the Patrons and Professors of the New Philosophy. By Richard Cumberland, Esq. 8vo. Pp. 46. 1s. 6d. Lackington and Co. 1801.

THIS is one of the best and most useful of the numerous productions of Mr. CUMBERLAND'S pen. It is written in a style and manner calculated to impress the most enlarged, and perfectly comprehensible by the most confined, understanding. The arguments are incontrovertible; the principles immovable; the conclusions irresistible. It is deformed by no false liberality; it is disgraced by no mistaken concessions. The author seeks to convince by reasoning; not to allure by flattery. But in addressing his Reasons to the Chiefs of the spurious philosophy of the day, we fear he is throwing pearls before swine. The opening of his address is highly spirited.

“ *Gentlemen Patrons and Professors of the New Philosophy!*

“ Though I doubt not but your illuminated understandings are stored with many exquisitely ingenious reasons, why this our country should no longer retain the character of a Christian country, yet I hope you will in candor be pleased to let a plain man offer you a few plain Reasons why he conceives it should. Old-fashioned folks have thought that men are not found to be worse subjects to their king, worse friends to their country, or worse members of society, for having some sense of religion; and the same old-fashioned folks have habituated themselves to believe, that, amongst all the religions in the world, a better could not be taken up than that which we already profess: now, gentlemen, you I presume, think otherwise, and have discovered something, which suits your immediate purpose better than Christianity. It is not every man, who sees his own interest in being honest, just and peaceable; it is not every man, who admits the obligation of persisting in his duty to the interruption of his pleasures, or the necessity of paying God any service, when he sees a whole nation set him at defiance, and not only escape with impunity, but go on triumphantly in a series of successes almost without parallel. To minds, where sentiments like these can find admission, to men convinced
their

their conduct in this life can be no recommendation of them in another, the New Philosophy, founded in the school of Atheism, and adapted to the principles of Anarchists and Assassins, must be a welcome and commodious doctrine, requiring them only to forego those hopes they had no right to entertain, and offering to divest them of those terrors they could no otherwise get rid of; and, you, gentlemen, who profess this philosophy, act but in conformity to its principles, when in the persuasion that you shall have so long a sleep after death, you take care to be so particularly wakeful whilst you are alive, and employ yourselves so entirely to your own satisfaction, very naturally regardless of those consequences that deter others, and dismissing all concern for character so long as you are secure from danger. I declare to you, gentlemen, without going out of my way to compliment you, I consider your word to be altogether as good as your oath, for your honour is at least as good as your religion; and as human judges and juries are all you stand in awe of, so long as you can keep out of the Calendar, you can have nothing to apprehend from your consciences, having put those active thief-catchers to complete silence, and made their office a perfect sinecure. You can have no solicitude about your country, your friends, or your posterity; they will all go to sleep, and your sins will neither be avenged upon them, nor you be troubled about theirs; you may therefore, upon your system of sleep, corrupt your own wife, or your neighbour's wife, your own children, or the children of your neighbour, with the same impunity. Honest men are your natural prey; but it is worth your consideration whether it is quite politic in you to be so very communicative of your New Philosophy; for if it spreads much further I should doubt if there will be honest men enough left to serve your purposes, and find employment for your talents. I seriously think, gentlemen, it would be wise to narrow your scheme and confine your circulation: when blasphemy is founded forth, and infidelity loudly avouched, it will operate upon some ears as a tocsin, that warns all peaceable people to keep house, and get out of the way of danger. You should keep your secret more to yourselves, and not put worthy men upon their guard against you, for you must in your wisdom be convinced, that, as soon as you are understood, nobody will trust you. As you are open enemies to God, your society will not always be amongst your partisans, and you should not therefore be quite so free and easy in your conversation; though your arguments confute themselves, some people perhaps may confute you; and though I dare say your wit comes easily and costs you little, you should not be quite so liberal of it upon every occasion, for natural as it may be to you to sneer at things sacred, and amusing as your jokes may be to yourselves, there may possibly be some in company, who are not amused by them; and as this world is but your manor to sport upon, you should not make your game shy, if you mean to do execution."

Upon the presumption and wickedness of those who seek to reduce the mysterious operations of an Infinite Being to the level of man's limited capacity there are some admirable remarks; and, indeed, there is a strain of peaceful argumentation, and of fervent piety, throughout the book, that is equally creditable to the abilities and the principles of the author. The concluding invocation is peculiarly impressive.

"Being now near the end of my days, I implore God to endow my beloved countrymen with a right understanding of his mercy; and I conjure them as they value their happiness, their dignity, their freedom, their com-

forts in this life, and their hopes of eternal blessedness in the life to come; to beware of those ensnaring principles, which the enemies of their peace are assiduously employed to propagate. Stand for your God, my friends, and he will stand for you; put faith into your souls to protect your altars, and God will put courage into your hearts to defend your coasts: be steady to your faith, be true to your country, be loyal to your king; he is steadfast in his duty, let us be firm in ours; he has never broke faith with us, we will not break faith with him.

"We will rally round his throne, our laws, our liberties, and constitution, if the enemy shall invade us; we will rally round our altars, our religion, and our God, if they send their incendiaries amongst us; and we will hold in sovereign contempt those Frenchified fops in philosophy, who would undermine our principles, and when they have degraded our understandings to the despicable level of their own, would deliver us over to be slaves and subjects to the domineering tyranny of a republic, who, having washed their hands in the blood of their earthly sovereign, have filled up the measure of their iniquity by renouncing their God. All those wretches unworthy of the name of Britons, who like footpads in the cloaks of philosophers, lurk about the outskirts of society, that from their hiding holes they may come forth and give the stab to the religion of their rejected Saviour, are the sneaking emissaries, the insidious cowardly abettors of our inveterate and envious enemy. Again I conjure you: I implore you to beware of them; they will civilly, circuitously, cunningly attempt to circumvent you; they will write novels, histories, dramas to corrupt you; they will dress up vicious characters in the borrowed cloaths of virtue, paint adulteresses in amiable but false colours to engage your pity, and exhibit seduction, intemperance, impurity, profaneness, even atheism itself, in lights so fallaciously attractive, as may surprize your passions, and in the unguarded moment of weakness insinuate their own diabolical principles into your incautious hearts."

This tract ought to be distributed in every Parish in the kingdom.

We had written this critique before we had cast our eyes on the *Critical Review* for the last month, which give the following curious account of Mr. Cumberland's *Reasons*:

"The new Philosophists are here treated with very little ceremony; and if they were once to read the work, they might readily return the compliment on the author. But Christianity is not to be recommended by bestowing on its adversaries the epithets of 'Frenchified fops, sneaking emissaries, insidious cowardly abettors of our inveterate and envious enemy;' and a long prayer comes with a very ill grace from a man, who, in such preceding paragraphs, proves himself to have been in a most terrible passion."

Such criticism is a disgrace to the literary world. The Critic is, most probably, one of the *new Philosophists* himself, and feels sore at the very pointed and very pertinent reflections which Mr. Cumberland has cast upon those parts of the social world. All the sound arguments, all the pious sentiments of the author are, forsooth! to be overlooked and despised, because he has presumed to attack a set of men whom it has been the constant effort of the Jacobin Reviewers to foster and protect! Whether these *plain Reasons* are deserving of such treatment as they have experienced from this pseudo-critic, the short extracts which we have made from them will enable our readers to determine; they will also be enabled to decide whether the author or his critic has "proved himself to be in a most terrible passion."

MRS. MORE AND MR. BERE.

WE have hitherto forborne to take cognizance of this *incipient* controversy, which we heartily wish had never been begun, because we had no sooner read Mr. BERE's pamphlet, than we saw an answer to it announced by Sir ABRAHAM ELTON; and we had scarcely finished the perusal of the Baronet's answer when a *reply* from Mr. BERE was advertised in the papers. We have therefore postponed our consideration of it, until we can have the whole of the controversy before us, without which a *partial* opinion may be given on the question, but certainly not a *fair* one. The same reason, however, does not operate to the exclusion of any remarks from our correspondents on a review of such parts of the controversy as have actually appeared. In allowing them to state their opinion on the subject, we cannot be supposed to adopt it as our own; nor to be responsible for its accuracy and justice. With this caution to our readers, we give place to the following letter from a clergyman, who resides in that part of the country, where the merits of this controversy are best understood.

TO THE EDITOR.

SIR,

HAVING long noticed the particular interest you take in whatever is connected with our religious establishment, and having seen also the attention you have bestowed on the late and novel institution of Sunday-schools, I take the liberty of recommending to your consideration a pamphlet just laid before the public, under the title of "The Controversy between Mrs. H. More and the Curate of Blagdon." This pamphlet has already attracted the notice of the British Critic, and in the last number of that Review was given a most extraordinary account of it: I call it extraordinary, because it contains such a mixture of partiality and untruth. Besides making many observations which are trifling and nugatory, the Reviewer has ventured on assertions of facts which are known to have no existence. He has informed the public, that "it is a fact well known and confirmed by all the clergy resident in the Parishes where Mrs. More has established schools, that these schools are under the direction and controul of the officiating minister;" "that nothing is done without his approbation;" "that when the schools have been established for any length of time the Methodists have lost all their influence, and been obliged to leave the place:" these assertions, Mr. Editor, are made in such a peremptory manner and with such a confident air of truth, that I could not suffer them to pass unnoticed; and I have accordingly remonstrated with the Editor of the Review in question on the impropriety of suffering such an imposition to pass on the public as is contained in them without contradiction. Whether they will be contradicted in a future number I know not; and I trouble you with these remarks, that should they not be contradicted you may have an opportunity, through the medium of your valuable Magazine, of exposing misrepresentation, and doing justice to truth, and of circulating an antidote as widely as is disseminated the error.

In the above instances, the Reviewer has shewn he either listened to the decessitfulness of others, or has attempted to practise deceit himself. For there is not a syllable of truth in the cited assertions. I am a clergyman resident in one of the parishes where Mrs. More has had a school estab-

blished, and you may safely depend on what I now tell you, that what the Reviewer has asserted of its being a fact well known and confirmed by all the officiating clergy where Mrs. More has established schools; that these schools are under their direction and controul, is a most impudent falsehood. Mrs. More's schools are not and never have been under the direction and controul of the officiating clergyman, except where that clergyman chanced to co-operate in the same views with her, or is what is termed a Gospel minister. And even in that case the officiating minister can scarcely be said to have the direction and controul of the school, except his being made the instrument of putting Mrs. More's plans and regulations in execution may entitle him to that distinction. The teachers of the school are appointed by Mrs. More; the regulations established, are established by her, and the books which are read are selected by her. The officiating clergyman is a non-essential in the business, and is frequently as ignorant of the proceedings which are carried on as any one of his parishioners. I am surprised, therefore, that so respectable a Review as the British Critic should insert, as a fact, well known, what has no existence but in the Reviewer's own imagination. And more does it excite my surprise and astonishment when he adds, that such a fact is confirmed by all the clergy resident in the parishes where Mrs. More has established her schools. I know not the intention with which such a bold and hardy asseveration is made; but if there be one resident clergyman who has confirmed what the Reviewer attests, he has confirmed a known and wilful falsehood.

Respecting the fact that where Mrs. More has had a school established for any length of time, there the Methodists have lost all their influence, and been obliged to leave the place; this is of a similar cast with the preceding. It wants truth to render it credible. The Reviewer doubtless should have known they were facts before he had so positively and unequivocally declared they were such. Had he made the requisite inquiries he would have found that directly the contrary to what he asserts was much nearer the truth; and that Mrs. More's institutions had been the means of augmenting the influence of the Methodists rather than of diminishing it; and of fixing them more firmly in the place where they were before than of removing them from it. I could not take it upon me to ascertain the extent in which this has been the case, not having had sufficient opportunities to appreciate the comparative increase and strength of Methodism in any parish previous and subsequent to Mrs. More's establishment in it. But I can take it upon me to affirm, that Mrs. More's institutions and Methodism grow and thrive very well together in the same parish; that the Methodists have not lost all their influence where these institutions have obtained, for any length of time, and far less have they been obliged to leave the place. In the parish of Axbridge Mrs. More's institution, and the institution of Methodism, seemed to form one united plan for the instruction of the ignorant. Her teacher and the teachers among the Methodists were particularly intimate. He attended their meetings, they attended her readings; and their joint exertions were so accommodated that the one should not interfere and clash with the other. Mrs. More's teacher having her readings one day in the week; the Methodists their meeting on another. From the little success which attended this school, Mrs. More was induced sometime since to drop it. The Methodists, however, still continue, and they certainly owe to that lady's institutions many of the adherents which they now possess. In the parish of Cheddar, again, adjoining to the above, a similar exemplification of the Reviewer's falsehood may be found.

found. In that parish one of the largest, if not the *most* numerous, of all the schools which Mrs. More has founded, is and has been established for some years. And I do not believe one parishioner would assert the Methodists have *at all diminished* in consequence of it. There is a visible sign they are not so reduced as the Reviewer would teach the public to suppose. For at this instant, there is to be seen in that parish, and not at a great distance from Mrs. More's own foundery, as large a conventicle as is to be met with in that neighbourhood. This is scarcely yet completed, and neither is it a solitary instance where a conventicle has been erected as a fit accompaniment of Mrs. More's institutions. Various examples may be discovered of the perfect compatibility and happy harmony between these institutions, and the institutions of Methodism, in whatever parish the Reviewer might chuse to pursue his inquiries where the above-mentioned lady has schools established for any length of time.

These observations, Mr. Editor, I submit to your attention, that you may not be misled by attaching too much credit to the unfounded assertions of your fellow labourers in the British Critic. You will please to pay that regard to them which is due to truth; and if their importance may be deemed sufficient to entitle them to public notice, you will make what use of them you may think proper in your justly celebrated Review.

May 25th 1801.

I remain, Mr. Editor,

Your obedient humble Servant,

E. S.

RANDOLPH'S SERMONS.

TO THE EDITORS.

SIR,

FROM an attachment to those principles, on which I conceive your Review to have been set on foot, and to the maintenance of which I consider your labours to be dedicated, I have become your regular reader, and as such have insensibly grown into an habit of annexing some degree of weight to your judgment on those literary productions, which pass from time to time under your notice. It was a remark of an old Divine on the *Monthly Review*, that whenever any book was vehemently abused in that publication, it should immediately be purchased from a conviction, that it was an *excellent* book. I do not mean to say, that the reverse of this observation should *literally* apply to the Anti-Jacobin Review, in the case to which I now allude; but I shall say, what many perhaps better qualified to judge than myself, have said, that the extravagant eulogy pronounced in some of your late Numbers on Dr. Randolph's Sermons is an imposition on the public. The opinion I had formed of Dr. R.'s character and style of writing from some *former productions* of his pen, would, certainly, not have induced me to have become his reader; but seeing his *late* writing so strongly sanctioned by your authority, I sacrificed my own opinion to yours, and sent for his book: and, indeed, when you consider what the Reviewer has said of its author, that "to the strength of solid argument he has united all the fascinating graces of diction; combining elegance with erudition, and taste with piety; in language always impressive and interesting, sometimes animated and sublime;" that, in short, Dr. R. was such a powerful champion for the truth, and had "assembled such a mass of evidence in support of our faith, that if by some disastrous event we had been deprived at once of all the compositions of the ancient fathers, divines, teachers,

teachers, and apologists, this one work of Dr. R.'s; had it been preserved to mankind, would have been sufficient under the authority of the Scriptures, to have stemmed the torrent of infidelity, and to have established on an unshaken basis the truths which they who believe in Christ hold most dear and sacred;" I say, Mr. Editor, when you weigh this strong language in the scale, you will not be surprized that a Divine, of moderate attainments, should be eager to possess that valuable *concentrated specimen* of divinity, with which the "splendid professional talents" of this *bright luminary* of the church had favoured the world. You will not be surprized that "a clear and connected system of divinity, embracing all which can be necessary to the discussion of the most important of all subjects, and calculated to impress firmly and indelibly upon the mind" the essence of the clerical profession packed up by a *master of composition*, as it were, in a *nutshell*, and such a nutshell as the Christian church has not cracked from the days of Chrysostom to the present hour, you will not be surprized, Mr. Editor, that such a publication, which from its compleat sufficiency promises to supersede the necessity of every other sacred publication but the Bible, must, to a divine, whose pocket shrinks from the attainment of an extensive library, prove a most valuable acquisition: with this idea in my mind I sent for the book, and hastened of course to peruse its contents. Having perused and compared them with the Reviewer's comment, I find my mind halting between three opinions, to either of which I am incompetent to furnish a satisfactory solution: the opinions the Review in question has suggested to my mind, as it must, I should suppose, to that of others, on this subject, are these: either that the Dr. has reviewed himself; which accounts for every thing on the principle that every man's *goose* is a *swan*: or that the Reviewer being in a pleasant humour was resolved to try what by the help of his smooth wafer paper, he could get the world to swallow: or that the Reviewer himself was a very *Tyro* both in Divinity and composition. It is not my object, Mr. Editor, to make a particular analysis of the Dr.'s work, in the character of a Critic; because the admission of such analysis of a work already reviewed, might be inconsistent with your established plan: Much less is it my wish to take away from the real merit of the Dr.'s performance. For though I cannot subscribe to the extravagant eulogy that has been pronounced on it: nor can I consider that the proportioning such an instrument as Dr. R. to the work of religion furnishes any *particular* mark of God's providential attention to the affairs of his church at this critical season; yet I do not mean to say, that Dr. R. is not entitled to commendation for the interest he appears to take in the cause in which he is engaged; as well as for some parts of the work, by which that interest has been lately manifested to the public. The subject undertaken by the Dr. is of a very comprehensive kind; a subject which the most competent Divine would find great difficulty in bringing with any degree of clearness, within the compass of one hundred and fifty pages; for the Doctor's last Discourse may be considered as having little connection with those that precede it. I am not therefore surprized that the Dr. has done no more, but that he has done so much. But whoever has been conversant with the writings of a Leslie, a Hicks, a Catcott, a Bate, a Horne, and a Jones, will not only not have to thank the Doctor for any acquisition to his stock of ideas, but will possess many to which the Dr. himself appears as yet to be a stranger.

On a general survey of the Dr.'s work, I find him travelling with lengthened strides over a great extent of ground; but his footsteps are oftentimes

oftentimes so slightly marked, as scarce to leave impression sufficiently strong, by which his progress may be traced. The particular object which the author places before him, is to bring forward to notice the evidences for salvation by Christ, which are to be found in the sacred writings: and for that purpose "to concenter (as he says, p. 24) every name, by which our Redeemer has been called, every appellation by which he has been known to his people, every relation in which he stands to them in that comprehensive and endearing one, the Lord our Righteousness."—"That these evidences may be found," we perfectly agree with the Doctor; but that he has brought them forward, we do not see: many of the names by which the Redeemer was known, having not been taken, any notice of; and to those that have been introduced, no application of them to our Saviour has been annexed, sufficiently circumstantial, to fix the attention of the reader. "The *perfect delineation* of Christ the true Noah" in the character of him; who on account of his faith was saved in the ark, pointed out to the reader in the third sermon, I must confess myself not sufficiently clear sighted to discover. The pages employed to mark the resemblance between the character of Christ and Noah, may be considered therefore as containing a sort of episode; for they do not immediately relate to the Dr.'s subject, which as, I understand, was to "concenter every name by which our Redeemer has been called, and every appellation by which he has been known to his people, and every relation in which he stands to them in that comprehensive and endearing one, the Lord our Righteousness." But the name of *Noah* is not, that I remember, a name by which our Saviour was ever called, or by which he was ever known to his people. The ark is admitted to be the type of the Christian Church, and Noah and his family representatives of all those faithful members of the church, who shall be saved in it from a perishing world. But the propriety of Noah, the faithful person saved in the ark, being considered as exhibiting a *perfect delineation* of that divine Person, who called him into the ark for that gracious purpose, is not admitted. "Noah (the Apostle tells us) became heir of the righteousness which is by faith." Heb. xi. 7. but by becoming so, he furnished no delineation of the character of Him, who was *righteousness itself*. He was saved by steadfastly trusting in *Him*, who called him into the ark: and, on that account, is pointed out by the Apostle as an example for Christians: to direct them to the same Rock of Salvation, in whom he trusted. In what sense then Jesus Christ can be called "*our spiritual Noah*," I do not understand, unless it be in his character of a preacher of righteousness to a perishing world. And thus it appears, the Doctor would be understood: for "as a preacher of righteousness to the old world, he calls Noah, a Type of the Messenger of Peace and Salvation to the new;" (p. 68) and says, p. 70, that "the same spirit which preached in Noah to the old world, and in Christ to the Jews, preaches now to Christians in the ministration of the Gospel." But on this *general* ground, every faithful preacher of righteousness from Noah to the present day, furnishes as perfect a delineation of Christ, as Noah did. The analogy therefore in this case is, in my opinion, of too remote and imperfect a nature to justify that close and marked application of it, to which it has been here made to minister. To the third sermon, in which this analogy between Noah and Christ is particularly pointed out, the Reviewer "scruples not to give the palm of excellence, it being written (as the Reviewer expresses himself) in our author's best manner, and con amore."—"De gustibus non est disputandum." I leave the reader therefore to judge for himself; being unwilling

willing to deprive him of that mental treat, which the Reviewer seems to have enjoyed himself on this occasion; should his taste and that of the Reviewer be of a similar kind. But whilst I congratulate our author "on the private access he has to the valuable storehouse of the late Dr. Horne," I must remind him, that the good Bishop was sometimes perhaps a little *visionary*; and though the investigation of typical allusion is necessary to the compleat elucidation of the sacred writings, still it should be remembered, "*sunt certi denique fines*;" and, consequently, that, in this case, the imagination should at all times be made to wait on the judgment. In the conclusion of the first sermon, a description of the Evangelical Covenant is to be found, which it was not to be expected, would have fallen from the pen of a Master in Israel, whose professed object it was to point out to notice that person, to whom the faithful under every dispensation must look for salvation. Speaking of our Saviour, the Dr. says, "The terms of his covenant are, "*Repent and be forgiven*." (p. 26.) But in what part of Scripture, it may be asked, is this mutilated description of the Evangelic covenant to be found? Our Saviour, indeed, addressing himself to the Jews, directed them to repent, that they might be prepared for admission into his kingdom, the church. "Repent," says he, "for the kingdom of heaven is at hand." But we find him afterwards, when he had entered more fully upon his ministry, "preaching the Gospel of his kingdom." Matt. iv. 23. The substance of which Gospel, as it was delivered by our Saviour himself to his Apostles for their direction after his departure from the world, was, that "Repentance and remission of sins should be preached in his name." Under the law forgiveness depended on atonement having been previously made by the priest for the party; (See Lev. iv.) "And without shedding of blood there was no remission." The atonement under the law was the type of the great atonement, which has taken place under the Christian dispensation; and consequently points out the nature of the Gospel covenant; in conformity with which Christians are to be forgiven, not on *account of their repentance*, though they will not be forgiven without it; but as the Apostle says, "for Christ's sake" — "as God for Christ's sake hath forgiven you." Eph. iv. 32. Repentance then is only *one* of the conditions of the Evangelic covenant, which must be accompanied by the two other conditions of *faith and obedience*, to be rendered effectual in the sight of an offended God. Such, I persuade myself, is the doctrine of our author; because, in some parts of his work, it is sufficiently expressed. I am only surprised that in so perfect a performance, as the one under consideration is represented to be, a doctrine so essential, should, in any page of it, be unguardedly handled. The remarks which the Doctor has thought proper to make on the system of public education in our Universities, are not only unjust, but in the present times particularly ill judged. The Universities are not answerable for the unprofitableness of their dissipated sons. "*Eft Ulubris, animus si te non deficit æquus*." And it was an elegant observation made by a wiser man than Dr. Randolph, that, "as the bee can settle upon a poisonous flower, and can extract honey from it, so may scholars improve their talents for the highest purposes, and arm themselves more effectually for the defence of sacred truth, by studying profane authors, poets, and historians." JONES.

Was it my design to enter into a compleat analysis of the Doctor's performance, I should feel myself called upon to hold the scale of judgement with an even hand: and whilst I pointed out some parts, which are exceptionable, and by no means corresponding with the Reviewer's general report, to point out others which have a just claim to more than ordinary approbation,

approbation. My object is not to treat the Doctor's performance with uncandid censure, because it is not what it might have been; but to counteract in some degree the effect of that extraordinary eulogy, which represents it to be what it certainly is not. To the Doctor's powers in the pulpit (on which the Reviewer has passed a remark) I am a stranger, not being within the vortex of his ministry. But whatever those powers may be, they constitute no proper standard, by which to ascertain the quality of his composition. As a writer I thank the Dr. for what he has done, hoping that he may live and still do better. I thank him for bringing forward to notice some of the valuable relics of the late Bishop Horne; trusting that the Dr. will not think that I mean to detract from his merit, by giving him credit for the choice of so able a master. I should have to thank him still more did his style bear a nearer affinity to that of his master: precision of ideas, and perspicuity of language being essential to the character of a good writer; a character to which the pretensions of Dr. R., how much soever his Reviewer may flatter him, are as yet far from being established. Such are the general observations I have to make on the Doctor's sermons. To particularize would be foreign to my present purpose. Had not the Reviewer of the Doctor's publication loaded the picture with such a mass of colouring, as to preclude the possibility of forming any correct judgement on the execution of the master, I should not have thought it necessary to have said any thing. But, Sir, as the credit of your publication will be proportionate to the judgement manifested in the review of the works contained in it, I felt a wish to counteract the ill impression which has been made on the public mind, by giving you this opportunity of convincing your reader, that your judgement on the subject in question is not so fully committed, as he may otherwise be led to conclude. By giving to this letter an early insertion in your valuable repository,

You will oblige, Mr. Editor,

Oxford, June 16, 1801.

Your constant reader, and well-wisher,
OXONIENSIS.

TO THE EDITOR.

SIR,

WHEN a young man, and just admitted into holy orders, it was my lot to take care of a very large parish in the South of England, a part of the inhabitants of which were presbyterians, and had a separate minister and a separate place of worship. Having been brought up by a man of unbounded benevolence, I came into life with a mind predisposed to be indulgent to all men. I did not, therefore, conceive, that petty differences of opinion with respect to religion, were a sufficient foundation for the refusal of the right hand of fellowship between one Christian and another. For this reason, I mixed as freely with the Dissenters as with the rest of my parishioners; and I still retain the friendship of many worthy characters among them. With their minister and his family I was upon the best terms; and whenever I thought of them as a body, I felt it hard that they should be still subjected to restrictions, which, however justly they might have been imposed upon dissenters of the seventeenth century, seemed to disqualify a very harmless race of men in the eighteenth. I was of opinion, that rigour might at length be laid aside, and that they might very safely be trusted with that liberty and power, of which their predecessors had made such an evil use. While I was indulging myself in these humane reveries, and while I saw with pride this dissenting minister and many of his flock frequently attend my church, it so happened that

he was taken ill and died. In a few days I was apprized that he would be interred at a certain hour, and that my services would be needed. I attended in my place; but instead of being requested to lead the corpse and the procession to the burying-ground, I found that situation already occupied, not by another presbyterian minister, but by a clerical figure of the gravest demeanour, whom I understood to be a self-appointed Baptist preacher, who had been sent for from a considerable distance. If I felt indignation and surprise at such a circumstance, Mr. Editor, was it to be wondered at? What conclusion could I draw from it, but that, to the family of a presbyterian minister, it was more agreeable to unite themselves to any sectarian preacher, however ignorant and unknown, and however he might differ from them in his tenets, rather than to a clergyman of the Church of England, whom they knew and respected, and from whom they did not so materially differ in sentiment.

Before I could recover from the indifferent opinion which this circumstance gave me of presbyterian liberality, I had occasion frequently to visit the metropolis, and both accident and curiosity combined to lead me into the company of some of the most eminent and most leading dissenters of the time. I will mention no names whatever; but this I will steadfastly affirm, that no dissenter of this description have I met with, who did not seem to welcome and caress the company and acquaintance of any man who was become notorious for hostility to Church or State. I have seen together, the first of that detestable race of illuminated scribblers, falsely called *philosophers*, the first of Socinians, the first of Presbyterians, the first of those who attend all meetings and no meetings; men who affect superior purity of discipline and doctrine in religion, and men who explode and ridicule all religion.—I say, I have seen together men of all these heterogeneous descriptions, who not only did not shun the society of each other, but seemed to meet upon terms of the strictest intimacy and good understanding. It was at first extremely difficult to me to comprehend, how persons of dispositions and opinions so discordant could possibly coalesce. At length, however, I discovered the true secret, that each party considered his neighbour as entertaining the same views as himself. They employed different tools, and went different ways to work; but it was manifest, that while one brought coals, another fire, and a third filled the alembic, the united intention of all was, by political chemistry (as our facetious friend Peter Porcupine observes) to decompose the Church and State.

These results of personal experience, Mr. Editor, I have thought proper to communicate to you, by way of introduction to a few strictures which I cannot refuse to bestow on the *Monthly Review of the Report from the Clergy of a District in the Diocese of Lincoln*. A work of that kind could not fail to excite great alarm in a presbyterian reviewer, and would consequently stimulate him to use every artifice to counteract its effect. *The examination into the state of separatists*, says he, *has produced a testimony concerning real dissenters, which does them honour, and shews how little the church has to apprehend from them. This part of the report deserves the attention of Government.* Not to question the modesty and Christian humility manifested in a quotation of this kind, cited by a presbyterian pen, let the writer inform us what he implies in the term *real dissenters*. I know not why that term is to be applied exclusively to puritans, especially since upon every political occasion (as, for instance, in soliciting the repeal of the *Test Act*) the presbyterians have united themselves with dissenters of every possible description, in order to give to their petitions the strong sanction of numbers. Such being the usage

usage, I cannot see what title they have to a separate denomination, and much less do they deserve separate indulgence.

The good character which these *real* dissenters have acquired in Lincolnshire, the writer thinks, deserves the attention of Government. Undoubtedly, good character, in any description of his Majesty's subjects, whether Baptists, Independents, or Quakers, especially where such good character is very respectably attested, the Established Clergy themselves bearing witness, deserves, and will receive all proper encouragement from those who rule us. But if the Reviewer expects to share in such indulgence, or if he wishes well to his party, is it prudent in him to say, that he recommends this part of the report to Government, because they are "said to have it in contemplation to oppress dissenters with some new and humiliating restrictions;" and having so saucily conjured up a charge of *oppression* upon a mere hearsay, before the voices of Parliament can be heard, is it delicate in him to add, that "such restrictions will probably operate on Britain as the revocation of the Edict of Nantes operated on France?" When such suspicion and jealousy, such unfounded accusation, such petulant menace and insinuation, are found in a Presbyterian journal, are we not justified in the conclusion, that the modern Puritan is no changeling from his forefathers? He retains the same heart-burnings at the Established Church, he is alike angry with the State for giving it the preference, and he has no objection to quarrel with the State, if he cannot prevail on the State to assist him in overturning the Church. If he find the State inclined to cherish the Church, he shows his teeth in *terror*; if he dared, he would also bite; but being apprehensive of correction, he contents himself with snarling and threatening to run away. Such, I suppose, he means to intimate, was the effect of the revocation of the Edict of Nantes: it put the Protestants of France to flight. If the new restrictions, which he so much dreads, are to have the same scaring effect on reviewers of his description, a light pair of heels is the best thing I can wish him, inclination to go, and safe conduct to the threshold of Dr. Priestley, That he will fly by *compulsion*, is not to be believed; if he inclines to be a spontaneous fugitive, for fear of the explosion of his own political gunpowder, the sooner he embarks the better.

But to return to his critique: "When, in addition to their own commendable efforts, they (the Clergy) recommend the interference of the Legislature, and advise *some explanations and amendments of the Toleration Act*, they exceed (in our judgment) the bounds of wisdom and sound policy. Why compliment-ignorant fanatics so highly as to persecute them?" Such is the language of this Monthly Reviewer. I pass over the want of liberality in Presbyterians, to style any sect of Christians *ignorant fanatics*, when they are so ready to avail themselves of the assistance of *all* sects. I say nothing of the impropriety of stiling *persecution* a *compliment*. But it is impossible for me to be silent, it is impossible for me not to express my indignation aloud, when a reviewer wantonly stamps the name of *persecution*, upon a mere proposal of the Clergy, that the Toleration Act should be *explained* and *amended*. Were that Act, Mr. Editor, to be even repealed, I cannot think it would be just to raise the cry of persecution till enormities had commenced. To bel-
low out *persecution, persecution*, while it continues in its present, or in any explained and amended shape, is highly culpable, as well as premature, since persecution cannot begin till toleration is come to an end. When the Reviewer styles the amendment of the Act of Toleration *persecution*, I very much suspect, Sir, that he does not understand that term. To *persecute*, says Dr. Johnson, is *to pursue with malignity, to pursue with repeated acts of ven-*
geance

vengeance or equity. If our history, therefore, be able to produce us an instance of one religious party undermining another, of a national priesthood overthrown, driven into banishment, superseded, plundered, insulted, and (when again restored) continually provoked by acts of jealousy and hostility from the surviving remains of its ancient adversary, this may be called *persecution*. But if a church once so injured, and yet magnanimously disposed to bury the remembrance of its wrongs, in an act of toleration, shew afterwards some little vigilance at its post, some care and attention, lest the engineer should be hoist with his own petard, shall we call this *persecution*? Where is the *malignity*, the *vengeance*, the *odium* of the case?

Let us hear this reviewer again, Sir. "Why compliment ignorant fanatics so highly as to persecute them; especially when this severity must fall also on the body of *real dissenters*, who, it is declared, do not deserve it? It is the *severest reflection* which the clergy can possibly cast on themselves, to intimate that not all their *learning*, *zeal*, and *respectability of character* will be equal to combat a few *illiterate fanatics*, unless aided by *persecution*. O tell it not in Gath." This, Mr. Editor, is a charge after the old Oliverian manner, with a text of scripture tacked to the end of it. The *severe reflection* which it contains, the Monthly Reviewers have themselves been so kind as to render of no effect, by the first sentence of their next critique. For, while in this article they maintain that the learning, zeal, and respectability of the clergy may effect the cure of fanaticism, they tell us in their next page, "Men have always been *partial to religious quackery*, and have consequently been the easy dupes of superstition and fanaticism; and till the *real age of reason* shall arrive, they will not be generally cured of this mental degradation—they will never think with accuracy, nor be open to the *convictions of rational argument*." How clearly, then, Mr. Editor, are the clergy exculpated and relieved, by the Monthly Reviewers themselves, from their *severe reflection*, of not being able to produce the conversion of fanatics, especially of the Methodistical description. It is a characteristic of this sect, as Bishop Prettyman has observed, to *pretend to an especial call or gift of grace, which supersedes the necessity of education, and of the regular ordination commanded and practised by the Apostles*. On men deluded by a persuasion of this kind, it must, at first sight, be obvious, that it will be impossible to make any impression by *learning*, *zeal*, or *respectability of character*.—Unless a clergyman will affect higher qualifications, unless he will assume peculiar sanctity and intercourse with the holy spirit, unless he will dare to be enthusiastic and attribute his fury to the immediate impulse of God, in plain English, unless he will *lie and blaspheme*, he will never recover that part of his congregation which has once been led captive by the credulity of methodism. Mr. Editor, I rest my opinion upon the broad foundation of experience. During a part of my ministry, I had the care of a parish in which there was no want of fanatics of this kind. A shoemaker, of very indifferent character, who married a girl of still worse character, and had for some time left the place, after a while ventured to return again in the questionable character of an apostle. He impudently affirmed, what no one could deny, though all might have doubted, and none ought to have believed on his own bare testimony, that he was commissioned by the Holy Ghost. He mounted the stool, he vociferated, he denounced, exhorted, prayed, and sung. Such was the effect of his ridiculous gestures and discourses upon the vulgar mind, that in spite of every exertion on my part, my congregation became wavering and unsteady. In vain did I pen, and in vain did I deliver, with all becoming earnestness, discourse upon discourse, to warn my flock of their danger, to put them upon their guard against credulity and delusion, to teach them

how

how to distinguish real from pretended inspiration, and to satisfy them that it was no longer necessary to the well-being of Christianity that illiterate men should be inspired, and that they had never given, in modern times, any satisfactory proof that they were inspired. All I could utter was ineffectual, the infection spread, and my very clerk was seized by the contagion. In the morning he gave a cold and languid ear to my sermon, in the evening he got up to preach himself. His house was a *licensed* receptacle for Methodists; even his wife (I was told) had sometimes the vanity to preach; and such was the high-minded conceit of these infatuated babblers, such their extravagant opinion of themselves for being (as they imagined) inspired, and such (which follows of course) their *contempt* for their regular pastor, that I again and again expostulated in vain with them on the subject. I was at length compelled to despair of their recovery, and I verily believe it to have been impossible; though no man could have wished, or attempted it, with greater zeal, aided, as I flatter myself, by *respectability of character*. The Monthly Reviewer will perhaps tell me that I wanted *learning* to support my cause. Upon this head, I am not competent to decide. If Monthly Reviewers speak truth, and have ability to pronounce a just verdict without error, I am not even in that respect deficient, for they have more than once stiled me *learned*.

The Reviewer thus concludes: "We recommend it to these gentlemen (the clergy) and to the Legislature, seriously to weigh the consequences of altering the Toleration Act. Let the clergy, who are alarmed at the inroads of Methodists, resist them with christian zeal and meekness, and above all by the exemplariness of their conduct and conversation: but let them never disgrace their cause by soliciting the aid of the secular arm." This is merely a repetition of what the Reviewer had before said, that *zeal and respectability of character* (added to *learning*) are arms sufficient to vanquish methodism: an assertion which I have proved to be untrue, and which the Reviewer himself has, in the next page, kindly retracted. I have therefore only to add, that, since the *effect* is not to be controlled, I am clearly of opinion that it is justifiable to wage war against the *cause*. That is, since it is totally out of the power of common sense and sound reason, to check the progress of methodism, and to stem the tide of its wild and unscriptural notions, not to say its blasphemies, &c. &c. &c. application certainly ought to be made to the Legislature, praying it to stop the mouths of all illiterate self-constituted preachers, whether shoe-makers, millers, soldiers, parish-clerks, or what not. I will not presume, like the Monthly Reviewer, to dictate to the wisdom of Parliament what it ought to resolve. I will only say that its interference is become absolutely necessary, and that I think the clergy shew an equal respect for religion and their lawful rulers by soliciting it. If it be a *disgrace*, under any circumstances, to petition *the aid of the secular arm*, the Monthly Reviewer will perceive, while he reviews the conduct of the dissenters for the last twenty years only, that it is a disgrace, of which a pretty large share belongs to the Presbyterians.

I cannot conclude, Sir, without expressing my regret, that a literary journal of such respectable merit as the Monthly Review, should at any time be disgraced by the insertion of a critique like that which I have thus endeavoured to expose. Who is the conductor of that publication? Mr. Becket must certainly know, and for Mr. Becket I entertain very great respect. Whenever I receive a bow from him, I am proud that a head so venerable should do me homage; and his inquiries for those who belong to me, I can truly say, to use a significant but homely phrase, *do my heart good*. I should therefore be extremely sorry to injure Mr. Becket, by attacking his Review;

Review; especially, because I know that he has expressed some solicitude about it, since the Anti-jacobin batteries have been opened. But, notwithstanding my respect for Mr. Becket, and Mr. Becket's respect for me, unless Mr. Becket will exert himself to exclude from his journal such communications as these, having once drawn the sword I will throw away the scabbard, and live in eternal conflict with his puritanical auxiliaries.

ACADEMICUS.

MISCELLANIES.

TO THE EDITOR.

SIR,

Though I am fond of barley-bread, and think and know it to be extremely wholesome and nutritious, yet I cannot but be of opinion, that your correspondent *Academicus* is not strictly correct in his mode of recommending it to the people of this country. That barley-bread was in common use among the Syrians and the Israelites no person will pretend to deny. The writer's elaborate reasonings and long citations on this subject might, surely, have been spared. Solomon, indeed, used barley, for his horses; as we use oats for ours: I am not certain therefore that *Academicus* is right in all his positions or inferences. But what I meant to observe, was this: admit, that barley was used, as *Academicus* states: what, however, was the *QUALITY* of this *barley*? Can he prove that the barley of Syria, or of Palestine, where people dropped down dead, not unfrequently, from the *Coup de Soleil*—will he venture to assert, that the barley of this excessively hot climate, was the same in *quality*, as the barley of these hyperborean regions? He, certainly, cannot. Common sense will suggest, that productions of the same *kind* must differ in *quality*, as they grow in a cold and moist, or a hot and dry atmosphere. Experience assures us of the fact. Even in this island, how very different was the barley as well as the wheat of the dry year 1800 and the preceding wet season:—The barley of the year 1800, is (in Cornwall and Devonshire at least) as *substantial*, if I may so express myself, as the wheat of 1799. It produces “as good proof,” at the mill; to borrow an expression of the miller.—In short, few are ignorant, that the same vegetables are often wholesome in one climate, which are unwholesome in another. No one will contend, for instance, that potatoes are equally good and nutritive in the West-Indies and the British islands. The best seed of this country has become almost as poisonous under the line, as the *Solanum* itself.

Your's, &c. &c.

L. L. D.

P. S. I know not whether the *Academicus* who “reviews the Reviewers” be the same person or not. But, whoever he may be, though I allow his principles to be sound, and his motives laudable, yet I must differ from him in many subordinate points. To quote Shakspeare, for instance, on the subject of *accent*, or verification in general, is extremely ridiculous. After the models of Dryden or of Pope, who would go back to the days of Shakspeare, for an authority of the sort? Besides, there is no conceivable fault in verse or poetry, that, at this rate, might not be justified by Shakspeare. Marvellous as the beauties of this divine poet are, his blemishes are various and innumerable—false quantity—false metaphors—false every thing!—With respect to *Hurdis*, it would be very easy to produce a long list of most affected alliterations from his poems; and I think he is treated in the Review, with peculiar kindness,

March 7th, 1801,

HISTORY.

SUMMARY OF POLITICS.

SO little change has occurred, in the course of the last month, in the state of European politics, that we have very few observations to make on the subject. The pacific disposition of the Northern Powers has been at length manifested by overt acts, which admit not of misconception or doubt. Consequently, in respect of commerce, every thing has been restored to the same footing on which it was placed before the unprovoked aggression of those powers compelled us to have recourse to hostile measures of redress. The KING of PRUSSIA, however, must not be included in this general description, for he still retains possession of the Electorate of Hanover. We have received a variety of public and private information respecting the disposition of the Cabinet of Berlin, and the movement of the Prussian troops; but, after a very attentive consideration of all our communications, we find no materials which can enable us to form a clear, distinct, and correct idea of the views and designs of the Prussian Monarch. We shall not therefore indulge in speculations (which might easily be extended almost ad infinitum) on such a topic, but wait, patiently though anxiously, for such events as will supply certain data for the formation of a just opinion.

No new light has lately been thrown on the most momentous of all questions—*Peace between the British Monarchy and the French Republic*. The communication between the two Governments has been constantly maintained; and Mr. MERRY is about to depart for France, *ostensibly*, as the successor of Captain CORES, the British Commissary for the exchange of prisoners, but *really* for the purpose of facilitating the political communications which have hitherto been conveyed to our Ministers through no other medium than Mr. OTTO, the French Commissary here. We have so frequently, and so explicitly, declared our sentiments in respect of peace, that a repetition of them might become irksome to our readers. We can only assure them that they are the result of a long and attentive consideration of the subject; influenced by no motives of party nor of prejudice. It appears to us, most clearly, that the nation now stands on the brink of a precipice, and one false step may plunge us into irremediable ruin! The reflection is most awful; and he can possess none of the genuine feelings and principles of an Englishman, in whose bosom and in whose mind, it does not absorb all minor considerations, respecting political men or political measures! *These* are the fleeting visions of a moment; but *that* involves the independence, the dignity, the honour, the safety of our country, with all its venerable institutions and establishments, which have secured the admiration of *past*, and should be preserved as a lesson and a model to *future*, ages.

We have viewed, with more apprehension than surprize, the partial change of conduct which the Opposition have adopted since the change of Ministers. They have flattered the new Premier for the *pacific* disposition which he has displayed; and laboured to impress the public mind with the idea, that, in respect of peace, his sentiments are very different from those of his predecessor. The object of this insidious manœuvre is too manifest to impose even on a political Tyro; it is evidently intended to produce a separation of the Minister, from his best friends and most able supporters, with a view to weaken the Government; and to cajole him into a dereliction of principle and of duty, in order to extort from him weak and dangerous concessions to the enemy, for the

the purpose of procuring peace, which, they have the baseness to insinuate, ought to be obtained upon *any* terms. And these are the men, too, who publicly boast of their attachment to the principles and politics of King WILLIAM, a prince the main spring of whose policy was to check the towering ambition of France, and to prevent, at all hazards, the extension of her power, and the enlargement of her territory!

Let our Ministers beware of such monitors; let them shun, with indignation and abhorrence, the proffered kisses of these political Judases; and, while they preserve a manly independence of mind and conduct, let them not be ashamed to avow a congeniality of principle and of views with men, with whom they have long lived and acted; and whose public conduct they have invariably, and most justly, represented, as worthy the applause and admiration of the world! The mind of a minister should be ever open to conviction, but weak concessions to violent adversaries are little better than acts of political suicide. Government, in the present state of society, can only be supported by a strict harmony, a regular concert, and a vigorous co-operation, between its component members. Every measure proposed in parliament should be, or at least *appear* to be, the result of such co-operation; and the suggestions of opponents should always be received with extreme caution, and any attention to them be invariably admitted as an *exception to a rule*. Without a rigid adherence to this principle, and a rigid observance of this line of conduct, no government can long subsist, in the present age. If any minister shall strive to carry his independence beyond this line, he will find himself egregiously mistaken in the effects of it, and very soon become the dupe of his own Utopian notions. Those who most praise will be the first to ridicule him; those who most ardently support, will be the most forward to desert him; and his errors, though respected by honest men, will meet with compassion from few, with approbation from none.

We differ, radically, from the late ministers, on the important question which produced their resignation; and to their successors we give due credit for standing forward, at a crisis so truly alarming, to direct the helm of the state. But to this one point is our difference confined. In common with the vast majority of the nation, including every individual member of the present government, we admired the truly liberal, enlarged, and comprehensive plan of policy, both foreign and domestic, pursued by Mr. Pitt; and any, the smallest deviation from that plan, we shall consider as a national misfortune. Mr. Pitt long since declared that no obstacle to peace could arise from the form of government, now existing in France; and that, of course, the question of peace was reduced to a question of *terms*. But Mr. Pitt never declared and certainly never supposed, that, in settling that question of *terms*, the nature, the spirit, and the tendency of the present government of France, should have no weight with the British minister; that our terms should in no degree be regulated by the danger to which we should be exposed from the known temper and disposition of the enemy, as well as from his immense increase of power, and extension of territory. Mr. PITT, and those who acted with him, think too justly and too wisely, to harbour an idea so truly preposterous in itself, and so highly dangerous in its consequences. We hope and trust that Mr. ADDINGTON will treat with disdain those insidious enemies who represent him as acting upon a different principle; we know that he feels for the honour of his country and has her interest deeply at heart; and we are warranted, from the manliness and energy which he displayed as *Speaker*, in believing that he will not betray weakness and timidity as

Premier,

Premier. But if, contrary to our expectations and belief, he should be cajoled, either by the pacific professions of the enemy, or the artful machinations of opposition, into a hasty, premature, and unsafe peace; he may be assured that neither the parliament nor the public would sanction the measure; and the country would look with confidence, nor would it look in vain, to the wisdom, energy, and talents of the late administration, to rescue it from the impending danger. In settling the terms of peace at this crisis, reference should be had to the constant, invariable policy of our ancestors; and to the conduct of all parties and descriptions of men, whether Tories or Whigs, who have for the last century directed the reins of government in this country. Let their recorded sentiments, on the relative situation of England and France, and on the system to be pursued by the former in respect of the latter, be carefully and diligently examined; and then, the increased danger arising from the present state of the enemy be taken into consideration; and the inevitable conclusion, in every rational mind will be, that the minister who should sign a treaty of peace on any other than one of the two established principles of negotiation, the *Status quo* or the *Uti possidetis*, would sign the death-warrant of his country's glory, and of his own reputation.

The *First Consul* of France, as if anxious to second the operations of the leading Members of Opposition at home, has caused some reflections to be inserted in his papers (for our readers well know, that the whole French press is not only subject to his controul, but absolutely dependent on his will for existence) on the pacific disposition of the new British ministry. But the natural feelings of his mind could ill bear restraint; and, therefore, after proclaiming in one paper, that peace solely depended on England, he published another replete with unequivocal proofs of the most hostile intentions and views. If with the aid of Opposition he can possibly incline our Government to listen to his terms, he will be happy to promote a temporary accommodation, as well to acquire the ability to attack us with certain advantage hereafter, and at no very distant period; as to ward off the danger, which he appears to dread, of a new coalition of the Continental Powers. All the efforts of opposition, both in Parliament and in the Jacobin Prints of the day, are industriously directed to the object of persuading Mr. ADDINGTON to renounce the idea of forming new confederacies against France; and it is scarcely possible to refer the uniformity of exertion so visible on both sides the channel, to any other source than an uniformity of principle. But we conceive the Minister would very ill consult the interests of the country, were he to reject any fair opportunity that might offer for forming such a confederacy; and it is the first time, we believe, in the annals of our History, that Englishmen have had the folly and the degeneracy, to insist that the most effectual means of annoying their most dangerous enemy, of contracting the sphere of his destructive influence, and of clipping the wings of his gigantic power, ought not to be embraced but rejected!

The invasion of Portugal by Spain, stimulated and assisted by France, will certainly end in the entire conquest of that country; which Buonaparte vainly and foolishly flatters himself will serve to give in exchange for all the conquests made by us during the war. The only effect which it ought to have on us, is to increase our exertions, for the purpose of extending those conquests;—and we trust that the *Brazils* are already in our possession; as that colony would suffice to procure the restitution of Portugal, or to indemnify us for its loss.

TO OUR READERS.

It is with great reluctance, that we, at length, find ourselves reduced to the necessity of following the example set by other Periodical Publications of raising the price of our Review from *Two Shillings*, to *Two Shillings and Six-pence*. The *Monthly* and *Critical Reviews* have already been raised, and the *British Critic* and *Gentleman's Magazine* are to be raised immediately. This necessity arises from a combination of additional expences imposed on the Proprietors. The same paper for which, on the first establishment of their work in 1798, they paid *One Guinea per Ream* cannot now be purchased for less than *Six and Thirty Shillings*; while the price of all printing materials has been very considerably enhanced; and the wages of Printers raised, in that period, near *Thirty per Cent*. To this must be added the increased price of Books of every description, in the proportion of *Fifty per Cent*. But in submitting to the necessity of raising the price, we have resolved to enlarge the quantity of our matter; and for this purpose, we have adopted a larger and longer page, *Seven Sheets* of which will be henceforth given, and will contain more than *Eight Sheets* of the usual size;—in the proportion of 129 pages to 112.

LITERARY INTELLIGENCE.

The Reverend R. POLWHELE's concluding Volume of the *History of Devonshire* is in a state of great forwardness; and that Gentleman has published proposals for a *History of Cornwall* on a very enlarged scale.

The Reverend S. SHAW has nearly completed the Second Volume of his *History of Staffordshire*.

A *History of the present War*, founded on the most authentic documents, has been begun, by a Gentleman of great literary talents, and of most sound principles, and will, probably, be published in the course of the ensuing winter.

TO CORRESPONDENTS.

Mr. Sydney's Smith's Letter will appear in our next; with other Communications from various Correspondents.

ERRATA FOR MAY.

- Page 13 line 1, for *Duncan* read *George*.
 — line 9 from the bottom, for *or* read *as*
 — 14 line ult. for *Scot's* read *Scot's*.
 — 16 — 23, for *leFloribus* read *lotionibus*.
 — 30, for *qui* read *quia*.
 — 31, for *ceteri* read *cetera*.
 — 38, for *cerent* read *ierant*.
 — 46, for *videratur* read *videretur*.
 — 47, for *prædicent* read *prædicant*.
 — 48, for *baptizent* read *baptizant*.
 — 17 — 14, for *multiplicetur* read *multiplicaretur*.
 — 19 — 11, for *quosdam* read *quosdam*.
 — 13, for *Venerimus* read *Vani erimus*.
 — 18, for *Eed* read *Sed*.
 — 20 — 13, for *Veris* read *Viris*.
 — 36, for *article* read *articles*.
 — 22 — 1, for *sat* read *set*.
 — 27 — 41, for *his confession* read *his own confession*.
 — 46, for *Droight* read *Dwight*.
 — 28 — 25, for *hermaphrodite* read *hermaphrodite*.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For JULY, 1801.

Défiiez-vous de ces Cosmopolites qui vont chercher au loin dans leurs livres des devoirs qu'ils dédaignent de remplir autour d'eux. Tel Philosophe aime les Tartares pour être dispensé d'aimer ses voisins. ROUSSEAU.

ORIGINAL CRITICISM.

Barrow's Travels in Southern Africa.

(Continued from P. 169.)

THE growing importance of the *Cape of Good Hope*, and the wise determination of the late President of the Board of Controul, which has no doubt been adopted by the present ministry, never to give up this settlement, of the consequence of which, in various points of view, he was fully convinced, will lead us to be copious in our extracts from the work before us in order to convey to our readers, some idea of the present state and extent of the colony, of its natural productions, its capability of improvement, and of the manners, dispositions, and customs of its native inhabitants. Our opinion of the general merits of the work has already been given; and we shall therefore proceed with our extracts, without farther comment. Of the salubrity of the climate, an object of the first importance to settlers, the most favourable conclusions may be drawn from the following facts.

“ Most of the fatal diseases that prevail among the natives should appear to proceed rather from their habits of life than from any real unhealthiness in the climate. Nothing could afford a stronger proof of this conclusion than the circumstance of there not having been one sick man in the general military hospital for several months, and not more than a hundred in the regimental hospitals out of five thousand troops; and these, according to the reports of the surgeons, were complaints generally brought on by too free an use of the wines and spirituous liquors of the country, of which their pay enables them

to procure an excess. The sudden change of temperatute, especially from heat to cold, may perhaps be one of the causes of consumptive complaints which are very frequent in all classes and ages. But the common disease to which those of the middle age are subject, is the dropsy. A confined and sedentary life; eating to excess, twice and commonly thrice a-day, of animal food swimming in fat, or made up into high-seasoned dishes; drinking raw ardent spirits; smoking tobacco; and, when satiated with indulging the sensual appetite, retiring in the middle of the day to sleep; seldom using any kind of exercise, and never such as might require bodily exertion,—are the usual habits in which a native of the Cape is educated. An apoplexy or a scirrhus liver are the consequences of such intemperance. The former is seldom attended with immediate dissolution on account of the languid state of the constitution, but it generally terminates in a dropsy, which shortly proves fatal. The diseases to which children are most subject are eruptions of different kinds, and sore throats. Neither the small-pox nor the measles are endemic; the former has made its appearance but twice or thrice since the establishment of the Colony, but the latter has found its way much more frequently. Great caution has always been used by the government against their being introduced by foreign ships calling at the Cape. Instances of longevity are very rare, few exceeding the period of sixty years. The mortality in Cape Town, taken on the average in the last eight years, has been about two and a half in a hundred among the white inhabitants, and under three in a hundred among the slaves. Those in the latter condition, who live in the town, are in general well fed, well clothed, not much exposed to the weather, nor put to hard labour. Others in the country, whose principal food consists of black sandy bread, and the offals of butchers meat, who labour from morning to night in the field, and those also who follow the arduous and daily task of gathering wood on the exposed sides of the mountains, or in the hot sands, are subject to bilious fevers from which they seldom recover."

One of the first effects of the interposition of the English in the internal government of the country was the *abolition of torture* which was one of the ordinary punishments of the Dutch law; and, fortunately, it has already been productive of a diminution of crimes; at least, crimes have diminished since torture was abolished.

Mr. Barrow, in speaking of the Dutch settlers at the Cape, gives a very favourable account of the ladies, but a very unfavourable account of the men, whom he represents as dull, phlegmatic, awkward, and unfociable. The law of Primogeniture does not prevail here; but the property of the deceased parent is equally divided among his surviving children. On the marriage of two persons, the property becomes common, unless otherwise provided by an express clause in the contract, and, on the death of either, the children are entitled to the immediate possessions of that part of the joint property which is supposed to have belonged to the deceased.

"It is but justice to the young females of the Cape to remark, that many of them have profited much more than could be expected from the limited means of education that the place affords. In the better families, most of them are taught music, and some have acquired a tolerable degree of execution. Many understand the French language, and some have made great proficiency in the English.

English. They are expert at the needle, at all kinds of lace, knotting, and tambour work, and in general make up their own dresses, following the prevailing fashions of England, brought from time to time by the female passengers bound to India, from whom they may be said to

“ Catch the manners living as they rise.”

“ Neither are the other sex, while boys, deficient in vivacity or talent; but for want of the means of a proper education, to open their minds and excite in them a desire of knowledge, they soon degenerate into the common routine of eating, smoking, and sleeping. Few of the male inhabitants associate with the English, except such as hold employments under the government. This backwardness may be owing in part to the different habits of the two nations, and partly perhaps, to the reluctance that a vanquished people must always feel in mixing with their conquerors. No real cause, however, of complaint or disaffection could possibly be alleged against the English government at the Cape. No new taxes have been imposed since the conquest; but, on the contrary, some of the old ones have been diminished, and others modified. The demand and value of every production of the colony have very considerably increased, while the articles of import have fallen in their prices. More than 200,000 rix dollars of arrears in rent of land have been remitted to the inhabitants by the British government, as well as 180,000 rix dollars of dubious debts. They have preserved their laws and their religion, both of which continue to be administered by their own people. They enjoy as great a share of rational liberty as men, bound to each other, and to the whole, by the ties that a state of society necessarily imposes, could possibly expect, and much greater than under their former government. Property has been secure in every instance, and has been raised to double its former value; and none has the loss of life of any friend or relation to lament at the time of, or since, the capture. Their paper currency, fabricated by the government in order to get over a temporary distress, but which it had never been able to take out of circulation, bore a depreciation of 40 per cent. and a silver dollar was scarcely to be seen. The former is now at par with specie, and not less than two millions of the latter have been sent from England and thrown into circulation. Every person enjoys his share of the general prosperity. The proprietor of houses in town has more than doubled his rent; and the farmer in the country, where formerly he received a rix dollar for each of his sheep, now receives three. Four years of increasing prosperity, of uninterrupted peace and domestic tranquillity, have been the happy lot of the inhabitants of the Cape of Good Hope.

“ Scenes very different from these would, in all probability, have been exhibited here, had not the English taken possession of the colony at the very time they were ripe for execution. Jacobinism, or subversion of all order, had industriously been propagated by the ill-disposed, among the ignorant part of the colonists, both in the town and country districts. A weak and timid government, instead of crushing it in its infancy, suffered it to grow to maturity. Its principal officers were insulted with impunity. The Landrosts, or Chief Magistrates of the police in the country, were driven out of their districts, and the farmers refused to pay the rents of the loan lands. Proscribed lists were actually made out of such as were first to suffer; and the slaves were anxiously waiting for the signal of a general emancipation. Even after the capture of the people, the distant district of Caff Reynet had indignantly

dignantly used, and then turned away, the landroft and the clergyman that had been appointed and sent thither by Sir James Craig, who immediately ordered a detachment of light infantry with a squadron of dragoons to march to the Drosty. Intimidated at the news of such a measure, they sent a supplicating letter, signed by some of the principal inhabitants, praying that the troops might be recalled, and promising good order and obedience to the laws."

The *Salsola* grows in such abundance on the arid plains of Southern Africa, that, according to our author, a quantity of soda, or barilla, might annually be made from ashes, (supposing the plant to be cut down, burnt, and reproduced in five years) sufficient to supply the colony itself, and the whole consumption of England.

Mr. Barrow relates a singular instance of the ferocity of a female Zebra, which had been domesticated when young, but had, with age, become extremely vicious. "One of the English dragoons persisted in mounting her. She kicked and plunged, and laid herself down, but to no purpose; the man kept his seat; till, taking a leap from the high bank of the river, she threw him into the water; but, holding fast by the bridle, she had no sooner dragged him to the shore, than, walking up quietly to him, she put her head down to his face and completely bit off his ear."

Ostriches.

"On many parts of the great deserts ostriches were seen scowering the plains and waving their black and white plumes in the wind, a signal to the Hottentots that their nests were not far distant, especially if they wheeled round the place from whence they started up: when they have no nest they make off immediately on being disturbed, with the wing-feathers close to the body. There is something in the economy of this animal different in general from that of the rest of the feathered race. It seems to be the link of union, in the great chain of nature, that connects the winged with the four-footed tribe. Its strong-jointed legs and cloven hoofs are well adapted for speed and for defence. The wings and all its feathers are insufficient to raise it from the ground; its camel-shaped neck is covered with hair; its voice is a kind of hollow mournful lowing, and it grazes on the plain with the qua-cha and the zebra. Among the very few polygamous birds that are found in a state of nature, the ostrich is one. The male distinguished by its glossy black feathers from the dusky grey female; is generally seen with two or three, and frequently as many as five, of the latter. These females lay their eggs in one nest, to the number of ten or twelve each, which they hatch altogether, the male taking his turn of setting on them among the rest. Between sixty and seventy eggs have been found in one nest; and if incubation has begun, a few are most commonly lying round the sides of the hole, having been thrown out by the birds on finding the nest to contain more than they could conveniently cover. The time of incubation is six weeks. For want of knowing the ostrich to be polygamous an error respecting this bird has slipped into the *Systema Naturæ*, where it is said that one female lays fifty eggs.

"The eggs of the ostrich are considered as a great delicacy. They are prepared in a variety of ways; but that made use of by the Hottentots is
perhaps

perhaps the best : it is simply to bury them in hot ashes, and through a small hole made in the upper end to stir the contents continually round till they acquire the consistence of an omelet : prepared in this manner we very often, in the course of our long journeys over the wilds of Africa, found them an excellent repast. In these eggs are frequently discovered a number of small oval-shaped pebbles, about the size of a marrowfat pea, of a pale yellow colour and exceeding hard. In one egg were nine and in another twelve of such stones."

African Animals.

"The Spring-bok is a gregarious animal never met with but in large herds, some of which, according to the accounts of the peasantry, will amount to the number of ten thousand. The Dutch have given a name to this beautiful creature indicative of its gait. The strength and elasticity of the muscles are so great that, when closely pursued, he will spring at a single leap from fifteen to five-and-twenty feet. Its usual pace is that of a constant jumping or springing, with all the four legs stretched out, and off the ground at the same time, and at every spring the hair on the rump divides or sheds, and, falling back on each side, displays a surface of snowy whiteness. No dog can attempt to approach the old ones ; but the young kids, which were now numerous, were frequently caught after a hard chase. Both old and young are excellent venison ; and vast numbers are destroyed by the Dutch farmers, not only for the sake of the flesh, but also for the skins, of which they make sacks for holding provisions and other articles, clothing for their slaves, and, at the time of the capture by the English, for themselves also and children. The poverty and miserable condition of the colony were then so great, that all their numerous flocks and herds were insufficient to procure them decent clothing.

"The gemsbok is also a very beautiful animal, and of a size much larger than the spring-bok. It has none of that timidity which generally marks the character of the antelope ; but, on the contrary, if closely pursued or wounded, will coolly sit down on its haunches, and keep both sportsman and dogs at bay. Its long, straight, sharp-pointed horns, used in defence by striking back with the head, make it dangerous to approach. Dogs are very frequently killed by it ; and no peasant, after wounding the animal, will venture within its reach till it be dead, or its strength at least exhausted. The flesh of the gemsbok is reckoned to be the best venison that Africa produces.

"The koodoo is still larger than the gemsbok, being about the height of a common-sized ass, but much longer. Its strong spiral horns are three feet in length, and seem to be very ill adapted for the convenience of the animal in the thick covert which it constantly frequents. The hind part of the dusky mouse-coloured body has several clear white stripes, and different from most of the genus : on the neck is a short mane : the flesh is dry and without flavour."

The Lion.

"This powerful and treacherous animal is very common in the thickets about the salt pan ; treacherous, because it seldom makes an open attack, but, like the rest of the feline genus, lies in ambush till it can conveniently spring upon its prey. Happy for the peasantry, the Hottentots, and those animals that are the objects of its destruction, were its noble and generous nature, that

so of has fired the imagination of poets, realized, and that his royal paw disdained to stain itself in the blood of any sleeping creature. The lion, in fact, is one of the most indolent of all the beasts of prey, and never gives himself the trouble of a pursuit unless hard pressed with hunger. On our arrival at a farm-house on the banks of the Zwart-kop's river, a lion had just been shot by a trap-gun; and shortly after one of the Hottentots had brought down a large male buffalo. This animal (the *Bos capensis* of the *Systema Naturæ*) is the strongest and the fiercest of the bovine genus. Nature seems to have designed him as a model for producing extraordinary powers. The horns at the base are each twelve or thirteen inches broad, and are separated only by a narrow channel, which fills up with age, and gives to the animal a forehead completely covered with a rugged mass of horn as hard as rock. From the base they diverge backwards, and are incurved towards the points, which are generally distant from each other about three feet. About the height of a common-sized ox, the African buffalo is at least twice its bulk. The fibres of its muscles are like so many bundles of cords, and they are covered with a hide little inferior in strength and thickness to that of the rhinoceros. It is preferred by the peasantry to the skin of all other animals for cutting into thongs to be used as traces and harness for their carts and waggons. The flesh is too coarse-grained to be good; yet the farmers generally salt it up as food for their Hottentots. It is curious enough that the teeth of this species of buffalo should at all times be so perfectly loose in the sockets as to rattle and shake in its head.

The lion frequently measures his strength with the buffalo, and always gains the advantage. This, however, he is said to accomplish by stratagem, being afraid to attack him on the open plain. He lies waiting in ambush till a convenient opportunity offers for springing upon the buffalo, and fixing his fangs in his throat; then striking his paw into the animal's face, he twists round the head and pins him to the ground by the horns, holding him in that situation till he expires from loss of blood. Such a battle would furnish a grand subject for the powers of a masterly pencil."

The predilection which a lion is said to have for the flesh of a Hottentot is curious,

"A Hottentot belonging to one of the farmers had endeavoured for some time, in vain, to drive his master's cattle into a pool of water enclosed between two ridges of rock, when, at length, he espied a huge lion couching in the midst of the pool; terrified at the unexpected sight of such a beast, that seemed to have its eyes fixed upon him, he instantly took to his heels, leaving the cattle to shift for themselves. In doing this he had presence of mind enough to run through the herd, concluding that if the Lion should pursue, he might take up with the first beast that presented itself. In this, however, he was mistaken. The Lion broke through the herd, making directly after the Hottentot, who, on turning round, and perceiving that the monster had singled him out for a meal, breathless and half dead with terror, scrambled up one of the tree Aloes, in the trunk of which had luckily been cut out a few steps, the more readily to come at some birds' nests that the branches contained. At the same moment the Lion made a spring at him, but, missing his aim, fell upon the ground. In surlly silence he walked round the tree, casting every now and then a dreadful look towards the poor Hottentot, who had crept behind some finches' nests that happened to have been built in the tree."

It is impossible to contemplate without horror the cruel state to which the *Hottentots* have been reduced by the barbarity and oppression of the Dutch. Twenty years ago, the country, beyond the eastern limit of the colony, abounded with kraals or villages occupied by these unhappy people; but now not even a relic of these habitations is to be found; nor, in an extensive range of country, was there a score of individuals to be seen who were not actually in the service of the Dutch.

"These weak people, the most helpless, and in their present condition perhaps the most wretched, of the human race, duped out of their possessions, their country, and finally out of their liberty, have entailed upon their miserable offspring a state of existence to which that of slavery might bear the comparison of happiness. It is a condition, however, not likely to continue to a very remote posterity. The name of *Hottentot* will be forgotten or remembered only as that of a deceased person of little note. Their numbers of late years have rapidly declined. It has generally been observed that wherever Europeans have colonized, the less civilized natives have always dwindled away, and, at length, totally disappeared. Various causes have contributed to the depopulation of the *Hottentots*. The impolitic custom of hording together in families, and of not marrying out of their own kraals, has, no doubt, tended to enervate this race of men, and reduced them to their present degenerated condition, which is that of a languid, listless, phlegmatic people, in whom the prolific powers of nature seem to be almost exhausted. To this may be added their extreme poverty, scantiness of food, and continual dejection of mind, arising from the cruel treatment they receive from an inhuman and unfeeling peasantry, who having discovered themselves to be removed to too great a distance from the seat of their former government to be awed by its authority, have exercised, in the most wanton and barbarous manner, an absolute power over these poor wretches reduced to the necessity of depending upon them for a morsel of bread. There is scarcely an instance of cruelty said to have been committed against the slaves in the West India Islands, that could not find a parallel from the Dutch farmers of the remote parts of the colony towards the *Hottentots* in their service. Beating and cutting them with thongs of the hide of the sea-cow or rhinoceros, is a gentle punishment; though these sort of whips, which they call *bambos*, are most horrid instruments, tough, pliant, and heavy almost as lead. Firing small shot into the legs and thighs of a *Hottentot* is a punishment not unknown to some of the monks who inhabit the neighbourhood of Camtoos river. Instant death is not unfrequently the consequence of punishing these poor wretches in a moment of rage. This is of little consequence to the farmer; for though they are to all intents and purposes his slaves, yet they are not transferable property. It is this circumstance which, in his mind, makes their lives less valuable and their treatment more inhuman.

"In offences of too small moment to stir up the phlegm of a Dutch peasant, the coolness and tranquillity displayed at the punishment of his slave or *Hottentot* is highly ridiculous, and at the same time indicative of a savage disposition to unfeeling cruelty lurking in his heart. He flogs them, not by any given number of lashes, but by time; and as they have no clocks nor institutes for them capable of marking the smaller divisions of time, he has invented an excuse for the indulgence of one of his most favorite sensualities, by

flogging them till he has smoked as many pipes of tobacco as he may judge the magnitude of the crime to deserve. The government of Malacca, according to the manuscript journal of an intelligent officer in the expedition against that settlement, has adopted the same custom of *flogging by pipes*; and the fiscal or chief magistrate, or some of his deputies, are the smokers on such occasions."

There are many other interesting particulars related respecting this unhappy people which we lament the insufficiency of our limits to insert. But the impression made on our minds by the perusal of them is, that if *policy* dictated the restitution of this colony to its ancient masters, *humanity* would forbid it.

"The ancient manners and primitive character of this extraordinary race of men are, no doubt, much changed since their connection with the colonists; and the nearer they are found to the capital and the parts most inhabited by Europeans, the less they retain of them. If at any time they composed societies governed by laws, swayed by customs, and observant of religious ceremonies, many of which, as related among the fables of ancient voyagers, and revived by some modern travellers, were so absurd and extremely ridiculous as to create strong doubts of their existence, they have now so completely lost them that no one trace remains behind. The name even that has been given to this people is a fabrication. *Hottentot* is a word that has no place nor meaning in their language; and they take to themselves the name under the idea of its being a Dutch word. When they were spread over the southern angle of Africa, each horde had its particular name; but that by which the whole nation was distinguished, and which at this moment they bear among themselves in every part of the country, is *Quaqua*. From living together in particular clans, and, in later times, from mixing with different people, the Hottentots of one district differ very considerably from those of another. The part of the country we now were in, being the last that was colonized, was inhabited most probably by such as had retained more of their original character than the others; and it is those to whom the following remarks are meant to apply.

"Low as they are sunk in the scale of humanity, their character seems to have been very much traduced and misrepresented. It is true there is nothing prepossessing in the appearance of a Hottentot, but infinitely less so in the many ridiculous and false relations by which the public have been abused. They are a mild, quiet, and timid people; perfectly harmless, honest, faithful; and, though extremely phlegmatic, they are kind and affectionate to each other, and not incapable of strong attachments. A Hottentot would share his last morsel with his companions. They have little of that kind of art or cunning that savages generally possess. If accused of crimes of which they have been guilty, they generally divulge the truth. They seldom quarrel among themselves or make use of provoking language. Though naturally of a fearful and cowardly disposition, they will run into the face of danger if led on by their superiors; and they suffer pain with great patience. They are by no means deficient in talent; but they possess little exertion to call it into action: the want of this was the principal cause of their ruin. The indolence of a Hottentot is a real disease, whose only remedy seems to be that of terror. Hunger is insufficient to effect the cure. Rather than to have the trouble of procuring food by the chase, or of digging the ground for roots, they will willingly

willingly fast the whole day provided they may be allowed to sleep. Instances frequently occurred in the course of our journeys, when our Hottentots have passed the day without a morsel of food, in preference of having the trouble to walk half a mile for a sheep. Yet, though they are so exceedingly patient of hunger, they are at the same time the greatest gluttons upon the face of the earth. Ten of our Hottentots ate a middling-sized ox, all but the two hind legs, in three days; but they had very little sleep during the time, and had fasted the two preceding days. With them the word is to eat or to sleep. When they cannot indulge in the gratification of the one, they generally find immediate relief in flying to the other.

" Their manner of eating marks the voracity of their appetite. Having cut from the animal a large steak, they enter one edge with the knife, and passing it round in a spiral manner till they come to the middle, they produce a string of meat two or three yards in length. The whole animal is presently cut into such strings; and while some are employed in this business, and in suspending them on the branches of the shrubbery, others are broiling the strings coiled round and laid upon the ashes. When the meat is just warmed through they grasp it in both hands, and applying one end of the string to the mouth, soon get through a yard of flesh. The ashes of the green wood that adhere to the meat serve as a substitute for salt. As soon as a string of meat has passed through their hands, they are cleaned by rubbing over different parts of their body. Grease thus applied from time to time, and accumulating perhaps for a whole year, sometimes melting by the side of a large fire and catching up dust and dirt, covers at length the surface of the body with a thick black coating that entirely conceals the real natural colour of the skin. This is discoverable only on the face and hands, which they keep somewhat cleaner than the other parts of the body by rubbing them with the dung of cattle. This takes up the grease, upon which water would have no effect.

" The dress of a Hottentot is very simple. It consists of a belt made of a thong cut from the skin of some animal. From this belt is suspended before a kind of case made out of the skin of the Jackal. The shape is that of half a nine-pin cut longitudinally, and the convex and hairy side is outermost. The intention of this case is to receive those parts of the body for which most nations have adopted some sort of covering; but few, who are not entirely naked, have hit upon a less effectual one for such a purpose than that of the Hottentot. If the real intent of it was the promotion of decency, it should seem that he has widely missed his aim, as it is certainly one of the most immodest objects, in such a situation as he places it, that could have been contrived. From the back part of the belt or girdle hangs a piece of stiff dried skin, reaching scarcely to the middle of the thigh, cut into the shape of an acute isosceles triangle with the point uppermost. Some wear a couple of such pieces. This contrivance is no better covering than the other; for when he walks quickly or mutters up a running pace, it flies from one side to the other, and flaps backwards and forwards in such a manner as to conceal no particular part. This indeed does not seem to have been the purpose exactly for which it has been contrived. Nature having given to most animals a tail to fan themselves in hot weather, and to lash away troublesome insects, and having left the Hottentot without one, he has adopted an artificial one to answer the same end. These constitute the whole of their summer dress. A great beam will probably fasten a bracelet of beads or a ring of copper round his wrist: but such are more properly ornaments belonging to the other sex.

" The

"The Hottentot women, fond of finery like those of most nations, by their immoderate rage for dress accelerated the ruin of their husbands, which they themselves had brought on by as strong a rage for ardent spirits and tobacco. These two articles and glass beads were exchanged for their cattle—things useless, worthless, and even pernicious, for what was their only support, the soul of their existence. The thongs of dried skins that had encircled their legs from the ankle to the knee, as a protection against the bite of poisonous animals, were now despised and thrown away, and beads were substituted in their place. Thus what had been adopted as a matter of necessity and prudence passed into an affair of fashion. Their necks, arms, and legs were loaded with glass beads: but the largest and most splendid of these ornaments were bestowed upon the little apron, about seven or eight inches wide, that hangs from the waist and reaches barely to the middle of the thigh. Great pains seem to be taken by the women to attract notice towards this part of their persons. Large metal buttons, shells of the *cypræa* genus with the apertures outwards, or any thing that makes a great show, are fastened to the borders of this apron. Those who either cannot afford to wear glass beads, or have no taste for the fashion, wear an apron of a different sort, which has a very odd appearance: it is the skin of an animal cut into threads that hang in a bunch between the thighs, reaching about half-way to the knee; the exterior and anterior parts of the thigh are entirely bare. The threads of such an apron are frequently too thin and few to answer the purpose of concealment. Instead of the tail worn by the men, the women have a sheep's skin that entirely covers the posterior part of the body from the waist to the calf of the leg, and just wide enough to strike the exterior part of the thigh. The rattling of this hard and dry skin announces the approach of a Hottentot lady long before she makes her appearance. The rest of the body is naked. Some, however, wear skin-caps on their heads made up into different shapes, and ornamented as caprice may direct. In the winter months both sexes cover themselves with cloaks made of skins.

"The custom of greasing the body and wrapping it in skins has been the constant theme of abuse against this race of people by those who have written on the subject. There are always two ways of representing things, and unfortunately for the poor Hottentot his character has been painted in the worst light. To cover the body with some unctuous matter in a hot climate where water was extremely scarce, was a very natural resource to prevent the skin from being shrivelled and parched by the scorching rays of the sun, and has been adopted by most nations situated in or near the torrid zone. The oil that ran so profusely down "Aaron's beard even to the skirts of his garment," was, in all probability, animal fat; for during the forty years that he and Moses occupied the Children of Israel in the desert with a promised land, it is not very likely they had a supply of vegetable oil; and though some late celebrated historical painters have clothed these leaders of the Children of Israel in high-colored garments trimmed with fringe and lace, it may be doubted if they had any other clothing than such as the skins of their sheep, and calves, and goats, supplied them with. If the practice of smearing the body with fat were adopted in South America, there would not probably be such numbers of objects in the streets of Rio de Janeiro labouring under that most disgusting and dreadful disorder the elephantiasis. The Hottentots know nothing of such a complaint; nor did I perceive that any kind of cutaneous disease was prevalent among them.

"The

"The person of a Hottentot while young is by no means void of symmetry. They are clean-limbed, well-proportioned, and erect. Their joints, hands, and feet are remarkably small. No protuberance of muscle to indicate strength; but a body delicately formed as that of a woman marks the inactive and effeminate mind of a Hottentot. The face is, in general, extremely ugly; but this differs very materially in different families, particularly in the nose, some of which are remarkably flat, and others considerably raised. The colour of the eye is a deep chestnut: they are very long and narrow, removed to a great distance from each other; and the eyelids at the extremity next the nose, instead of forming an angle, as in Europeans, are rounded into each other exactly like those of the Chinese, to whom indeed in many other points they bear a physical resemblance that is sufficiently striking. The cheek-bones are high and prominent, and with the narrow-pointed chin form nearly a triangle. Their teeth are beautifully white. The colour of the skin is that of a yellowish brown or a faded leaf, but very different from the sickly hue of a person in the jaundice, which it has been described to resemble. The hair is of a very singular nature: it does not cover the whole surface of the scalp, but grows in small tufts at certain distances from each other; and, when kept short, has the appearance and feel of a hard shoe-brush, with this difference, that it is curled and twisted into small round lumps about the size of a marrow-fat pea. When suffered to grow, it hangs in the neck in hard twisted tassels like fringe.

"Some of the women when young, and previous to child-bearing, might serve as models of perfection in the human figure. Every joint and limb is rounded and well turned; and their whole body is without an angle or disproportionate protuberance. Their breasts are round, firm, and distant; but the nipple is unusually large and surrounded by an areola that is much elevated above the general surface of the breast. Their hands and feet are remarkably small and delicately turned; and in their gait they are not altogether devoid of grace. Their charms, however, are very fleeting. At an early period of life, and immediately after the first child, their breasts begin to grow loose and flaccid, and, as old age approaches, become distended to an enormous size; the belly protrudes; and the posteriors, swelling out to incredible dimensions, give to the spine a degree of curvature inwards that makes it appear as if the *os coccygis*, or bone at the lower extremity of the spine, was elongated and bent outwards, which is not the case. The mass that covers the posteriors has been found to be pure fat. Some other striking peculiarities in the conformation of Hottentot women will be noticed when speaking of the Bosjesmans, who seem to be the true aborigines of the country, unmixed with any other tribes of people."

[To be concluded in our next.]

A View of a Course of Lectures to be commenced on Monday May 11, 1801. On the State of Society at the opening of the Nineteenth Century; containing Inquiries into the Constitutions, Laws, and Manners, of the Principal States of Europe. By Henry Redhead Yorke, of the Inner Temple, Student at Law. 8vo. Pp. 46. 1s. Clement. London. 1801.

In this view Mr. Yorke has demonstrated his capacity for the accomplishment of his undertaking, arduous as it unquestionably is.

is. The fire and impetuosity of youth, which formerly betrayed him into error, appear to be subdued, or at least properly tempered and corrected, by reflection and judgment, (and perhaps the sage lessons of adversity may have contributed, in some degree, to produce this salutary change); and with no small portion of genius, and a strong and vigorous mind, nothing but resolution, perseverance, and application can be wanting to ensure success to all his future pursuits in life. Of political wisdom he certainly has acquired a very considerable share; and it is not possible to read these pages without being forcibly impressed with the justice and correctness of his ideas, on many questions of civil government and on the science of politics.

"We have been reproached, perhaps justly"—says Mr. Yorke—"with entertaining too contemptuous an opinion of the jurisprudence and political arrangements of other countries."—"Though an honest prepossession in favour of our own natural institutions, is at all times commendable, yet, we should not be unmindful that under forms of polity, materially different from our own, the several communities of Europe have enjoyed a degree of relative happiness, proportioned to their education, their habits, and their moral condition. Nor is it a just inference, that because, under the harmonious frame of the British constitution, the subject is sheltered from the aggressions of power, and the perversion of justice, the people who live under governments less popular and prudently balanced, must therefore be the wretched victims of capricious despotism, or the sport of insolent and licentious democracies. The common object of every European government, and indeed of all government, is the PUBLIC GOOD; but the comprehensive views, which are exerted in its attainment, and the *mode* in which it is to be exercised when attained, depend on a variety of circumstances, totally distinct from any notions of metaphysical perfection. Religion, climate, and geographical position, must influence, in a greater or lesser degree, all positive institutions, and consequently, must present the picture of society under very peculiar and distinct aspects. The Public Good, therefore, may be promoted by various means; and these varieties in legislation may be considered as so many specific differences of which it is the genus, all moving in the same direction, and constituting the aggregate or abstract idea of good government."

This, it must be acknowledged, is an admirable basis for the superstructure which the author proposes to build; and, it is much to be wished, that all our speculative and practical politicians entertained sentiments equally just on the nature of government. He pursues this strain of reasoning, in illustration of his fundamental position, through several pages, and supports it with many judicious remarks.

"The exercise of power may be strengthened or relaxed according to the moral condition of the people; and what might in Britain be termed an act of tyranny, may be requisite in Russia, to preserve unbroken the common links of society. We, therefore, who live in a land of the highest liberty to which we are fitted, are not warranted in pronouncing an indiscriminate censure on every exertion of power that we cannot easily reconcile to our own

habits

habits and institutions. The beast of prey and the docile animal are differently treated; the one, we are compelled to enclose within iron bars, the other, we permit to range at liberty. In the same manner, the citizen who is habituated by education and example to a sense of justice, we can commit to the guidance of his own discretion; but the fierce and unruly barbarian must have all his motions watched, lest he spread around him the evils which spring from violent and uncontrolled passions. In short, we are not discussing which is the best abstract form of government, but that which is best adapted, in its practical application, to the people governed. In this sense, the reply of Solon must be considered as the expression of political wisdom.

"If I have succeeded in removing a prejudice which has been the cause of our voluntary ignorance of the institutions of other states, it follows, that some inquiry into their constitutions and laws will be productive, at this time, of numberless advantages. For, the new century opens with events of such extraordinary magnitude and interest, that without some previous knowledge of this kind, we shall be neither fortified nor prepared against the consequences which are likely to arise from them."

His observations on the pseudo-philosophy of past and present times are equally just.

"Every age which thinks in a different mode from the age that went before it, invests itself immediately with the title of philosophical; much in the same manner as antiquity dignified with the name of sages, those who had no other pretension to it than the merit of contradicting their contemporaries. In modern times, we attach the character of philosophers to many, who are merely distinguished for their talent of furbishing up old systems in a more polished phraseology; or who, for the empty gratification of a transient popularity, have caught the public by surprise, and diverted them from the beaten track of sober experience, and cautious induction. Indeed, the habit of generalization, though generally productive of scientific research, yet, when applied to the purposes of political inquiry, if extended too far, is as liable to pervert the understanding, as the habit of generalizing from one or a few particulars in the history of man. These systems have been received with such extacy, and are circulated with such pertinacious zeal, that it is much to be feared, society will not easily recover from the shock which it has experienced. Helvetius himself, the most acute and original genius of this sect, is now become an ancient, compared with some of his disciples. As these builders of aerial castles are fond of propagating their doctrines, perhaps without foreseeing their practical influence on society, it has been questioned by cautious and well meaning persons, whether the advantages which genuine philosophy expected to derive from the discovery of the art of printing, may not be ultimately defeated by the chartered libertinism of the press? Doubtless, if we compare without prejudice, the present state of human knowledge, with that which has passed away, we shall perceive a considerable progress in various branches of moral and natural philosophy. But, the generations which are yet to follow; will discover in many points which may seem too minute and familiar for philosophy to dwell upon, the sources of many errors of the understanding, and of many corruptions of the heart. We nevertheless alledge that we have discussed and analyzed all subjects from prophane mythology to the foundations of revealed religion, from metaphysics to
matters

matters of taste, from music to morality, from the scholastic disputes of theologians to objects of commerce, from the rights of princes to the rights of subjects, from questions of the utmost importance to questions of no importance at all. On some of these subjects new light has been shed, upon others fresh obscurities have arisen: the consequences of this general ebullition of the mind have been compared to the ebbing and flowing of the ocean, which cast some goods on the shore, and remove others to a greater distance.*

"What may be the ultimate effects of all these events on the beings who are to fill the cycle of the nineteenth century, is a matter of momentous, but doubtful speculation. If, however, we meditate on what is now acting on the theatre of Europe, if we examine critically the literary productions and general topics of conversation; if we survey the manners, and remark the extent of the conceptions and hopes of the men of this age; we shall observe, that in many of the most important concerns of life, a very surprising change has taken place in the ideas of mankind. But there is not a feature more prominently disgusting in the history of modern Europe, than that mockery of all public law, which by one stroke of the pen, transfers whole nations, without their consent, to foreign masters; partitions the fairest portion of civilized society among a few ambitious dynasties, dissolves the reciprocal bond of protection and allegiance by which a government and people are held together, scatters widely the seeds of contention and unceasing revolt, and establishes the plea of military government, which being rendered permanent, genius droops and withers, the best forms of social order moulder to decay, and peace, justice, and freedom, are banished from the face of the earth."

In the course of his lectures Mr. Y. proposes to investigate the causes and consequences of this dreadful revolution of which he appears to entertain very accurate ideas. But he first means to trace a general outline of the progress of society and government from the earliest ages to the present period; in order to develop the gradual advancement of knowledge, and the progressive melioration of laws. Of the advantages to be derived by a lawyer from this mode of studying the *history* of law his notions are very correct; and it is much to be wished that this subject was more closely attended to by professional men than it generally is. We agree with our author, that—

"When these inquiries are properly conducted, they have likewise a tendency to restrain that wanton spirit of innovation which men are too apt to indulge in their political reasonings. To know the laws already established, to discern the causes from which they have arisen, and the means by which they were introduced, is essentially requisite in order to determine upon what occasions they ought to be altered or abolished. The institutions of a country, how imperfect soever and defective they may seem, are commonly suited to the state of the people by whom they have been embraced; and therefore, in most cases, they are only susceptible of those gentle improvements which proceed

* "Essai sur les Principes des Connoissances Humaines, par M. D'Alambert, Tom. 4."

from a gradual reformation of the manners, and are accompanied with a correspondent change in the condition of society. In every system of law or government, the different parts have an intimate connection with each other. As it is dangerous to tamper with the machine, unless we are previously acquainted with the several wheels, and springs of which it is composed; so there is reason to fear, that the violent alteration of any single part may destroy the regularity of its movements, and produce the utmost disorder and confusion."

There are much sound sense and political wisdom in these remarks; as well as in the following.

"Lastly, in my method of analyzing the properties and practical effects of laws and governments, I shall abstain from any indulgence of speculative topics, and abstract reasoning. Considering *Man as he is*, I shall purposely avoid all those disquisitions which are more fitted to the innocent reveries of the closet, than to practical legislation—disquisitions which have led to more erroneous systems, and to more dangerous consequences, than their partisans are willing to admit. Indeed there is no subject, as I have had occasion to illustrate in a former work, on which we are so liable to err as in political speculations; because, while we think ourselves perfect masters of every part of the subject, difficulties suddenly arise, by which the subject itself eludes our keenest researches. Sometimes our views of it are too confined, and sometimes too extended; and often we fail in our judgments from not giving sufficient attention to the influence of various concomitant circumstances, which render general rules of little use. Men of talents reason consequentially on every subject; but when inquiries are connected with the complicated interests of society, the vivacity of their genius prevents them from noticing the variety of circumstances which render every consequence, almost, which they can draw uncertain. This is the origin of the French *Systèmes*, which are only a chain of contingent consequences, drawn from a few fundamental maxims, adapted, perhaps, rashly. Such systems are mere conceits; they mislead the understanding, and efface the path to truth. These systems are formed upon slight foundations; the authors are hurried on to a general conclusion from disproportionate premises, and the reader who expects rational deductions, is deluded by fanciful conjectures and unauthorized assertions."

The passages which we have extracted from this "View" will, no doubt, induce our readers to cast an eye over the whole of it. It contains, we can assure them, much very good matter. From the concluding pages we learn, that Mr. Yorke has been denied the privilege, to which he thinks himself justly entitled, of being called to the bar. It is impossible for us to censure the lawful guardians of the profession for exercising extreme caution and vigilance, in the admission of new members; we have, indeed, to lament that it has not been constantly and uniformly exercised. But, Mr. Y. acknowledges his past errors so frankly; has read so full and public a retraction of them; has laboured so earnestly to make all the amends in his power to society; that we are decidedly of opinion, he deserves much on the score of *indulgence*, and not a little on that of *justice*.

Alfred

Alfred; an Epic Poem, in Six Books. By Henry James Pye. Large 4to. Pp. 250. 1l. 5s. Wright. London. 1801.

IN a brief but sensible Dedication to the present Chancellor of the Exchequer, the author observes,

"On one thing alone I pride myself, though I am sorry to say, it is not the pride of some poets of the present day, who possess greater talents than I can pretend to; in celebrating the Founder of the Jurisprudence, the Improver of the Constitution, and the Patron of the Literature of my Country, I have endeavoured to appreciate, at their just value, the important blessings we derive from each; for, to use the words of a distinguished English poet, 'I am glad to have it observed, that there appears throughout my verses, a zeal for the honour of my country; and I had rather be thought a good Englishman, than the best poet, or the greatest scholar, that ever wrote.'"

This is at once manly and judicious. The weak and worthless leader of the "Isocratists," who makes "liberty" a cloak for his envy, and "truth" a cover for his malignity, will do well to consider it seriously before he insults his country a second time by an ostentatious display of the triumphs of her enemies.

The story of Alfred is so well known, that it would be superfluous to enlarge on it here; we shall therefore content ourselves with noticing the progress of events as related by Mr. Pye, and with such cursory remarks as may arise in the course of our examination.

Alfred was so distinguished a character; the vicissitudes of his life were of so extraordinary a nature, and the reverence and affection with which he has been justly contemplated by his countrymen have ever been so warm and active that a work of which he should be the subject, could not fail, it would seem, if executed but with a common share of ability, to be peculiarly attractive. It has not, however, proved so: several poems have been written on the adventures of Alfred; and though some of them were not without a considerable degree of merit, yet they have all silently sunk into oblivion. To attempt accounting for this would, we fear, be, in some measure, to prejudice the present poem, which we shall therefore try by its own claim to notice, and without the slightest retrospect to the beauties or defects of those which have preceded it. The invocation with which Mr. Pye opens, is spirited and appropriate.

"While, with unequal verse, I venturous sing,
The toils, and perils of a patriot King;
Struggling through war, and adverse fate, to place
Britannia's throne on Virtue's solid base:
Guardian and glory of the British isles,
Immortal Freedom! give thy favouring smiles.
As, to our northern clime, thy beam supplies
The want of brighter suns, and purer skies,
So, on my ruder lays, auspicious shine,
'And make immortal, verse as mean as mine.'

He now enters on his subject. How he will settle with the anti-

quary we know not; but from us, and, indeed, from every reader who thinks with us, that the great object of poetry is pleasure, he will have little to fear for a slight deviation from the strict line of fact. *History* informs us that after the battle of Wilton (in which Alfred was defeated) the illustrious fugitive still cherishing a hope of better fortune, resolved "not to forsake his country, as was customary with his predecessors." Our author, however, sends him to Scotland, to invoke the assistance of Gregor, with whom he was on terms of friendship; and his first appearance on the scene is singularly striking and affecting.

"Dark was the night, against Forteviot's tower
Howl'd the loud blast, and drove the sleety shower;
In the arch'd hall, with storied drapery hung,
While sacred bards the song of triumph sung,
Scotia's boar monarch, with his peers around,
The genial board with social temperance crown'd;
Beside him sat the leaders of his host,
Return'd, exulting, from Ierne's coast;
Where, edged by Justice, his victorious sword
To Donach's brow the regal wreath restored:
When, through the portal, with majestic mien,
A wandering stranger join'd the festive scene:
Vigorous, he seem'd, in manhood's ripen'd grace,
Firm was his step, but sad, and slow, his pace."

The King, in the true spirit of antiquity, with which no one is better acquainted than the author of the poem, receives the unknown guest with frankness and hospitality, places him in the "seat of honour," and to dispel the sorrow which clouded his brow, gives the signal to the minstrels. With equal taste and judgement their songs are taken from *Ossian*; and the effect which the victories, the loves, and the misfortunes of Fingal produced on the delighted audience is thus beautifully described:

"Like scenes of years long flown, the descant stole,
Pleasant, but mournful, o'er the ruffled soul:
For, Memory! thy enchanting light can throw
A gleam of languid joy o'er distant woe.
As the pale moon, through watery mists display'd,
Faintly illumines the billows' darkling shade."

As the minstrels proceed, Alfred's agitation increases.

"Here passion's torrent swell'd the stranger's breast,
And all the man of sorrow stood confess'd;
Across his face his robe he drew, to hide,
Of gushing tears, the involuntary tide:
Attentive, Gregor mark'd his struggling pains,
And still'd, with hasty voice, the plaintive strain."

This is translated, and well translated too, from the *Odyssley*:

Ὅς φητο τῇ δ' ἀρχὴ πατρὸς ὕφ' ἡμέρον ὥστε γυῖοι.
Δακρυ δ' ἀπο βλεφάρων χαμαδὶς βάλε, πατρὸς ἀκουσας
Ἰλαίης πορφυρεῖν αὐτ' ὀφθαλμοῖσι ναοῦσαι
Ἀρμωστέρην χερσὶ γούσι δὲ μιν Μενέλαος. lib. iv. v. 113.

Alfred now discovers himself, and gives a summary account of the principal events of his life: his journey to Rome; his accession to the throne after the death of his three elder brothers; his marriage with the beautiful sister of Burthred, his frequent contests with the Danes till the fatal battle of Wilton; his subsequent despair, and encouragement by one of his dying warriors; and, finally, his resolution to repair to Caledonia, and solicit the assistance of Gregor. To all this we have little to object: the despondency of the King, indeed, does not altogether accord with his acknowledged firmness of character; but it is not unnatural, and might have taken place. The rest is good.

Mr. Pye observes, in his Dedication, that he has "had ample leisure to correct; and we are well persuaded that he has "amply" availed himself of it. Still, however, there are a few blemishes which the eye of a judicious friend might have detected; and which we could wish to see removed. We doubt whether

"The armies *shook*."

for, the armies fiercely encounter each other, be good English; and we are certain that

"*Rivalled the meed of fame his fathers wore;*"

for, rivalled his father's fame, can be justified by no mode of speech whatever.

The following passage, too, is deficient in grammar; it is, besides, involved and obscure.

"For every tender feeling, which possess'd,
Gives life's too bitter cup its only zest;
Which, torn away, is torn each social care,
And hope's last beam is whelm'd in black despair;
Friends, freedom, honour, country, all afford
Nerve to the arm, and temper to the sword."

We can find room but for one extract more. It paints with great energy and beauty the hopeless struggle of valour with superior numbers; and has recalled to our minds many a similar scene that has lately passed on the Continent.

"Day after day, with oft repeated blow,
Our victor arms pursued the scatter'd foe.—
Short was the triumph, with exhaustless tide
Unnumber'd hordes the waste of war supplied.
In vain, forth issuing on the billowy main,
Our barks, victorious, met the hostile train,
Staid in their mid career the invading host,
And wreck'd their hopes on Albion's stormy coast;
While wondering Ocean saw his sea-green flood
By floating corseS choked, and stain'd with blood.—
Crouds, on the evening wave in safety born,
Repair'd the useless slaughter of the morn,"

In our next Number we shall compleat our examination of Alfred, which we cannot but consider as the most successful of Mr. Pye's works: honourable to his country, respectable to himself. May it be profitable!

(To be continued.)

Lectures

Lectures on Ecclesiastical History. By the late George Campbell,
D. D. &c.

(Concluded from P. 222.)

DR. Campbell, though determined to admit no evidence, however strong, as sufficient to prove the apostolical institution of episcopacy, yet acknowledges, with some hesitation indeed, that of the elders or presbyters whom the apostles ordained in every church, one was from the beginning appointed perpetual president or moderator of the presbytery. This concession is extorted from him by what is said in the apocalypse of the angels of the seven Asiatic churches; and in a fit of candour he even proceeds so far as to admit that, about the middle of the second century, a kind of episcopacy had grown out of the original institution of perpetual moderators. He admits likewise, as a fact incontrovertible, that by the constitution of the primitive church there could regularly be but one bishop in one city; though he contends, that so late as the middle of the third century, that bishop was nothing more than the pastor of a single congregation!

The reasoning by which he attempts to prove this last position is indeed such as we should not have expected from a man of erudition, for it betrays a very superficial acquaintance with the appropriate language of the primitive church.

“From the writings of the fathers, it is evident, he says, that the whole flock assembled in the same place, *ἐν τῷ αὐτῷ*, with their bishop and Presbyters, as on other occasions, so in particular every Lord’s day, or every Sunday as it was commonly called, for the purposes of public worship, hearing the Scriptures read, and receiving spiritual exhortations. Again, as there was but one place of meeting, so there was but one communion table or altar, as they sometimes metaphorically called it. *There is but one altar*, said Ignatius, *as there is but one bishop*.” *Εἷς θυσιαστήριον ὡς ἓς ἐπισκοπὸς*.

Lord King, from whose *Enquiry into the Constitution of the primitive Church*, this reasoning is copied almost literally, quotes, to the same purpose, one or two passages (and he might have quoted twenty) from St. Cyprian and other antient writers; and in reply both to him and to Principal Campbell, it is sufficient to observe, that, as the whole multitude of Christians in such large cities as Jerusalem, Antioch, Alexandria and Rome, could not possibly meet for public worship in one house, so the words *ἐν τῷ αὐτῷ*, in the epistle of Ignatius to the Magnesians, do not necessarily imply that all the Christians of *Magnesia* met for that purpose in one house. In the fourth chapter of the Acts of the Apostles it is said that “the kings of the earth stood up and the rulers were gathered together, *ἐν τῷ αὐτῷ*, against the Lord and against his Christ.”

Now, as it is certain that “the kings of the earth, and the rulers, with Herod and Pontius Pilate, and the Gentiles with the people of Israel” did not all gather together in one place against the Lord and

against his Christ, the author of the *Enquiry* was asked why we should infer from the words *ἐπὶ τὸ αὐτὸ* in the apostle of Ignatius that all the Magnesians assembled in *one place* for the purposes of public worship. To this question no satisfactory answer by the advocates for congregational episcopacy ever has been, or ever will be, made. It is well known that the words *ἐπὶ τὸ αὐτὸ* following such verbs as *συνιχθῆσαν* may refer to the *object* as well as to the *place* of any meeting or combination; and as they certainly refer to the *object* and not to the *place* of the combination mentioned in the passage quoted from the Acts of the Apostles, they seem likewise to refer to one object, and not to one place, in the passage quoted by Lord King (for Dr. Campbell is too cautious to say whence he quotes them) from the seventh chapter of Ignatius's epistle to the Magnesians. The holy martyr, who is exhorting that people to unity and love, after various other arguments proceeds thus; "As therefore the Lord did nothing without the father, being united to him, neither by himself, nor by his Apostles; so neither do ye any thing without your bishop and Presbyters, *ἀλλὰ, ἐπὶ τὸ αὐτὸ, μιᾷ προσευχῇ, μιᾷ δεήσει, εἰς νοῦς, μιᾷ ἐλπίδι, &c.*" That this relates to public worship is undeniable, because it is in public only that a multitude can have one prayer; but to contend that *ἐπὶ τὸ αὐτὸ* denotes the one individual *place* where that prayer was offered is to beg the question, and to beg it at the expence of Ignatius's reasoning. If it was the practice in Magnesia for all the Christians to assemble in one house for public worship, it was impossible, whether they adhered to their bishop or not, that they *could* put up *different* prayers, and what the martyr says on that subject is nothing better than impertinence; but if they met in different houses or oratories, his argument is much to the purpose; for as, in every diocese of the primitive church, the order and substance, if not the words, of the public devotions were, by the bishop's injunction, the same in all the churches, it was only by keeping in communion with him, that the people could have but one prayer. Do nothing therefore, says Ignatius, without your bishop and Presbyters, *ἐπὶ τὸ αὐτὸ*, for this, among other reasons, that ye may have one prayer, one supplication, one mind, one hope, &c. That such is the meaning of the word seems incontrovertible from the conclusion of the chapter, in which he says; "wherefore run all together (not *unto* one temple) but *as* (ὡς) unto one temple of God, *as* to one altar, &c." In perfect harmony with this, he exhorts the Christians of Smyrna to "follow the bishop, as Jesus Christ, the Father; and the presbytery as the Apostles; adding, let that eucharist be looked upon as firm and just, which is either offered by the bishop, or by him to whom the bishop has given his consent,—*ἐκεῖνη βεβαία εὐχαριστία ἡγεῖσθαι, ἢ ὡς τοῦ ἐπισκοποῦ οὐσα, ἢ ὃ ἂν αὐτὸς ἐπιτρέψῃ.*"

But does not Ignatius, in his epistle to the Philadelphians, say that there is but one altar, even as there is but one bishop? He certainly does, and we are inclined to believe that originally there was no more than one altar in one city, and that the oblations were made at that altar, and the Eucharist consecrated by the bishop himself. We are
fully

fully aware that men of much greater learning than we can boast, have thought otherwise; and it would ill become us, as it did not well become Dr. Campbell, to decide, with too much confidence, a point, about which Mr. Dodwell and Dr. Maurice on the one hand, and Dr. Hammond with Mr. Bingham, on the other, held different opinions; and which the two last of these learned writers declared themselves unable to determine. It is not on the expression of Ignatius quoted by our author that the opinion rests which we have adopted; for there are similar expressions almost innumerable scattered through the writings of the ancients long after there were as many altars as churches in a diocese. What leads us to think that originally there was but one altar in a city, is the known practice of sending from the Bishop's church the consecrated elements to be administered to the communicants in other churches; for that in the days of Ignatius, the cities of Jerusalem, Antioch, Alexandria and Ephesus contained each many congregations of Christians meeting in different houses for the purposes of public worship, though they were all under the pastoral care of one bishop, is a fact incontrovertible. Dr. Campbell indeed, in the ardour of his zeal for independant congregational churches, denies this fact; and in doing so, contradicts, though surely inadvertently, the inspired writers of sacred Scripture.

"There were yet, he says, no magnificent edifices, built for the reception of Christian assemblies, such as were reared afterwards at great expence, and called churches. Their best accommodation for more than a century, was the private houses of the wealthiest disciples, which were but ill adapted to receive numerous congregations."

If this be true, and no man will question its truth, we beg leave to ask our author's admirers, how the "many myriads" (*μυριάδες*)* of converted Jews, who were under the pastoral care of James, and the elders, could possibly meet for the purposes of public worship in the house of even the wealthiest disciple in Jerusalem? In vain will some one reply that this was an extraordinary concourse of believers collected from all parts of Judæa, if not of the Roman empire, to celebrate the feast of Pentecost at Jerusalem; for it has been proved with the force of demonstration, † that though St. Paul once intended to keep that feast at Jerusalem, he did not actually arrive there till several days after the feast, when the extraordinary concourse must have departed from the city. But whatever become of those myriads, we have the direct testimony of St. Luke ‡ that the number of Christians residing constantly at Jerusalem could not be below ten thousand; and even that is too large a number to have "assembled every Lord's day for the purposes of public worship" in any one house whatever.

From Jerusalem let us pass to the seven Asiatic churches, and en-

* Acts. xxi. 20.

† See Dr. Maurice's diocesan Episcopacy.

‡ Acts ii. 41, iv. 4 v. 14. vi. 7.

quire whether they could possibly be, as our author's reasoning supposes them to have been, nothing more than seven congregations, which assembled each with its *angel* and Presbyters, in one house for the purposes of public worship. Dr. Campbell estimates the population of Asia Minor, at the time those churches were planted, as equal to that of Great Britain at present, and the number of Christians, at one-thirtieth of the whole inhabitants. This last calculation, he thinks, indeed rather too high, but chooses to act the part of a generous adversary. In generosity we wish not to be behind him, and shall therefore estimate the present population of Britain at only 7,000,000, which, though unquestionably too low, is sufficient for our purpose. The thirtieth part of 7,000,000 is 233,333, which divided by seven, the number of *angels*, leaves, if there be any truth in arithmetic, 33,333 members for each congregation! If it be impossible that such a multitude as this could assemble under one roof "to hear the Scriptures read, to receive spiritual exhortation, and to participate together in the Lord's supper," our author's scheme of congregational episcopacy falls to the ground at once, and though there may, at first, have been but one *altar* in a *city*, there must have been many communion tables in a diocese.

We shall not follow the learned Principal through his criticisms on the words *ἐκκλησία*, *παροίμια*, and *διοίκησις*. What has been just said is a demonstration that the first of these words sometimes signifies in the New Testament, a church consisting of several congregations; and the reader who wishes to know the ecclesiastical import of the other two, may have recourse to Bingham's *Origines Ecclesiasticæ*. He will there find a very perspicuous account of the process by which the church was divided into parishes and dioceses, and will soon be convinced of the futility of our author's etymological deductions. It may not however be improper, before we take leave of this subject, to shew that it was morally, if not physically, impossible, that the government of the church could, before the end of the second century, have been changed from a congregational or even a classical presbytery, into a diocesan episcopacy. No general council was, or could be, held during that period. Was it not strange then—passing strange, that in all the churches of Asia, Africa and Europe, the moderators of the presbyteries should, at one and the same time, have, without any previous concert, conspired, in the very same manner, against the rights and liberties of their fellow presbyters? And was it not still more strange, that not one of those innumerable Presbyters should have made a single remonstrance against so violent an usurpation? They were not always silent even when the matter in dispute was of much less consequence.

In the second century such was the regard of Christians to what they believed to be apostolical practice, that Polycarp bishop of Smyrna, when a very old man, made a journey to Rome for the purpose of persuading the western churches to celebrate the festival of Easter, on the same day with the churches of the east. He pleaded the

the practice of St. John for keeping that feast on the fourteenth day of the moon; but Anicetus the Roman bishop pleading the practice of St. Peter for keeping it on the Lord's day following, those two venerable men parted without accomplishing the object for which they had met. They parted indeed in full communion with each other, not deeming the precise day on which any festival should be observed, of sufficient importance to break the unity of the church; but Victor bishop of Rome, who suffered martyrdom about the end of the same century, thought otherwise, and after much controversy on the subject with Polycrates bishop of Ephesus, threatened to excommunicate the eastern churches because they would not adopt the western practice. Is it conceivable, that, at a period when *such a question as this* was deemed of importance, the whole Christian world would tamely submit to the usurpation of *episcopacy*, and not one man—not even a heretic or schismatic appeal from the usurpers to the practice of the Apostles in the planting of churches? The Donatists and Novatians were in the next century much puzzled to assign any thing like a reason for their withdrawing from the communion of the Catholic Church, and, in the language of antiquity, erecting altar against altar. This universal conspiracy of a few clergyman against the rights and liberties of their brethren and the people would have furnished them with a very sufficient reason for leaving the communion of a society, which had tamely submitted to so iniquitous a deviation from apostolical practice, but so far were they from complaining of episcopacy, that they thought it essential to the very being of a church. This is evident from the conduct of Novatian, who instead of having recourse to the inherent powers of the people, sent to a remote corner of Italy for three obscure bishops, whom, in a state of intoxication, he persuaded to confer upon him that character which he could not regularly obtain.

But supposing the apostolical institution of diocesan episcopacy to be completely proved, as well as the necessity of episcopal ordination to the valid administration of the sacraments of the church, how are we to know that the succession has not been broken between the divine founder of the church and the minister from whom we receive those sacraments,

“ I am no antiquary, says Dr. Campbell, and may not have either the knowledge or the capacity necessary for tracing the faint outlines of ancient establishments, and forms of government; for entering into dark and critical questions about the import of names and titles; or for examining the authenticity of endless genealogies.” It is indeed true, that, among the Jews the priesthood was confined to one family, “ but no order of men, existing at present in the Christian church, can give any evidence of a divine right compared with that of the tribe of Levi, and of the posterity of Aaron.”

We cannot help being of a different opinion, because it is surely easier to ascertain the regularity of an episcopal consecration which must be performed in the presence of some witnesses, than the fidelity

delity of a woman to her husband's bed! Had the Jewish religion succeeded the Christian, Korah and his company, whose zeal for the rights of the people and indignation against the idea of an exclusive priesthood fell little short of the zeal and indignation of our author, might have urged this argument with much greater effect.

"Ye take too much upon you, they might have said, seeing all the congregation are holy every one of them: wherefore then lift ye up yourselves against the congregation of the Lord? For the sake of order and decency in the performance of public worship it is indeed proper to appoint one or two men to officiate as priests, and Aaron with his sons may be as fit persons as any others at present to fill that office; but why do you presume to confine the office to their family, in exclusion of all others, to the latest posterity? Is there any inherent sanctity in the seed of Aaron? If there be, you ought to give us some security that no spurious child shall ever be introduced into the family of the high priest; for should our nation become rich and luxurious, it is at least possible, in a long course of ages, that the wife of some individual high priest may prove unfaithful to her marriage vow. With respect to succession the Christians had infinitely greater security than we; for their priests were taken from any family and invested with their sacred character by a public ceremony performed in the face of day. No man therefore existing among us at the distance of two hundred years from the present period, will be able to give any evidence of a divine right that can be compared with that of the bishops and Presbyters among the Christians."

What answer Dr. Campbell would have made to this supposed reasoning of the Hebrew Independants we shall not conjecture; but to the man, who considers the Mosaic and Christian institutions as something more than republications of the religion of nature, and who believes, in consequence of viewing them properly, that the Providence of God watches over his own institutions, it can present no difficulty. To the later Jews it was sufficient to know that the priesthood had been originally established in the family of Aaron, and that there was no evidence on record that a spurious issue had at any time been introduced into that family. To the Christian it is sufficient to know, that the government of the church, as originally established by the Apostles, was episcopal in the diocesan sense of that word, and that there is neither evidence nor probability that, at any period anterior to the reformation, the episcopal succession had failed in any church on earth. To preserve it nothing was requisite but a strict adherence to liturgical forms; and to such forms men are fortunately most attached when immersed in superstition and ignorance. Such churches therefore, whether Romish, Greek, or reformed, as have not wilfully thrown off the episcopal order, have not the smallest occasion to examine endless genealogies in order to authenticate their spiritual pedigree; for supposing it possible (probable it cannot be supposed) that at some dark period, a spurious link had found its way into the chain of succession, it is an event, for which, as it is unknown to all mankind, no man of the present age will be called to account

by a just and a merciful God. On the authority of those clergymen who officiate in churches that have *rejected* the episcopal order and succession, it belongs not to us to pass any judgment. Whilst we feel it to be our duty to "ask for the old paths, where is the good way, and to walk therein, that we may find rest for our souls," we shall leave those who have traced out for themselves new paths, to the judgment of the Supreme Bishop of souls, who, as he knows our frailties, will make every possible allowance for unavoidable ignorance, and even for incorrigible prejudice.

And here we should take leave of this tedious controversy, for such our review of the first volume of these lectures has proved to be, were not we called upon as the advocates of truth to vindicate the venerable remains of the episcopal church of Scotland from a charge not less absurd than it is illiberal, and which the author attempts to support by a kind of reasoning, that, were it of any force, would operate as powerfully against the apostolical descent of our own bishops, as of those who are overseers of the church of God in that part of the united kingdom. This charge is no other than that the Scotch episcopacy failed soon after the revolution in 1688. In what manner did it fail, will our readers naturally ask? Is a civil establishment, in the opinion of Dr. Campbell so essential to episcopacy, that the order of bishops cannot be continued in a church which is not supported by the state? No; little scrupulous as he appears to have been about contradicting himself, he had said too much of primitive episcopacy, to hazard so glaring a contradiction as this. Perhaps he was of Mr. Wodhull's opinion, that the act of parliament which changed the ecclesiastical establishment of Scotland, and deprived the bishops of their seats in parliament, or at least that some penal law enacted at a subsequent period, deprived those prelates of the power of ordaining bishops, priests and deacons. No; he had professed at least too great a regard for the authority of Scripture, fathers and councils to appeal from them to any lawyer to learn whether an apostolical institution could be repealed by any act or acts of the British parliament. Does he then bring any proof that the deprived bishops took no measures to continue that order in their then persecuted church? No; he admits that they ordained several bishops at large; but because those bishops had not been *previously* appointed each to a certain diocese, he contends that their ordinations were null and void, nay that they were *farcical* ceremonies, of which it is impossible to conceive the object. The pitiful mixture of sophistry and ridicule by which he attempts to maintain this position breathes the genuine spirit of that licentious philosophy which derives all authority civil and ecclesiastical from the suffrages of the people; which the author has indeed employed as a buttress to support his scheme of congregational churches, but which has been more successfully employed on the continent to overturn all churches in which the Christian religion was publicly taught.

Originally,

Originally, he says, "the terms *ordination* and *appointment* to a particular *pastoral charge* were perfectly synonymous. If one, in those truly primitive times (which but rarely happened) found it necessary to retire from the work of a bishop, he never thought of retaining either the title or the emoluments. To be made a bishop, and in being so to receive no charge whatever, to have *no work to execute* could have been regarded no otherwise than as a contradiction in terms. The name bishop means overseer, and this is a term manifestly correlative to that which expresses the thing to be overseen. The connection is equally necessary and essential as between father and child, sovereign and subject, husband and wife. The one is inconceivable without the other. Ye cannot make a man an overseer to whom ye give no oversight, no more than ye can make a man a shepherd, to whom ye give the charge of no sheep, or a husband to whom ye give no wife. Nay, in fact, as a man ceases to be a husband, the moment that he ceases to have a wife, and is no longer a shepherd than he has the care of sheep, so in the only proper and original import of the words, a bishop continues a bishop only whilst he continues to have people under his spiritual care."

These are the principles from which our author declaims, for he can hardly be said to reason, against the episcopal succession in Scotland. As we doubt not but they are deemed solid as well as useful principles by all the friends of the people, and other modern reformers of Church and State; and as they are certainly calculated to serve the purposes of these men, and of none else, it may not be improper to enquire what effects would result from them, if admitted as rules of conduct, on various institutions, civil, military, and ecclesiastical. We shall thus see how dangerous it is to suffer our zeal against a particular order of men to overleap the bounds of moderation; and such of us as wish things to run in the old channel, may, perhaps, be deterred from implicitly adopting any set of novel principles, without previously weighing their consequences.

In the year 1654, Charles II. had no subjects in Ireland, where his authority had never been recognized, and from which he was then an exile. That in such circumstances he was King of Ireland is inconceivable, says our author; and yet we find him in that very year exercising acts of royalty by creating Irish peers, who have hitherto enjoyed seats in the parliament of that kingdom, and are generally supposed to be capable of sitting in the Imperial Parliament. The Earl of Inchiquin, however, will do well to look to himself; for Dr. Campbell has discovered that his patent of peerage is a *farcical* deed, of which it is impossible to conceive the object! When we read occasionally in the newspapers, that the King has promoted a number of Colonels to the rank of Major-General, and of Lieutenant-Generals to the Rank of General in Chief, we have been accustomed to consider these promotions as real; but it seems we have egregiously deceived ourselves. Such promotions are nothing more than *farcical ceremonies*; for "the name General is a term manifestly correlative to an army commanded: * the one is inconceivable without the other!"

* See Johnson's Dictionary.

When a man is created Doctor of Physic, whether by an English or a Scotch University, he is authorized to exercise his profession every where, and every where to prescribe for the sick who may consult him; but he cannot do so in London or in Edinburgh till he be admitted into the Royal College of Physicians, either as a fellow, or at least as a licentiate. All diplomas, therefore, by the University of Aberdeen, creating men Doctors of Physic are *farcical deeds*; and our author must have been conscious that he was acting a part in a farce, every time, that, as principal of Mareschal college, he was prevailed upon to subscribe such farragos of absurdity! When an English Bishop is translated from one see to another, there is necessarily a period (it may indeed be a very short one) when he is bishop of neither. During that period therefore he is a mere *layman*, and ought not to be allowed to ordain priests and deacons, or to confirm youth till he has been a second time consecrated by the Archbishop and two of his suffragans! The four bishops, *Barlow, Scory, Coverdale, and Hodgkin*, were, none of them, diocesans, at the time that they consecrated Mathew Parker, the first protestant Archbishop of Canterbury in the reign of Elizabeth. According to our author, therefore, they were no bishops; the pretended consecration was a *farcical ceremony*; and the Church of Rome is indebted to Dr. Campbell for a new argument, which comes happily in aid of the worn out fable of the Nag's head tavern, to prove the invalidity of all English ordinations! By the statutes of the greater part of the colleges in our two Universities, the Fellows must be in priests orders; and accordingly there are, both in Oxford and in Cambridge, many priests or presbyters who never had the pastoral care of any congregation; but it seems these men are not real priests more than a man is a real shepherd, who never had the charge of sheep!

To sneer at the church of England is indeed the Principal's delight; but he is here so blinded by his zeal, that he attacks with the poisoned arrows of ridicule the very church of which he was himself a member. If there be in any one of the Scotch Universities a professor, whether of theology or of any other science, who has been admitted to the order of presbyter, or minister, without being appointed to a pastoral charge, the established Church of Scotland is, at this moment, guilty of all the absurd conduct, which Dr. Campbell attributes to Dr. Patterson archbishop of Glasgow; Dr. Rose, bishop of Edinburgh; and Dr. Douglas, bishop of Dunblane,* soon after the revolution.

* Dr. Campbell, for what reason was known to himself, makes no mention of this prelate or of the primate of Glasgow, but represents the Scotch episcopacy as derived from the bishop of Edinburgh alone. The fact, however, is, that on the 25th of January, 1705, Dr. Sage, formerly one of the ministers of Glasgow, and Dr. Fullarton, formerly minister at Paisley, were consecrated at Edinburgh by the three Bishops whom we have named, and that every consecration performed in Scotland since has been by the canonical number of bishops.—See *Skinner's History of the Church of Scotland*.

Nay, if he himself ever baptized a child or dispensed the sacrament of the Lord's supper after the year 1771, he took upon him an office, which, according to his own principles, he had, by the constitution of the church, no right to perform; for in that year he resigned his pastoral charge, and became in consequence no minister!

To this it will be said, that, in 1654, Charles II. had a *right* to the kingdom of Ireland, though not in actual possession of it, and could in consequence of that right create peers; that the officers promoted to the rank of Generals have a *right* to command armies, which they had not when in the rank of Colonels: that Doctors of Physic in the Universities of Oxford and Cambridge have a *right*, in consequence of their degree, to *demand* admission into the Royal College of Physicians in London, as we suppose the Aberdeen Doctors ~~may~~ do, into the Royal College in Edinburgh; that each of the Bishops who consecrated Dr. Parker, though not installed in the cathedral church of any *particular diocese*, had been regularly admitted into the episcopal college, and could therefore confer orders, and assist at the consecration of bishops; and that the Fellows of English colleges, as well as Professors in Scotch Universities, have authority, when duly ordained, to administer the sacraments, and, without receiving a second ordination, to take upon them the pastoral care of any congregation to which they may be lawfully appointed.

We admit the validity of the reply; but insist that it is a complete vindication of the Scotch episcopacy, even supposing it derived from the ante-revolution bishops exactly in the manner which Dr. Campbell has stated. Those bishops at large, who were consecrated by the Archbishop of Glasgow, the Bishop of Edinburgh, and the Bishop of Dunblane, received, by that consecration, authority to ordain priests and deacons, and to consecrate bishops in any country on earth where no orthodox episcopal church was already planted. No maxim was more universally received in the first three centuries, than that every bishop had a pastoral relation to the whole Catholic Church. Dioceses were but limits of convenience, necessary indeed for the preservation of order in times of peace; but they were disregarded entirely during the prevalence of heresy, when every bishop, considering himself as an universal pastor, felt the obligation of feeding his master's sheep in whatever part of the world they were scattered. Idcirco copiosum corpus est sacerdotum, concordiae mutuae glutino atque unitatis vinculo copulatum, ut si quis. ex collegio nostro hæresin facere, et gregem Christi lacerare et vastare tentaverit, subveniant cæteri.—Nam etsi pastores multi sumus, unum tamen gregem pascimus, et oves universas, quas Christus sanguine suo et passione quæsit, colligere et fovere debemus.* The college of bishops was, in the age of St. Cyprian, considered as a great corporation founded for the purpose of propagating the faith through the world, and preserving it in

* *Cypr. Epist.* 67, *al.* 68, *ad. Steph.*

purity. Into that corporation members were admitted by certain liturgical forms, of which imposition of hands by one or more bishops was always deemed an essential ceremony; and whoever was thus admitted became immediately vested with all the powers and privileges of the corporation. When countries indeed were divided into dioceses, and local bishops placed over each, those bishops were prohibited by canon from impertinently interfering with each others conduct; but when the faith or welfare of the church was in danger, the interest of the whole community—of that *episcopatus, cujus a singulis in solidum pars tenetur**—made them disregard such canons; because no laws, enacted by human authority, could tie up their hands from performing, in any part of the world, such acts of their episcopal office as were necessary for the preservation of true religion, for the sake of which their order itself was first instituted by Christ and his apostles.

Hence both Athanasius and Eusebius of Samosata, when the church was in danger of being overrun with Arianism, ordained bishops, presbyters, and deacons at large.† Hence too the Archbishop of Glasgow, with the Bishops of Edinburgh and Dunblane, consecrated the bishops Sage, Fullarton, and others for the express purpose of continuing the order in Scotland, and performing in that kingdom such acts of the episcopal office as they deemed necessary to the preservation of true religion. They did not indeed assume to themselves, what for centuries had been the prerogative of the Sovereign, a right to place the newly consecrated bishops over any particular dioceses of the kingdom; but if the conduct of the two ancient prelates was proper, and the bishops, whom they consecrated at large, real bishops, facts, which hitherto have never been questioned, it is impossible to blame the conduct of the Scotch prelates, or to doubt the validity of the consecrations, which were thus performed by them. In both cases, the bishops at large were consecrated to execute the office of universal bishops or apostles; and such our author admits they might have been (see Vol. I. p. 346) if the apostles could have had successors. This, indeed, he denies, but with how little reason we have already shewn. We shall not, therefore, go over our former ground, but content ourselves with asking the Editor of these Lectures how the gospel is to be propagated and churches founded in heathen countries, if no man can now be vested with apostolical authority. The Bishops consecrated by Athanasius and Eusebius of old, and by the bishops Pater-son, Rose, and Douglas at a later period, as well as those who consecrated Dr. Parker to the See of Canterbury, instead of being classed with the "vagabond clerks" condemned by the Council of Chalcedon, must be considered as Apostles in the strictest sense of the word. They were not indeed sent into heathen countries, but into countries overrun with heresy and schism, from which it is equally the duty of the church to reclaim mankind, as to convert them from idolatry.

* *Cypr. de unitate ecclesiæ.*

† *Socrat. Lib. 2. Cap. 24 and Theod. Lib. 4. Cap. 13.*

The Scotch episcopacy, therefore, as well as our own remains unhurt by this rude assault of Dr. Campbell and his editor. On the succession, however, of the bishops in Scotland, we have something more to say, not indeed in support of their church, which is firmly built on the foundation of the apostles and prophets, "Jesus Christ himself being the chief corner stone," but to shew the ductility of our author's principles. He acknowledges that the Doctor's Sage, Fullarton and others, who were consecrated soon after the revolution, had been parish priests prior to that æra; and it appears from Skinner's history, that after they were deprived of their parishes, they continued, like the primitive clergy, pastors of such congregations as could meet in one house for the purposes of public worship. In this state of things they were raised to the episcopal dignity by a solemn and canonical consecration, which could not surely deprive them of the oversight of those flocks, of which they had previously the pastoral care as priests of the second order. But according to Dr. Campbell, a bishop's pastoral care extended not beyond a single congregation, for upwards of a hundred years after the introduction of episcopacy into the church; and if so, the doctors Fullarton, Sage, and others, who, in Scotland, were consecrated soon after the revolution, were not only primitive bishops, but perhaps the only primitive bishops then to be found in the world. Yet has this man, or his editor for him, the confidence to affirm, in direct contradiction to his own principles and all his former reasonings, that to "their first ordination as presbyters, their sacerdotal consecration by Dr. Rose and others, added nothing at all"!!! He is graciously pleased indeed to admit that the Scotch episcopal clergy "have a sort of presbyterian ordination; but "I would by no means, says he, be understood as equalizing their's to that which obtains among us. Whoever is ordained among us is ordained a bishop by a class of bishops; but their orders are from presbyters, a sort of ministers, who are not authorized to ordain, and who were not originally in the church"!!!

Is this the language and reasoning of Dr. Campbell, the justly celebrated author of "The Dissertation on Miracles," and of the valuable work entitled, "The Philosophy of Rhetoric?" So says the Editor, and we dare not contradict him; but it is such reasoning as would disgrace a schoolboy who had ever looked into a treatise of logic. Were not all the presbyterian churches on earth founded either by the multitude, the civil power, or those who, at the reformation, being priests of the second order, had received no authority to ordain, and were, according to our author, not originally in the church? If so, and if his reasoning have any force (we do not, indeed, think it has much) the denomination assumed to themselves by the learned Principal and his brethren signifies nothing; for whether called presbyters, bishops, patriarchs, or popes, these men have no other right to minister in holy things than what they derive from the suffrages of the people, the authority of the civil magistrate, or a *sacerdotal* ordination performed by a sort of subordinate ministers, who were

were wholly unknown in the apostolical church. On the other hand, the Doctors Fullarton and Sage, &c. were, by the confession of Dr. Campbell himself, ministers of this subordinate order previous to their consecration by Bishop Bere and his colleagues, and therefore *equal* to the founders of his church; and if there be one sentence of truth or consistency in the first 340 pages of these Lectures they were, by that consecration, made ministers of a higher order, even bishops such as our author admits to have been originally placed over the churches by the apostles, and to have presided over them on the apostolical model down almost to the æra of St. Cyprian. During the life of Bishop Rose, the Bishops consecrated in Scotland after the revolution seem indeed to have acted only as chorepiscopi to that prelate; but they certainly became, at his death, what our author calls *parochial bishops*; and why their *parishes* might not have gradually grown, as he thinks the primitive parishes grew, into *dioceses*, or why they might not have, at once, become diocesan by the election of the pastors and people of the neighbouring congregations, it behoves the *judicious* Editor of these Lectures to say. For our own share, we are well satisfied not only that the Scotch episcopal clergy are validly ordained, and that presbyterian ordination and theirs can never be equalized; but that they are the only clergy who can be properly said to officiate by episcopal authority in that part of Great Britain.

We should now accompany our learned author through the second volume of these Lectures, in which the Rise and Progress of the Romish Hierarchy are traced through all the stages of diocesan, metropolitan and patriarchal jurisdiction, till the whole edifice is completed in the despotism of the Pope; but we have been so long detained by his artful attack on our two national establishments, and on the episcopal church in Scotland so nearly allied to one of them, that after giving one caution to our protestant readers, we must leave the defence of the Catholics to themselves. The partial quotations, which we have noticed in the first volume, from the writings of Clemens Romanus, Ignatius, Clemens Alexandrinus, Tertullian, Hilary the deacon, Mr. Dodwell, the standards of the Church of England, and even those of the Church of Scotland, have rendered us extremely suspicious of the fidelity of every quotation, which, in these lectures, is made the basis of an argument whether against popery or prelacy. If they have not produced the same effect on the minds of our readers, the following certainly will; for it is such a specimen of polemical artifice, as the world has seldom seen.

Setting himself, in his tenth lecture, to oppose the idea of the Christian clergy being, in any proper sense, *priests*; and finding, in his way, the writings of Dr. Hicke—the celebrated dean of Worcester, Dr. Campbell skirmishes awhile with that author, but certainly gains no victory. Of this he seems to have been sensible; and determined to blast the character of the man, whose arguments he had failed to confute, he introduces him again to the reader's notice in the following manner:

“As

"An author, of whose sentiments I took some notice in my last lecture, has observed, that as civilians have their fictions in law, our theologists also have their fictions in divinity. It is but too true, that some of our theological systems are so stuffed with these, that little of plain truth is to be learnt from them. God forbid I should add, in the not very decent words of that author (though I really believe, he meant no harm by them) *which infinite wisdom and goodness hath devised for our benefit*. The God of truth needs not the assistance of falsehood, nor is the cause of truth to be promoted by such means."

For this impious observation the reader is referred to Hickes's *Christian Priesthood*, L. i. Chap. 2. § 8; and no man can read it as quoted by our author, and give credit to the fidelity of the quotation, without considering Hickes as one of those absurd bigots who thought it lawful to promote the cause of *mother church* by the aid of falsehood. By turning however to "*The Christian Priesthood*" itself, he will be enabled to form a proper estimate of the work, as well as of these Lectures on Ecclesiastical History. Dr. Hickes is treating of the propriety of calling the consecrated bread and wine in the Lord's supper, the body and blood of Christ, "because they are in that sacrament substituted and deputed for his body and blood. This power in legislators of making and supposing things to be to all intents and purposes, and effects in law, what in reality they are not, is called, he says, by the *civil law*, FICTION." He then lays down the maxims of legal fiction, and gives various instances of such fiction in the Roman law, and in the common law of England. After which he proceeds thus :

"In like manner there are fictions in divinity, which Infinite Wisdom and Goodness hath (have) devised for our benefit and advantage. Thus man and wife are supposed to be, and therefore are made *one flesh*, as the law makes them *one person*. Thus Christ is supposed to be the Lamb slain from the *foundation of the world*. Thus also the doctrine of *adoption* is a *divine* fiction in the Gospel, as it was an *human* fiction in the Roman law, and in both cases hath all the effects of real and legitimate sonship. And therefore I hope it is no great or dangerous paradox to say, that by *divine* *fiction* or *substitution* the bread is made the body, and the wine the blood of Christ," * &c.

This, the reader sees, is perfectly harmless, and cannot even admit of the impious meaning which alone the partial quotation in the lectures will bear.

Mr. Keith informs us, "that in a conversation which he had with Dr. Campbell, a few weeks before his death, he heard that candid man say, that he would still make some corrections in this work, if his life were prolonged." We are persuaded that he would have made many corrections, and particularly that he would have expunged this gross calumny against a man of learning and virtue, who was a sufferer for conscience sake; for whatever any man may imagine, it is certainly of such a nature as to affect, we say not "the scope," but "the

* *Christian Priesthood* asserted, Edit. 3. Vol. I. p. 152.

general merit of the performance." When a man quotes partially from a work accessible to every reader, and written in the vulgar tongue, what credit can be given to his quotations from the works of ancient authors, which few of us have any inducement to consult, and perhaps still fewer completely understand.

The Editor is pleased to say, that these Lectures, though confessedly imperfect, (since the "author was every year making considerable alterations and additions to them") can give offence to none but to those who maintain the *jus divinum* of bishops, and their succession from the Apostles; but in this he is certainly mistaken, for they must be still more offensive to the sincere friends of the established church of Scotland than to those who maintain the *jus divinum* of bishops. Dr. Campbell does not indeed rail at the constitution of the church of which he was himself a member; but he expressly denies that any church on earth was so constituted prior to the reformation. According to him the apostolical churches were all *congregational*, in which the supreme power was lodged in the people; though, for the ordinary administration of affairs, and the conducting of public worship, there was in each a college of preaching presbyters, over which presided a permanent moderator. These moderators were soon raised to a higher order under the denomination of bishops, when the churches of course became episcopal, though still congregational, and subject, each, to the legislative authority of the people. To this congregational episcopacy succeeded the government of diocesan bishops; then of metropolitans, then of exarchs and patriarchs, and, at last, the despotism of the Pope; so that classical presbyteries, consisting of a mixture of clerical and lay-elders residing over several contiguous congregations, were never heard of either in the purest or most corrupt ages of the church. If all this be indeed true, and the Editor be certain that it is so, he acted properly, when he published these Lectures; but he ought at the same time to have resigned his living, and joined himself to the society for propagating the gospel at home; for it is the cause of that society only which his author here pleads. On the other hand, if it be not certain that all ecclesiastical authority is derived from the people; and still more, if that authority be certainly derived by some mode of visible succession, from the apostles, what shall we think of the conduct of that man*, who, eating the bread of

* We have received from Mr. Skene Keith a letter in which that gentleman assures us, that "he was not the Editor of Dr. Campbell's Lectures on Ecclesiastical History; that he merely wrote Dr. Campbell's Life; that the Lectures were in the Press, and several of them printed before he was asked by the Bookfellers to write that Life; that they were left by the author himself in a state fit for publication, with orders to be published; and that they were sold by his Executors long before Mr. Keith was applied to." Had we known all this before we entered upon our review of the Lectures, we certainly should not have mentioned Mr. Keith in terms applicable only to the Editor or Editors of a plausible, and, in our opinion, very dangerous work; and we are sorry that misled, with the public in general, by the unparalleled inaccuracy of a title-page, we have wounded the feelings of an innocent, and, we believe, an amiable man.

one of our establishments, can, at a period like the present, when both are assailed by a spurious philosophy on the one hand, and by religious fanaticism on the other, thus step forward to aid the common enemy, by furnishing the rabble with instruments to undermine the citadel of Sion? Dr. Campbell indeed considers the matter in debate, between him and the *high church*, as a mere circumstance; and others,* who had the same notions with us of the constitution of the apostolical church, have yet expressed themselves, as if they deemed it a matter of no great consequence, whether the ecclesiastical polity in any State be that of a hierarchy, an equal ministry, or a moderate episcopacy. Though this is far from our own opinion, we admit that sober religion may be preserved by any one of these administrations, provided the authority of the ministers be derived from Christ by regular succession; but to consider it as a mere circumstance whether the authority of the ministers of religion be of *divine* or *human* origin seems to us an absurdity equal to that of him, who should consider it as a mere circumstance, whether a besieged town be protected by mud walls hastily thrown up by ignorant peasants, or by regular fortifications constructed with all the science of the ablest engineer.

Las Guerras Civiles; or, the Civil Wars of Granada; and the History of the Factions of the Zegries and Abencerrages, two noble Families of that City, to the final Conquest by Ferdinand and Isabella. Translated from the Arabic of Abenhamin, a Native of Granada, by Gines Perez de Hita, of Murcia; and from the Spanish; by Thomas Rodd. Vol. I. 8vo. Pp. 438. Vernor and Hood. London. 1801.

THE first volume of *Las Guerras Civiles* was printed in Spanish at Alcalá, in 1601. Ginès Perez, a native of Murcia, professes to have translated it from an Arabic manuscript, written by a Moor of Granada. From very strong internal proof we are disposed not to pay implicit faith to Ginès Perez. If the Murcian ever had any Arabic ground-work to build upon, a point which we pretend not to decide, he has certainly erected a superstructure very much his own. We are ready to allow the Moors, in those days of chivalry, much liberality of sentiment; but we cannot believe that a Moorish writer would, in the detail of events which produced the conquest of Granada, give the palm of bravery, and every knightly virtue, almost invariably to the Spanish foe; neither can we believe that he would give to Christianity the appellation of the *truth*. From the page of history we learn the result of this final contest between the Moors and Spaniards; from the same source we know that civil dissensions hastened the fall of Granada; but from the *Guerras Civiles* of Ginès Perez we are not to expect an authentic account of the particulars of

* Warburton, &c.

those dissensions, nor, indeed, of most of the other events which took place at that time.

But, though this publication cannot be ranked with legitimate history, it may be of use to bring us acquainted with the customs and manners of Spain at that period; after making considerable allowance for the exaggeration of romance.

The narrative consists of alternate prose and verse—each particular event is first told circumstantially in prose, after which follows the ballad or romance, in which it is retold in rhyme, “*Alcanzor and Zayda*,” and “*Gentle River*,” in Dr. Percy’s *Reliques of ancient English Poetry* are translations from this work; the readers of *Las Guerras Civiles* will now be able to determine, from more numerous specimens, on the merit of this species of Spanish poetry. We call it *Spanish* poetry, because it does not appear to us to possess any of the characteristics of the Arabian or Eastern Muse, which has ever been, and now is, so different from that of the western world. In the ballads before us, all is plain, simple, unadorned, often to flatness and insipidity: while conceit, over-refinement, and the gigantesque are the faults of Eastern poetry. This *simplicity* in the ballads does not add to our confidence in the existence of the Arabic manuscript; and it is almost totally destroyed by many passages in the work, which could have been written only by a Christian and a Spaniard. Would a Mahomedan and a Moor, for example, have thus spoken of a champion of his nation and religion?

“ This *vile dog*, with proud derision,
Every *Christian* knight defies;
And the *sacred Ave Maria*
To his horse’s tail he ties.”

We have not the original of the *Guerras Civiles* before us, so cannot judge how far the translator has succeeded in faithfully conveying the sense and preserving the tone of his author; but the following ballads, the one martial, and the other in a plaintive strain, will enable our readers to appreciate their merits, as they appear in the translation of Mr. Rodd: for our own part, neither from the perusal of these, nor of the others which are interspersed in the work, can we agree with the translator in pronouncing that “the ancient ballads of Spain have an acknowledged pre-eminence over those of other nations:” we, on the contrary, are of opinion that there are many ancient English ballads much superior to any in this publication, though none in the Spanish language are said to exceed, in point of excellence, those in *Las Guerras Civiles*. The first ballad we shall offer to our readers gives the description of a combat between the Master of Calatrava, and a Moorish knight.

“ From Granada briskly sallies
Aliatar to range the plain,
Cousin to noble Albayaldos,
By the Master-battle slain.

Strong and stubborn was his armour,
 Black his lance, and black his shield;
 Darkest blue his cap and plumage,
 Black the steed he rode a-field.
 Full of wrath he leaps astride him,
 Swiftly through the New Square flies;
 Looks not e'en upon the Darro,
 Tho' across the bridge he hies.
 Through the Elvira gate he hastens,
 Takes the Antequera road,
 Thinking of his slaughter'd cousin,
 Vengeance does his bosom goad.
 Alla! bring the Master near me,
 Well shall he the deed repay!
 To fair Loxa now approaching
 A bright troop obstructs the way.
 Waving in their banners' centre
 A red cross he sees appear,
 Fearless then he thus address'd them,
 "Is the gallant Master here?"
 "What's your pleasure?" cried the Master,
 "Is it me to whom you'd speak?"
 By the red cross then he knew him,
 Knew the knight he came to seek.
 For upon his breast he wore it,
 And it shone upon his shield.
 Aliatar at length salutes him,
 Glad to meet him in the field.
 "I am Albayaldos' cousin,
 "Him that in the fight you slew,
 "And I come, so Alla grant me!
 "To revenge his death on you."
 This the valiant Master hearing,
 Wheels his steed without delay,
 And with fury both advancing
 Thus begin the bloody fray.
 Long they combat, deeply wounding,
 But the Master was so bold,
 That the Moor could not withstand him,
 Nor the dreadful contest hold.
 On the spot the Master slays him,
 Mighty is the warlike deed;
 Off he takes his head, and hangs it
 On the breast-plate of his steed.
 With three wounds profusely bleeding,
 Back he hastens to his friends;
 To a safe retreat they bear him,
 And beneath their care he mends."

The next ballad is the plaint of a young Moorish lady banished from Granada.

- “ Night and day, thou lovely mourner,
 ‘ Tears thy beauteous eyes bedew,
 ‘ Thy fair cheeks have lost their colour,
 ‘ Once they wore a rosy hue.’
 ‘ True, my cheeks have lost their colour,
 ‘ And my eyes with tears fast stream;
 ‘ The stern king has slain my lover,
 ‘ Joy on me no more will beam.
 ‘ To complete these wrongs so dreadful
 ‘ He has banish’d all my race,
 ‘ Banish’d far from fair Granada,
 ‘ From my dear lov’d native place.
 ‘ Woe is me, from all I cherish’d,
 ‘ Ev’ry valu’d object torn,
 ‘ When ’tis morn I sigh for evening,
 ‘ When ’tis night I sigh for morn.”
 ‘ To the bosom torn with anguish
 ‘ Death alone can give relief;
 ‘ ’Tis the sad, but certain, refuge
 ‘ To the silent mourner’s grief.”

In these specimens—

- “ When ’tis morn I sigh for evening,
 When ’tis night I sigh for morn,”

is the only passage which rises above the mediocrity of a common ballad. The species of verse which the translator has adopted, resembles, it is true, the measure of the Spanish original, but disfigures by its monotony.

Mr. Rodd is by no means a correct writer; of which we could produce many instances from the work, e. g. “*lay*,” for lie, “*these*,” for those, “*wrote*,” for written, “*have*,” for has, “*who*,” for whom, &c. The following sentence in the preface, P. 6, is a striking instance of entanglement in the web of metaphor.

“ In the midst of this prosperity, however, there was a *stone* in the mountain, which, in the commencement of its course, unnoticed rolled on, and, accumulating in the progress, after a lapse of near 800 years, with scarce any interruption of *warfare*, like the rod of Aaron, *swallowed up* the empire of the conquerors.”

Here we have a *stone* which carries on war for near 800 years, and then, instead of *crushing*, *swallows up* an empire!

The translator of this first vol. of *Las Guerras Civiles de Granada*, purposes, should he meet with encouragement, to publish the second in which he informs us that the ballads are more of an historical nature. We are likewise informed that the ballads are in the hands of an eminent composer, and will be published by subscription; and he requests that no person will attempt to set them to music; a request which we think most reasonable, and which we hope will be complied with.

A Supplement to Reflections on the Political and Moral State of Society, at the Close of the Eighteenth Century, in which the Political State of Society is continued to the Month of June, 1801. By John Bowles, Esq. 8vo. Pp. 32. Rivingtons. London. 1801.

THE excellent Reflections to which these pages form a supplement were reviewed by us in a former Number;* and the public voice has fully justified the opinion which we then gave of them. The Author here considers Peace as being ardently desired by all Europe, and as only retarded by the "restless, ambitious, and disorganizing spirit of the revolutionary Rulers of France." In order to prove the justice of this last assertion, Mr. B. takes a cursory review of the conduct of Buonaparte since his usurpation of the supreme power; and particularly of the spirit which he manifested in dictating the terms of the Treaty of *Luneville*, which he clearly demonstrates to have been a revolutionary spirit, intent on the promotion of general anarchy by the usual mean of general *disorganization*. In his remarks on the novel system of *indemnities* he is peculiarly happy. France, having discovered her *natural boundaries*, where could these indemnities be found? *Her* ingenuity alone could solve the difficulty.

"The German Empire, though exceedingly diminished, still contained many fine provinces. The Sovereigns, on the right side of the Rhine, were yet in possession of the dominions to which, according to the Constitution of the Empire, they were entitled; and which, fortunately, the code of nature, that had been brought to light by the French Revolution, did not allot to France. To those Sovereigns, therefore, and to those provinces, the dispossessed Princes were, according to the Treaty of *Luneville*, to resort for indemnity. It does not, indeed, appear how they, who were thus bound to furnish the indemnities, should themselves be indemnified. As it would be equally unjust to make them sit down with their losses, as the princes indemnified by them, some provision should certainly have been made in their behalf: and what other provision could be devised in such a case, than for them to be compensated by their immediate neighbours, who, in their turn, might resort to those who approximate most nearly to them, and so on, until the principle of compensation should be pushed to the remotest parts of the globe—when the last sufferers, having no resource in this world, might look for their indemnity to the next?

"Such a scheme would have done honour to the genius of French revolutionists. But *their* plan, though not quite so comprehensive, was far from being unworthy of them. It was admirably calculated to promote their great designs. Under the mask of justice, it violated every principle of justice; under the pretext of peace, it opened new and inexhaustible sources of contention; it provided endless causes of dispute and hostility among all the parts of the empire, and scattered the brands of discord and revolution all over Germany. The Princes, who are to furnish the compensations, will look upon those to whom they are granted with resentment; and on those who do not contribute, either at all, or in an equal proportion, with jealousy. They, who acquire territories by such a title,

* See Anti-Jacobin Review, Vol. IX. p. 47.

will hope in vain for a quiet enjoyment of their new possessions—they will be considered as strangers and intruders; and the first opportunity will be seized to dispossess them.—In short, the plan of compensation, if persisted in, will, in all probability, produce a civil war, before it can be carried into effect; and should it ever be fully executed, it will weaken all the ties of the German union, and produce a complete dismemberment of the empire. But this is not all. The views of revolutionary France are not complete unless they involve an attack upon religion. Hence the principle of secularization is made ancillary to the principle of indemnity, by a most unceremonious sacrifice of the rights of the Ecclesiastical Princes: as if every right, which is at all connected with the Christian church, were destitute of all claim to consideration, and fit only to be the sport of a band of Atheistical Anarchists, who wage war against all the religious and civil institutions of society.

“So far the Treaty of Luneville corresponds with the negotiations at Rastadt. But Buonaparte, in adopting, knows how to improve upon the plans of his directorial predecessors. The latter were contented with exacting from the Emperor, as King of Hungary and Bohemia, such terms as he was competent to grant, in respect of his hereditary States; but they never dreamed of obtaining a pacification with the German Empire, otherwise than through the forms of the German constitution. It was reserved for Buonaparte to subject all Germany to the most ruinous conditions of Peace; to obtain a formal cession of a large portion of its territories; and to force upon it the disorganizing plan of indemnities and secularization; and all this without the concurrence of those authorities, by which alone it could be lawfully bound. It required the genius of the First Consul himself to conceive the audacious project, of making his Imperial Majesty to stipulate for the whole German confederacy; to cede, in full sovereignty, the countries on the left of the Rhine; to bind those on the right to furnish indemnities for the territories so ceded; to supersede every form and every principle, a strict observance of which was the indispensable condition of his supremacy; and, as Chief of the Empire, to give a fatal stab to its constitution.

“But even this is not all. It did not suffice, by such irregular means, to subject the provinces, on the right side of the Rhine, to the heavy charge of indemnifying the princes, whom the rapacity of France had plundered on the left. A foreign prince must be made a pretext, for the still further extension of this Jacobinical scheme of spoliation, robbery, and revolution. The Grand Duke of Tuscany (the first of the coalesced sovereigns, be it remembered) who made peace with the French Republic, happens, at the time of the Treaty of Luneville, to lie at the mercy of the First Consul; and he is most atrociously deprived of his dominions, which had, just before, been invaded by a French army, in spite of an express guarantee of their neutrality. This prince is quartered upon the German empire, to which he is an entire stranger, and which is doomed to provide him an indemnity for the loss of an *Italian* state. Leaving the unfortunate Grand Duke to this most precarious and unjust resource, the feeling mind is inquisitive to learn what was the fate of his Tuscan subjects, when the ties which had connected them with their Sovereign were thus violently torn asunder. Perhaps some persons may suppose, that this people were no sooner set free from a government which, much as they were attached to it, was certainly never *chosen* by them, than they were called upon to exercise

that *original, imprescriptible, and unalienable* right of choosing their government, which their Gallic liberators had so often declared to be the fundamental principle of their code, and which it was, professedly, the grand object of the French Revolution, to restore to the whole human race. But alas! no two things can be more at variance than the professions and the practices of these restorers of *original, imprescriptible, and unalienable* rights. The poor Tuscans were no more consulted respecting their future government than the Savoyards, the Belgians, the Dutch, or the Swiss had been, at earlier periods of the blessed epoch of French liberty. Nay, the former were not even thought of sufficient consequence to be complimented with any of those empty forms, by which some of the latter had been insulted with a nominal recognition of their supreme will. The recent revolution in Tuscany exhibits the most striking proof, which mankind have yet beheld, that the French revolutionists have not the smallest respect for the principles about which they profess so much solicitude. The inhabitants of that country have been transferred, by their invaders, to a new master, with as little ceremony, and as little participation in the act of transfer, as a herd of cattle are made to pass from one owner to another. Torn from a Sovereign whom they cherished and revered, they are subjected, by the mere *pat* of Buonaparte, to one whom they do not even know.—And the degraded Monarch of Spain is sunk so low, as to send a prince of his house to the footstool of the Consular Tyrant, whose yoke he wears, and whose mandates he implicitly obeys, there to receive a crown which had been stolen from the lawful proprietor; and which, on the head of its new possessor, is nothing more than a badge of the most abject servitude to the Corsican Usurper, who reigns, with despotic sway, on the ruins of the Gallic throne."

This is, indeed, a complete specimen of a "Jacobin Peace," the real end and object of which have, with unexampled impudence, been frequently acknowledged by French writers to be the same as they are here stated to be. Mr. B's conclusion from his cursory review of the principal political occurrences of the last six months, a conclusion certainly warranted by his premises, is "that Buonaparte, far from evincing any disposition to permit mankind again to enjoy the blessings of peace, order, and security, has given the most unequivocal proofs that he still adheres, with inflexible perseverance, to that system of universal subversion, which, for above ten years, has rendered France the scourge of the world."

Our author next considers the important question of Peace, in respect of *terms*, and analyses a kind of declaration which appeared, some time since, in a French official paper, evidently intended to inveigle our ministry into a surrender of the honour and safety of the country, and to impose upon Europe as to the relative *sincerity* of England and France.

"The design of the First Consul in publishing the above Manifesto was evidently to throw dust into the eyes of Europe, and thereby to prevent it from perceiving the means, which are now in its power, of frustrating the destructive plans of its great enemy. For this purpose, a most fallacious description is given of the political state of the Continent, in order to reconcile, apparently, its degraded and perilous situation with the pacific plans

plans of the Great Pacificator. Nothing can more strongly evince, than the language of this publication, that a great change has lately taken place in the politics of the Continent; a change which, co-operating with the precarious state of France, evidently makes the Corsican to tremble upon his Jacobin Throne. So long as he could domineer over his Continental neighbours, nothing could equal the insolence and malignity of his language respecting this country. But now, fearing a new and a most formidable Confederacy against him, he discovers that we are 'a powerful and enlightened nation.' He highly compliments the new British Ministers on their pacific declarations, and finds that they are perfectly contrasted with their predecessors, to whom, in the opinion of the more enlightened sages of opposition, they display a most perfect resemblance. Nay, he even complains of our journalists for seeking 'to exasperate still more' the 'two nations' by suspecting our *Gallic neighbours* of so unfriendly a design as an 'expedition against England'—*those neighbours* whom, a little while since, nothing less would satisfy than to plant the tri-coloured flag upon the Tower of London, and who have been taught, by this very man, that the British Government and the French Republic could not exist together. In short, as far as any judgment can be formed, by combining the language of so consummate a hypocrite with actual circumstances, he seems desirous of inveigling this country into a separate peace, that he may be able to force his plans of disorganization upon the Continent.

"For this purpose he labours to make it appear that the possession of the French, Spanish, and Dutch settlements in the two Indies, puts it in the power of the British Government to conclude a peace 'honourable to to their Country.' But considering the relative situation of Great Britain and France, the latter can have no pretence to call for a sacrifice of any of the settlements in question, merely as the price of a nominal peace; nor would it be either honourable or safe for the other to make such a sacrifice. For the overgrown power of France, renders it indispensably necessary for this Country, both to encrease its own force, by the retention of its conquests, and to prevent that of the enemy from receiving the great accession which it would derive from a surrender of those conquests, without any adequate compensation. But Great Britain has still wiser and nobler objects to promote by means of her colonial acquisitions. She will make them subservient to the safety of Europe, by considering such of them as may not be essential to her own safety, in the light of compensations, for a restoration of that 'just equilibrium in the different parts of the world,' to which Buonaparte has the effrontery to allude, much as it has been disturbed by him and his revolutionary predecessors. It is thus, and not by *gratuitous* cessions, which would only encrease the enemy's means of annoyance, that the English Ministers will [as Buonaparte pathetically expresses it] 'arrive at the highest glory—that of having pacified the world and dried the tears of millions of families.'

"Another object of the publication of the First Consul is to excite the jealousy of the rest of Europe against Great Britain, on account of that great naval force which the latter has faithfully and honourably employed in defence of Europe, and of those conquests, the greatest part of which she would rejoice to relinquish, as the price of its security: This stale artifice will hardly succeed with any one who recollects that one of the chief resources of the First Consul, in order to effectuate his plans of destruction,

is the excitement of jealousies and divisions between those who have the same interest. But how happens it that while he lays so much stress on the *Colonial* aggrandizement of Great Britain, which, far from being dangerous to any State, is, under the present circumstances, essential to the security of every State, he carefully avoids all mention of the *Continental* aggrandizement of France, which has destroyed, for the time, all political equilibrium, and which is incompatible with the safety, even of the most distant regions? Did he hope by silence to keep this most important subject out of view? Did he suppose it possible to lull a simple individual into a forgetfulness of the vast strides, which the French Republic has made, towards the subjugation of the whole Continent? Of the force and the fraud by which she has brought under her galling yoke so many Countries, which a little while ago thought themselves secure of their independence? and of the imminent danger, nay, it might almost be said, the certain ruin, which threatens all Countries, unless the wings of her ambition can be clipped—unless her force can be reduced to a size compatible with the safety of our neighbours? Whatever her Corsican ruler may think, it is not in his power to divert the attention of the most superficial politician from such important considerations, by declamatory Manifestoes against the mighty force which has enabled Great Britain to be the guardian of the universe, and the bulwark of all civilized Society; and which will continue to exert itself, as it has hitherto done, with increasing energy, until it can restore genuine and durable peace to the earth.—Not, indeed, by raising a frail, temporary, patched-up edifice, which a breath of wind may destroy, or which would of itself soon fall to pieces—but by establishing upon firm foundations a solid fabric, capable of affording shelter and security to all, who may seek for repose under its roof."

Mr. B. concludes his Reflections with the expression of a hope, in which we heartily join, that the powers of the Continent will, at length, open their eyes to their own interest, and again coalesce, not for the purpose of prolonging the war, but with a view to restore a general peace upon terms compatible with general security; and he recommends a *General Congress* as the best means of promoting this desirable end.

That the author does not appear to less advantage as a *Moralist* than as a *Politician* will be manifest from the following observations on a subject, in which every individual in the community is most deeply interested, though, we are sorry to say, the Parliament have betrayed a degree of *apathy* respecting it that is degrading to the national character.

"The moral causes which influence the state of man, as a social being, are not only by far the most permanent and extensive in their operation, and the most difficult to be checked or controuled, but they often, though imperceptibly, govern, and even produce the political causes, to which he blindly ascribes the great vicissitudes that occur in his social existence. They should therefore excite the constant attention and solicitude of every one who has the welfare of society at heart. It behoves all persons of that description to trace them to their source, to watch them in their progress, and to examine, most attentively, the manner and extent of their operation upon the multifarious mass of human affairs. It may be con-

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sidered as an infallible rule, that, after making every allowance for the influence of physical causes, and the agency of the distinguished individuals, whose character and fortune seem to preside over the fate of empires, those disastrous periods in the history of man, which are marked not only by heavy calamities, but by a great and general deterioration of his social condition, are to be attributed to the slow and progressive influence of moral causes,—to the decay of religious and virtuous principles,—to the increase of luxury and vice. It is the misfortune of the present age to witness such a period; and nothing is more easy than to account for it in the manner above described. This the author has essayed to do in the second part of the foregoing work; and should his views of this subject be just, the moment which he has selected for a general survey of the moral state of society, the conclusion of a century, will be particularly calculated to serve as a pause or rest, from which the contemplative mind may compare the future with the past, and ascertain whether any progress be made in that moral improvement, which, whatever may be the result of the great political contest in which we are engaged, can alone long avert those unexampled calamities that seem to impend over the human race. As far as the short period of the last six months can throw any light upon this most interesting inquiry, instead of affording the least reason to hope that any moral improvement is begun among us, it displays proofs of confirmed and encreasing depravity. Notwithstanding the continued and unalleviated pressure of public calamity, vice, luxury, and dissipation, seem hourly to reign with more despotic sway. The two main sources of human guilt and misery, a love of money and a love of pleasure, are continually pouring forth fresh streams, and threaten entirely to overflow the bounds of Religion and virtue. The *former*, taking advantage of a degree of scarcity, which has been nearly, if not altogether compensated, by importation and economy, has raised the price of grain, and, indeed, of all the necessaries of life, in such a manner, as to involve the country in the utmost distress and danger, to occasion the loss of many lives among the lower classes of society, and to furnish the conspirators against the Constitution with the most powerful means to effect its overthrow. And pending the scenes of misery, horror, and dread, which have been thus produced, the votaries of *pleasure* have been plunging deeper and deeper in the vortex of dissipation, and have displayed, not merely an astonishing levity and insensibility of mind, but also a growing contempt of decency and Religion. The most dissolute of all amusements, that of masquerades, is, *at such a time*, evidently gaining ground, and extending itself to the more select, or, as they are termed, the *private* circles of fashionable life. And it has been observed, that the last Holy season of Passion Week was distinguished from other weeks, by an unusual number of those polite assemblies, which are termed *roués*. While the highest ranks are exhibiting so noxious an example, the lowest are sunk into a state of profligacy, of which those persons, whose situation does not furnish them with means of information upon the subject, can have no conception. * The practice

* "The Magistrates, whose painful situation necessarily furnishes them with such information, could narrate scenes that occur in the lowest walks of life, which would make the blood freeze in the veins of every man, who is not totally destitute both of virtuous and social feelings."

of Sabbath breaking is become so prevalent, and it is attended with circumstances of such gross profanation, that, unless the laws against that crime be invigorated as well as enforced, all reverence for the Lord's Day will be obliterated from the minds of the multitude, and they will shortly become worse than Heathens. Nor is the depravation of the lower classes confined, as might be expected, to populous towns, but extends itself to the hitherto comparatively virtuous retreats of rural life—where concubinage is, among those classes, become so common, that in many situations, marriage is seldom thought of, unless it be rendered necessary by pregnancy. But of all the symptoms that now prevail, the most alarming is the visible encrease of the worst of all vices, that of adultery:—a vice, the prevalence of which has ever been considered as the surest criterion of the depravity of an age. This most detestable and pernicious vice not only exhibits daily proofs of increasing ascendancy, but it braves all attempts to check its progress. Long nourished by luxury, and invigorated by impunity, it defies the power of the Legislature to restrain it by the force of law. For, incredible as it may seem, this horrid vice—the parent of every crime—the main source of all social infelicity—the peculiar object of Divine vengeance—is not to be found in the criminal code of this Christian Country! May the Legislature speedily atone, as far as is yet possible, for its unpardonable remissness in this respect; else it will render itself responsible for all the consequences that may ensue, be they never so dreadful. When Legislators suffer crimes to stalk abroad, free from the restraint of law, they must be considered, not merely as accessories, but as principals in guilt. For of them it may be justly said, that they

———“*Bid this be done,*
 “*When evil deeds have their permissive pass*
 “*And not the punishment.*”

Travels from France to Italy, through the Lepontine Alps; or an Itinerary of the Road from Lyons to Turin, by the Way of the Pays de Vaud, the Vallais, and across the Monts Great St. Bernard, Simplon, and St. Gothard: with Typographical and Historical Descriptions of the principal Places which lie contiguous to the Route; including some philosophical Observations on the Natural History and Elevation of that Part of the Alps. To which are added Remarks on the Course of the Rhone, from its Source to the Mediterranean Sea. By Albanis Beaumont. Folio. Pp. 214. and 27 Plates. 5l. 5s. Robinsons. 1800.

MR. BEAUMONT is well known as an Alpine Traveller, by the publication of his former Travels in the *Pennine, Rhetian, and Maritime Alps*, which, with the present work, and one other, travels in the *Cottian Alps*, which he means to publish hereafter, will form a complete, valuable, and magnificent collection of Alpine Travels. It required, not merely a vast degree of perseverance, but a particular fondness for pursuits of this nature, to undergo the immense fatigue which Mr. B. must have undergone, in order to acquire that ample stock of knowledge and information which is displayed in his different works; for there is such a sameness in these excursions,

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at least, if we may be allowed to judge from the description of them, as must soon tire and disgust any but a man whose mind is intently fixed on *geological* studies. The Advertisement prefixed to the volume will best explain the motive and object of this last journey.

"Encouragement stimulates to perseverance. . It has had this effect on the author of the following work, who has been induced, by the flattering reception which the British public have given to his former volumes, to present to it the sequel of his Alpine observations, and the remaining views which he took in his excursions in these wonderful districts of nature.

"Not long after his arrival in England with his Royal Highness the Duke of Gloucester, whom, at the command of his Majesty the King of Sardinia, he accompanied in his tour through Switzerland, Italy, &c. leaving the situation which, in the capacity of hydraulic engineer, he occupied at Nice, he published his *Travels through the Rhetian Alps*: to these he has since added, "*Travels through the Maritime Alps, across the Col-de-Tende, from Italy to Lyons, &c. including select Views in the south of France.*"

"The work he now ventures to offer to the elegant and enlightened part of the British nation, for he is conscious that it is not suited to every pocket and every reader, may be considered as a continuation of the latter publication, and a link connecting it with the former; so that the three Works taken together, if they do not form a complete *Tableau des Alpes*, yet exhibit an account of several extensive ranges or chains of mountains, extending from the Mediterranean Sea to Germany.

"With an earnest desire of instructing and entertaining, he has his fears of presuming too much on the public approbation of his former labours, and therefore does not send this work into the world, especially at the present time, will full confidence in its success."

"Philosophy is not now, alas! in the highest estimation; and the noise of war, and the hurricanes of political contention, have made the great, in general, inattentive to the sweet and mild invitations which nature is continually giving to man to study her works.

"Perhaps he may not improperly address his book in the words of Martial:—'I Fuge: 'Sed poteris tutior esse Domi. Lib. i. Epig. 4.'

"Previous to entering on the contents of the present publication, which is intended to give an accurate description, with a relative and geographical situation, of the route which leads from Lyons to Italy, through the Comté de Bresse, Pays-de-Vaud, the Vallais, extending also across the Monts St. Bernard, Simplon, and St. Gothard, the author thinks it may not be improper to observe, that as the passages across those mountains, which are some of the most elevated peaks of the Alps, have of late been more frequented than formerly, owing, in a great measure, to the cruel and afflicting war which has unfortunately involved all Europe, and placed, as it were, by its ravages, insurmountable barriers to most of the other passages which lead to Italy, he flatters himself that such a narrative as he has prepared, accompanied by his pencil, will not fail of being acceptable to those who have already made the same route, and may probably excite in others a desire of exploring this region of the Alps.

"Diffident, however, of his abilities, the Public will surely not condemn him for having, in order to enrich and strengthen his Observations, now and then been led to avail himself of the hints of those eminent naturalists,

ralists, who still continue to merit and obtain the approbation of scientific men in general, as M^{rs}. de Saussure, De Luc, Pictet, and others.

"This Itinerary will not only have the advantage of serving as a continuation to the Maritime Alps, but as a supplement or finish to a work published ten years ago by the same author, before he came into England, entitled "*Voyage Pittoresque aux Alps Pennines*," and translated in this country, in 1794, without his knowledge. Vide the Monthly Review for May 1794, p. 183.

"That publication, or rather abridgement, gave but a short and concise description of the route from Geneva to the glaciers of Faucigni in Savoy, including the left bank of the Lake Lemán, or Lake of Geneva: whereas, this is intended to take in the opposite side of the same lake, tracing the course of the Rhone and the whole of the glaciers north-east of Mont Blanc; so that these two works may be said to comprehend a complete, and, it is hoped, accurate collection of observations and views of the most interesting objects, from Lyons to the city of Aosta in Piedmont, not excluding the great and majestic glaciers which cover the basis of Mont Blanc, to the fertile hills of the Pays-de-Vaud.

"The above explanation may probably be found perfectly useless by those who have read the author's Maritime Alps; &c. but to persons who have not, it was thought proper to account for the abrupt manner in which the following description begins."

If we were to consider our author merely in the light, in which he appears most ambitious to shine, as a *philosophical Traveller*, we should say, that the volume before us presents but a scanty portion of materials, in proportion to its bulk, to amuse or instruct a philosophical reader. The ninth Chapter, which contains "*Observations on the Nature of Mountains in general*," is, indeed, the only one exclusively devoted to philosophical discussion. The others are interspersed with remarks on the Composition of Mountains, on the Position of their different Strata, and on the marine Substances which they contain. The various positions in which these substances are found are chiefly ascribed, by our author, to the effect of water, the operation of which has, no doubt, been most powerful in the production of geological revolutions. But when he imputes to the successive approximation of the Poles of the ecliptic and equator to, and their retreat from, each other, the various incroachments and retreats of the ocean which are visible in almost every country, we require some stronger reason than any which he assigns to convince us of the justice of his conclusion.

The size of the book is considerably increased by brief historical accounts of the different towns through which the author passed, from the earliest periods to the present times; all of which we consider as foreign from the object of the work; and also as superfluous, since they are to be found in a variety of other publications. His Observations on Men, Manners, and Government are neither numerous nor profound; but some of his descriptions of rural scenery are both pleasing and interesting; and through the whole he displays a philanthropic disposition, earnestly anxious for the welfare and happiness of his fellow creatures. To follow him regularly through his
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tour would be a task not less irksome to our readers than to ourselves ; since the places which he describes have often been described before. We shall, therefore, select such passages as appear to us most interesting, and best calculated to convey an accurate idea of our author's style and manner.

To his remark that " the degeneracy and vices of nations proceed most commonly from a defect or abuse in their form of government " we cannot accede. It has long been the custom with writers who think but superficially on the nature of government, to render it responsible for all the vices of the governed ; but experience demonstrates the fallacy of the assertion ; for, sorry are we to say, that vice, not unfrequently, thrives most vigorously, where the constitution of the government is most unexceptionable, and the laws most wise and excellent ; still, that " a great share of virtue and morality ; " and, still more than either, of *religion* is essential to the prosperity of States, is undoubtedly true ; and if the laws, however theoretically good, be found practically insufficient to enforce an observance of these indispensable requisites to the well-being of a people, no human exertions can prevent their final ruin.

Mr. BEAUMONT paints the beneficence of M. DE VOLTAIRE, in very glowing colours, and portrays his character, in general, in very flattering language. For improving the village in which he resided, and meliorating the state of the peasantry around him, he certainly is entitled to all the commendation which his panegyrist bestows on him. But, a regard for that virtue and that morality, the necessity of which Mr. B. so strongly and so justly inculcates, should have deterred a writer, whose works are intended for the instruction of posterity, from lavishing indiscriminate praise on a man who has done more injury to religion than any other of, nay, it may be said, than all, the numerous philosophers of the last century, whose pestiferous publications have deluged Europe with licentiousness, obscenity, and blasphemy. To transmit such a writer to posterity as " a great man " is to depart from historical truth, to extend to future ages that poison which has so materially contributed to the corruption of the present ; to destroy the benefit of example ; and to pay to *vice* a tribute which is only due to *virtue*.

Of our author's descriptive powers the following passage, in which he describes the scene which presented itself to his view, when he opened the window of his apartment, in the village of *Secheron*, contiguous to Geneva, will exhibit an apt specimen.

" Let my reader for a moment suppose the frozen summits of the mountains of Faucigni gilded by the brilliant tints of the sun, one of the most beautiful mornings in June, lighting up not only with a ruddy glow that part of the Alps, but unveiling the whole face of nature, and brightening every colour of the landscape,—the air serene, and the atmosphere impregnated by the flowers and blossoms which the trees and meadows still displayed. While one side of this noble lake washed, with its transparent waters, the walls of my habitation, the opposite side watered the basis of
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the rich and fertile hills of Coligny, which may be said to serve as its southern boundary. Looking up, in almost a straight direction from where I stood, I beheld the elevated and stupendous Mont-Mole far distant in the back-ground, which, though, even at that hour of the morning, in part immersed in a purple vapour, yet exhibited its spiry summit, rising like a majestic pyramid, taking the beautiful hills of Coligny, as it were, for a basis. On the other hand, the naked and rugged mountain of Saleve, and the well-cultivated Voirons, seemed to have separated only in order to display, by the contrast of their colour, more brilliancy and magnificence, in the sublime prospect of the glaciers, discernible between that separation, exhibiting an astonishing and noble amphitheatre of mountains, rising rapidly on all sides, each more elevated than the other, and crowned by that colossus of granite, snow, and eternal ice, Mont-Blanc, whose extreme elevation commands both wonder and admiration."

The causes which produced the various revolutions which have occurred in the little Republic of Geneva are accurately traced; but it was not without astonishment that we observed, in his various descriptions of the happiness of the people, throughout Switzerland, that not a word of lamentation had escaped him on the miserable reverse of fortune which they have since experienced; nor on the fatal tendency of those principles, and of that revolution to which all their calamities are owing.

The road from *Geneva* to *Lausanne* is thus described :

" This journey, which took me up about five or six and thirty days, I rank among the many, made before and since in different parts of the Alps, on which I can look back with the greatest satisfaction,—it having not only left a pleasing remembrance on my mind, but contributed the most towards improving and confirming my knowledge in lithology. It likewise clearly proved what trifling changes in the direction of those valleys tend to modify the temperature of the atmosphere, considering the great disparity and extreme variety of objects which, during this excursion, successively offered themselves to my view; for, as the road I had to pursue ran through a fine and fertile country, composed of beautiful hills, with intervening fields and meadows, the diversity of scenery was charming; and while the luxuriant vine, bending beneath the weight of the juicy grape, often hung in festoons extending to the very edge of the lake, covered with verdure and the bright tints of aquatic flowers, rich fields of corn, whose golden ears were then falling under the reaper's hands, and smiling meadows, enameled with aromatic herbs, filled with cattle sporting on the grass, were intermixed in various parts; and, at no great distance, stupendous mountains, their sides covered with extensive forests of larch and pine, reared their frozen summits, which, though seemingly resting on the clouds, were still reflected in the pellucid waters of Lake Lemman, and served to form one of the most variegated and majestic landscapes that ever delighted the eye."

The rustic festivity of the Swiss peasantry is a subject on which the author always dwells with peculiar delight; and it certainly presents a scene of primitive simplicity and innocence which must impart the most pleasing sensations to every bosom which can enjoy nature, in her best garb.

" The

"The summit of the Dole has from a custom which I have not been able to trace to its source, been from time immemorial, and still continues to be the rendezvous of young people of both sexes who reside in the environs, and of the shepherds inhabiting the Jura, who meet there, annually, the two first Sundays in August. The latter furnish themselves with all kinds of *laitage*, of milk and cream, prepared in various ways, in a manner peculiar to the country, besides cakes, fruits, &c.; while the holiday-keepers spend these festive seasons in innocent and healthful amusements, such as dancing, leaping, wrestling, and other feats of activity.

"Arriving, in one of my former excursions, in that neighbourhood, near the time of one of those annual meetings, I determined on staying a few days longer than I had purposed, to witness a scene which I might never again have a like opportunity of seeing. I therefore requested the person with whom I resided, who was likewise the proprietor of a couple of *chalets*,* or dairies, situated at the foot of the abrupt rock which forms a part of the Dole on the side next the lake, to accompany me; which he obligingly did. No sooner had we reached the summit of the mountain, than, to my utter astonishment, we perceived not less than seven or eight hundred villagers assembled, whose healthy, good-humoured physiognomies, and rustic but cleanly appearance, (for their linen might have rivaled the snow in whiteness) sufficiently evinced happiness and content. Scenes of this description are of importance to travellers, as characteristic features of the country. Where happiness is visible, our estimates ought not to be defective. While in groupes, these happy people were forming their parties, and fixing on their different pursuits, each countenance seemed elated, and peace and harmony prevailed through the whole. As we were walking, with observant eyes, intermingling with the various parties, composing a scene which filled my heart with the most pleasing sensations, I perceived two men and a young woman at some distance, conversing with great animation, and pointing to a particular spot. I immediately hastened to them, fearing that some accident had recently happened. In this I was mistaken. My curiosity, however, having been excited, I, as civilly as I could, requested to be made acquainted with the subject of their observation and discourse. They instantly complied;—then pointing to a large red spot, easily discernible on that side of the mountain, the elder told me, with strong marks of emotion, that what I saw were the marks of blood; that an unfortunate couple had there perished on their wedding-day, some years back; that, being married on one of the annual meetings, they had purposed, with their friends, to spend that day on the mountain; that, while they were variously engaged, the bride and bridegroom, amusing themselves by walking on the edge of the wide terrace which crowns the Dole, had, as is too much the custom with the young people of the present day, challenged each other which could venture the nearest to the brink,—on which her foot slipping, and he unable to restrain her, they were both hurried down a precipice seven hundred feet deep, and thus in an instant lost lives which might be said scarcely to have been

* "Small huts, built on the mountains, to which during summer months, the Swiss send their cattle to graze—and where they make their cheeses, which are excellent, and much esteemed in the neighbouring countries."

begun, since the day which to them appeared the first of their most happy existence consigned them to one and the same grave. What a subject for pity and reflection."

When Mr. B. speaks with admiration of the care with which the Swifs guarded their frontiers, and assures us, that, in a *very few hours*, they could assemble "*upwards of three hundred thousand of some of the best troops of Europe*;" and that "one hundred thousand more might with ease be raised; we can only express our astonishment at the facility with which they suffered themselves to be robbed of that liberty which they so highly cherished; their towns and villages to be laid in ashes; their country to be desolated; and the whole population of the Republic to be reduced to a state of most abject slavery! Surely, this miserable contrast might have called forth some reflections from a *philosophical* writer.

The style of this work is faulty, from its inflation and a degree of *pomposity* which favours strongly of affectation. The Plates are well engraved in *aqua-tinta*; but this kind of engraving, from the sameness which the brown tint gives to the different objects, is not best calculated for the delineation of such scenery. We shall conclude our account with a pathetic anecdote, the relation of which exhibits our author's abilities in a new point of view.

"Justine, whose extreme delicacy, and dejected melancholy appearance, has attracted your attention and affected your sensibility, was born of poor but industrious parents, enriched only with virtuous simplicity. It appeared however that fortune in some degree had smiled on her birth, since, in consequence of her mother being taken to suckle a neighbour's child, whose parents were in affluent circumstances, she became foster-sister to the young ROSINA.

"These infants being, as it were, brought up together from the cradle, formed at the earliest period of their lives a permanent affection for each other; and to such lengths did Rosina carry her partiality, that, when the time of separation arrived, her generous and noble mind seemed insensible to every kind of amusement.

"Her mother, who loved her with extreme tenderness (having lost her husband soon after the birth of her child), distressed at seeing her miserable, and desirous of anticipating every wish that could give her happiness, immediately gained her neighbour's consent to take their daughter entirely under her protection; saying, that she should not only reside with hers, but that she meant herself to superintend their education, and they should both be her children; that of course they ought not to have any further anxiety concerning their child's future welfare, but rejoice at seeing her so happily and so amply provided for. Elated at the proposal, these honest parents the more readily consented, as, being in straitened circumstances, and finding their work decreasing daily, they were scarcely able to maintain their family. Thus did Justine, at five years of age, quit the parental roof, to reside with her young friend.

"Rosina's mother being in an extensive mercantile line at Lyons, by no means deemed it a proper situation for the young folks; but giving them to the care of a well informed female, and an old trusty domestic, she sent them to

to her country residence, a most beautiful spot at about three miles distance: where, free from the unavoidable bustle and confusion of a large city, she determined on having them educated, reserving to herself the pleasing satisfaction of visiting them frequently, in order to witness the progress they made in their education.

"In this delightful spot did these amiable young friends pass their time in innocent retirement and rational amusements, improving their minds, and enriching their understandings daily, by every species of elegant accomplishments.

"With what pleasing emotions did Rosina's mother perceive, that as their judgment and ideas imperceptibly expanded, the tie of friendship became still stronger, and their solicitude for each other increased in the same proportion! Seldom were they tempted to go to Lyons, except when attracted by the desire of seeing their parents, who could not always so conveniently visit them: so that these young folks might be said to have glided through the greatest part of their youth exempted from those fatal trials which are but too often the cause of our misfortunes: and surely the innocent and virtuous simplicity which reigned in their hearts, and had hitherto guided every action of their lives, seemed to insure them a continuance of tranquil and undisturbed serenity. But alas! how concealed and inexplicable are the ways of Heaven! Who can discern those fine and slender threads that often compose the web of our fate!

"The lovely and interesting Rosina, in the bloom of youth and beauty (having just entered her eighteenth year), added to an elegant form and pleasing manners a great share of sensibility, and a soul fraught with extreme tenderness, which had too unfortunately been enervated by the reading of novels; and though she had hitherto at times experienced only a slight and transient symptom of that baneful and fatal languor, the forerunner of strong and dangerous passions, yet was she on the brink of feeling its most direful effects.

"This charming girl having, in one of her excursions to Lyons, seen an Italian youth, a few years older than herself, who had been introduced at her mother's and whose name, to the best of my recollection, was *SERVETTI*,—struck with his noble and manly appearance, and a countenance which bespoke wit and sensibility, the too susceptible Rosina found it impossible to regard the young stranger with a look of indifference.

"This partiality, on further acquaintance, daily increased; and finding that he not only realised the favourable opinion she had already formed, and possessed a general knowledge of the arts she most admired, but was beloved and countenanced by the first families in Lyons, it is surely not to be wondered that she did not sufficiently guard her unsuspecting heart against the alluring voice of love: a passion which soon after became reciprocal. For the youth, who had frequent opportunities of conversing with this amiable young woman, no longer able to witness such intrinsic merit without feeling similar emotions of partiality, soon formed an attachment, which, to all appearance, might have insured their future happiness, had not Rosina, from a dread of displeasing her mother (who, she suspected, might be averse to their union,) concealed the fatal flame which preyed on her vitals, and which finally induced this unfortunate pair to hurl themselves together into eternity:—an act which the heart pities, while the judgement condemns.

"I cannot

" I cannot follow these unfortunate lovers in the various events which preceded that fatal moment ; suffice it to say, Rosina's visits to her mother became more frequent ; till, finding that the country, and its innocent amusements, had lost their wonted charms, and that *ennui* and disgust succeeded, she requested her mother to allow her to remove to Lyons ; a request which was immediately complied with by the unsuspecting parent, who, seeing her darling and only child gradually declining, flattered herself that a change of scene might be of service.

" The young friends, therefore quitted their delightful abode, much to Justine's regret ; who, with reluctant steps, accompanied Rosina ; being fully persuaded that from her determined secrecy, the happiness she was then pursuing would be but of short duration.

" This amiable young woman who loved her friend with the sincerest attachment, and who from the first had known her partiality for Serviotti, no sooner saw her with her mother, than she again renewed, by every persuasive and consolatory argument, her entreaties that she would unfold the secret to her tender parent ; but finding her still averse, she for a time desisted.

" Then by a thousand kind and affectionate attentions, did this generous girl endeavour to close the wound, and pour the balm of comfort into the heart of her infatuated friend ; hoping that, by degrees, she might be led to succeed in restoring to her mind a faint resemblance of the happy, tranquil state, they had once enjoyed :—but in vain. Rosina, rather than believe her friend, cherished the cruel flame ; and, instead of seeking the advice of a tender mother, which she stood so much in need of, encouraged the consuming flame in silence, and pined in endless hope.

" Justine on finding that neither tears nor intreaties availed, determined on trying her last resource ; and, though a cruel and trying task, she candidly confessed, that, if she still persisted in her silence, she should unavoidably break through every tie of friendship, and prefer relinquishing what she held most dear, rather than become ungrateful to her benefactress. Thus, compelled to sacrifice the confidence of friendship to the sentiments of gratitude, she instantly repaired to Rosina's mother, and not only apprised her of her daughter's deplorable situation and partiality for Serviotti, assuring her that she had used every persuasive argument to prevail on her to disclose the fatal secret, but added, that this confidence was not to be disregarded, for that she knew the attachment preyed on Rosina's mind, and might, in the sequel, prove fatal.

" The deluded parent, resting confidently on her daughter's virtue and innocence, paid scarcely any attention to Justine's report ; yet, lest she might appear totally to disbelieve it, sent her daughter to Avignon, on a visit to some relatives, where she made a considerable stay :—an absence, which would doubtless have proved effectual, had not the mother's ill-timed affection, who could but ill dispense with the cruel, and, as she thought, unnecessary separation, hastened Rosina's return ; for, in consequence of having imparted to Justine the desire she had of fetching her home, they both instantly set off for Avignon, and brought back her daughter, apparently restored to health and spirits. No sooner had she regained her wonted confidence in her friend, than she seemed anxious to return to that delightful abode, where they had previously experienced happiness and content.

" The fond and credulous parent, pleased at the request, hastened their departure ; far from suspecting that, the moment she acquiesced, her fate would

would be decided. For, in allowing her to return to solitude, she not only signed her own death-warrant, but that of her beloved child. Ere two months had elapsed since the young friends had quitted Lyons, as they were sitting together at supper, talking over the many interesting scenes they had witnessed from their infancy, and dwelling particularly on the early and lasting friendship they had formed for each other, Rosina suddenly changed colour; and, complaining of indisposition, entreated Justine to excuse her retiring earlier than usual; but not to be alarmed, as she should soon be better.

"The unsuspecting friend, from the idea that she had entirely conquered her attachment for Serviotti, not having heard her mention him since her return, made no farther inquiry, but remained, till alarmed about an hour after, when all was silent, and every one, as she thought retired to rest, save herself, by the report of two pistols, which appeared to issue from a part of the house contiguous to their chapel.

"Petrified with horror, and filled with a thousand apprehensions, she endeavoured to recollect herself, and directed her tottering steps towards Rosina's apartment,—when, behold! the aged and venerable domestic, previously mentioned, met her before she had been able to reach it, and with broken and unintelligible accents, intermixed with tears of sorrow, which trickled down his furrowed cheeks, unfolded such a tale as harrowed up her soul: 'His dear young mistress; his child, as he was wont to call her' (being in the family at the time of her birth); 'his dear young mistress,' he said, 'was no more!—that infamous, that detestable Serviotti, had murdered her in the chapel; and, not deeming that a sufficient crime, had added the one of murdering himself.

"Paint to your mind, if you can, the deplorable and agonizing situation of this generous and amiable young woman; for, ere the tale had been half told, she had fainted; and a long time elapsed before she could be restored to her recollection.

"On inquiry, it appeared that the lovers had had frequent interviews with each other since Rosina's return, though unknown to her friend, that she had even that very day fixed on the hour for the completion of a deed at which humanity shudders.

"To such lengths had these unfortunate victims carried their insatiation, that, in order to fall at one and the same moment, the pistols had been tied to the back of a chair, in the form of a *sautoir*, or cross. A prayer-book was found by them, opened at the funeral-service; and close to Rosina a bible, in which lay a paper, soliciting forgiveness from God and her mother, for the rash and atrocious act she was on the eve of committing; requesting her parent, in the tenderest terms, to continue her affection for her friend, who was, indeed, more deserving the appellation of daughter than herself; for, unable to exist without Serviotti, she had flown to the cold arms of death, to ease her of her sufferings.

"Thus, alas! perished, in the prime of life and beauty, these amiable but ill-fated lovers, who would, doubtless, have been ornaments to society, had not a false idea of virtue led them not only to commit suicide, but occasion the death of a fond and tender parent, who, distracted at the loss of her child, survived her a few days only, and was buried in the same grave.

"The unfortunate Justine, the last surviving victim of this mournful tale, finding herself bereft of every comfort, and thrown into a state of penury by

the mercenary and cruel hands of wretches who had till now viewed her with envy and dissatisfaction; and who, elated at seeing no provision made for this helpless girl, forced her to return beneath the humble parental roof, where, with all fortitude and resignation possible, she endeavours to sustain her irreparable loss.

"I must add, that I saw enough in her countenance to convince me how unsuccessful would be all attempts at consolation. Worn out and depressed by grief and anguish, the exertion which she made to earn her daily sustenance was more than her weak frame could bear; and I have since heard that she did not long survive the death of her friend."

A Discourse delivered at a Visitation of the Clergy, of the Archdeaconry of Cornwall, in May 1801. By George Moore, M. A. Archdeacon of Cornwall, and Canon Residentiary of Exeter. Published at the Request of the Clergy, Exeter. Trewman and Son. 4to. Pp. 22.

IN this Discourse, the history of Jacobinism is detailed with a dignity and grace, which all who are acquainted with the Charges of the Archdeacon of Cornwall, have admired as peculiarly his own. Though the subject, from having been long exhausted by various writers of ability, could not be expected to please by its novelty; yet, from the Archdeacon's happy manner, it almost strikes us as original. The following is a fine specimen of historical illustration.

"In the History of the Roman Republic there is a transaction, which, for some resemblance in circumstances to certain confederacies and associations of our own days, is not undeserving of our notice, and the rather, as it has been slightly passed over by the modern more popular retailers of the Roman story. The case I mean, is that of the Bacchanals, which is stated at large in the 39th Book of Livy, and there delineated with all the curious selection, interesting detail, and fine colouring of that admirable historian. It is impossible not to mangle his narrative by such an abstract as I am confined to make; but I shall endeavour to bring forth enough of it to justify the application. The mysteries of Bacchus, wherever first invented, were brought into Italy from Græce. They were first introduced into Etruria, and thence, like a pestilence by contagion, found their way into Rome, where, owing to the great extent of that capital, they were transacted for a time in a state of privacy and concealment from the public eye. At length, they came to the knowledge of the government, by a train of circumstances very entertaining to the reader of Livy, but too many to be recited here. The true character of the mysteries themselves, I shall take leave to give in the words of a late eminent scholar and civilian, that I may neither suspect myself nor be suspected by others, of borrowing any colours in the representation from the transactions of the present day. 'The main ingredient in these mysteries, (says Dr. John Taylor) in order to practise upon the weakness and curiosity of the vulgar, was the possession of a secret communicable to none but the initiated: they were gilded over with some professions of a religious worship, to support their credit; and, in a short time, became the fashion. These meetings continued for some time, possibly inoffensive. But when the numbers increased, and neither sex stood excluded from the society; when they laid themselves open

open to all the insinuations of intemperance, the suggestions of opportunity, and the authority of example, it became the scene of the greatest horror, debauchery, and profligacy, that is to be met with in the records of any age or country.* So far Dr. Taylor. To the Historian I must, with him, refer you for the prudent and steady measures by which Posthumius the consul managed the discovery, his wisdom and firmness in suppressing this abominable society, his very animating and affecting address to the people on the occasion, and, lastly, for the resolutions of the Senate, which produced a famous decree still extant on a plate of copper that was dug up in Italy about the middle of the seventeenth century, and is now preserved in the Imperial library of Vienna. The result of all was, that many persons were capitally punished, and others; to avoid the infamy of a public execution, laid violent hands upon themselves; the Bacchanalian Mysteries were utterly expelled from Rome and Italy, and the edifices in which they had been celebrated, were levelled with the ground."

"I would suggest, how dangerous a thing it is, at all times, to enter into secret cabals and nocturnal associations, of any complexion, pretext, or profession whatsoever. At first, they may appear to be, and may, in reality, be, very innocent; but they give an handle to suspicion and alarm, because all experience shews, that the most innocent in their beginnings are very apt to degenerate into excesses offensive to good morals, and inconsistent with the peace and good order of society: a danger, the more to be apprehended, forasmuch as in a numerous fraternity all the members will not be of the best moral description, nor all actuated by the principles which they profess. Though a man be well assured of the purity of his own motives, he cannot always be on his guard against the artifices of others. It continually happens, that the most unsuspecting are gradually deluded into a participation of, guilt most adverse to their former principles; and by associating with they know not whom, for a supposed purpose of religion or public good, are carried away with the stream, and, at last, perish by the instigations of the desperate and evil-minded."

With a view to the recited transaction, the Archdeacon further remarks,—

"In the speech of the Consul, it is declared to be a maxim of the old Romans, never to permit any considerable number of people to collect themselves together, without a public magistrate to preside over and direct their consultations. "*Majores vestri* (says Posthumius) *NE VOS QUIDEM NISI QUUM—ALIIQVIS EX MAGISTRATIBUS AD CONCIONEM VOCASSET FORTE TEMERE COIRE VOLUERUNT; ET UBICUNQUE MULTITUDO ESSET IBI ET LEGITIMUM RECTOREM. MULTITUDINIS CENSEBANT DEBERE ESSE.*" Some late acts of our Legislature are, if I mistake not, founded upon the same principle, which, in old Rome, in the days of her greatest freedom, was deemed so far from being inconsistent with the liberty of the people, as to be quite necessary to its safety and preservation."

(Our Readers will perceive, that the Archdeacon is not distinguished only by dignity and grace; his good sense, ingenuity, and acuteness are no less remarkable.)

In characterising Jacobinism, the Archdeacon quotes two lines from Virgil, justly descriptive of that sanguinary monster:

* See a Dissertation on the Senatus consultum Marcianum, in an Appendix to Elements of the Civil Law, p. 549, 550.

" Tristius haud illo monstrum, nec savior ulla
 " Pestis et ira D. ð n stygiis sese extulit undis."

To this quotation is subjoined a note that highly pleases us.

" When I recited (says Mr. Moore) these lines of Virgil, I did not recollect the very ingenious application made of the passage of which they are a part, to the revolutionists of France, by the late *Right Hon. Edmund Burke*; to whose name no epithets can add lustre; no encomium celebrity; but in whose pages the most elevated, sublime, and finest raillery are alternately employed with equal felicity, to serve the truest interests of his country and mankind."

We have read volumes of panegyric on Mr. Burke; but never met before with so elegant an eulogium.

History of the Politics of Great Britain and France, &c. By Herbert Marsh, Fellow of St. John's College, Cambridge.

Remarks on a late Publication styled the History of the Politics of Great Britain and France, &c. &c. By William Belsham.

(Concluded from P. 47.)

OUR readers have, doubtless, made up their minds on the merits of the controversy between Mr. Marsh and Mr. Belsham; if, indeed, that can deserve the name of a controversy, in which one party stands on the firm, broad, ground of matter of fact, which the other does not attempt to assail; but which he only endeavours to obscure by the mists of sophistry and misrepresentation. The pitiful artifices—the miserable subterfuges—to which Mr. Belsham has recourse for this purpose, have been sufficiently exposed; but we cannot in justice, either to the parties, or to the subject, refrain from extracting Mr. Marsh's very just and pertinent observations on his adversary's mode of quoting the passages which he selects for the purpose of *amplification*: and no one, we conceive, will attempt to deny that to misquote the language of an opponent, so as to pervert his meaning, is both the grossest instance of low fraud and cunning that can occur in literary disputes, and the strongest proof that a writer reasons *malà fide*; and with a consciousness that his cause is bad.

" Before I conclude I beg leave to say a few words on Mr. Belsham's unwarranted manner of quoting passages. Only a few pages before, I gave an instance of his falsifying a passage in my work, by suppressing the hypothetical clause, in order to convert an hypothetical proposition into an absolute one: and this is very far from being the only instance,* in which Mr. Belsham has taken liberties of this kind. At the very beginning of his pamphlet (p. 2.) he has quoted incorrectly a passage from Ch. X. Note 28, and has grossly misrepresented the application of it: for I really applied it to the *specious*

* " I do not use the word 'innumerable,' as Mr. B. does, because I reckon only what I have actually counted."

proposition.

professors of the French, whereas, according to Mr. Belsham's representation, I applied it to the *origin of the war*. At p. 19, he has given another quotation* from my work, which is far from being a faithful transcript, several parts of it being omitted, which were necessary to give strength to my argument. In p. 35, &c. he has given a very garbled copy of Mr. Chauvelin's note. At p. 79, he has again both inaccurately quoted, and unfairly represented, a passage in my History. But he has taken a still greater liberty with a passage in the letter, which was written by Dumouriez to Miranda, on January 23, 1793, and which is printed in the *Correspondance de Miranda*, p. 15.—The passage in the original is as follows: ‘On envoie demain un agent secret fort connu de Mr. Pitt, et de Mr. Fox; pour demander aux deux partis, c'est-à-dire à la nation toute entière, un sauf conduit pour moi, et l'assurance d'être bien venu quelque succès qu'ait la mission.’ With these very words, likewise, I quoted the passage in Chap. XV. Note 64; and pointed out the tendency of the expressions which I have here printed in italics. Mr. Belsham, therefore, in repeating this passage, thought proper to suppress those inconvenient expressions, and to give the following quotation as the faithful transcript of a passage in a Letter of Dumouriez to Miranda.† ‘On envoie un agent secret fort connu de Mr. Pitt, pour demander un sauf conduit pour moi, et l'assurance d'être bien venu, &c. Now if the clauses which Mr. Belsham has suppressed had either preceded or followed the words which he has quoted, I should have passed over his quotation in silence. If he judged it to his purpose to quote only one passage from the Letter of Dumouriez, he was at perfect liberty to do so: but he was surely bound by the laws of honour to give that passage as he found it, and not to suppress whole clauses in the *middle* of the passage, without using any line or mark, to signify that something was omitted. In fact, want of fidelity in the quotation of documents, is the greatest offence of which an historian can be guilty. Where no authorities are produced, and the reader is obliged therefore to trust to the bare word of the historian, it is even in that case unpardonable to abuse the confidence of the reader, and to assert, as indisputably true, what is not derived from authentic information. But when an author pretends to exhibit the very source of his intelligence, and thus raises the confidence of the reader to the highest pitch, what indignation must arise, when it is discovered, that this source is polluted? All confidence is then withdrawn: and the reader, disappointed and disgusted, will necessarily exclaim: If I cannot trust to the documents which my author gives me, how shall I trust to his *bare word*?

* “I confine myself at present to such quotations, as Mr. B. has printed with *inverted commas*, by which the reader is given to understand, that he is presented not merely with the sense, but with the *very words* of the quoted author, exactly as they stand in the original.”

† “He has taken care not to let his readers know in *what* letter, though, in regard to a question in the very same place, from the Memoirs of Dumouriez, which is *correct*, he has told his readers the very page where it is to be found. But even here, though he intended to tell them right, he has unfortunately told them wrong: for in copying from my History, whence his quotations from Dumouriez, and, indeed, almost all his quotations, are borrowed, he has written p. 121 instead of p. 121.”

‡ “Mr. B. has here omitted ‘*demain*,’ but this omission was probably a mere oversight.”

The impartial reader will naturally enquire what motives could possibly urge Mr. Belsham thus to attack the impregnable fortress of truth and history, which Mr. Marsh has erected in defence of his country's honour? An attack which, as the smallest degree of discernment must have convinced the adventurous assailant, could end only in discomfiture and disgrace, and produce the irretrievable loss of whatever credit he still possessed as an historian or politician. It is true, Mr. B's stock of reputation in these characters is very small, and consequently the risk could not be great; for whatever abilities he may possess, and we do not deny that they are respectable, he has proved himself so completely enslaved by prejudice, he has enlisted with such intemperate zeal in the cause of Jacobin France, that he has no weight except with the partizans of that cause. Still, however, common prudence would, it might seem, have preserved him from engaging in so desperate an attempt, as the confutation of an historical work, of which he could neither deny one fact, nor controvert one document. To undertake this forlorn hope he was, doubtless, in part induced by a desire to prevent those persons who have hitherto thought with him upon the question of aggression, and who are open to conviction, from being convinced, that the cause of their country is just, and also to furnish others who are incapable of conviction with a pretext for shutting their eyes against the light of truth. But that other motives concurred with these in urging him to the hopeless conflict is evident in his sixth or concluding section. It there appears that he is under the dominion of a virulent party spirit, than which nothing is more apt to put a man off his guard, and to make him overstep the bounds of common prudence. With more candour than discretion he shews that the condemnation of Mr. Pitt and Lord Grenville is the object to which his labours are directed, and in comparison with which the justice or injustice of the war is, in his estimation, a consideration of subordinate importance. Strongly as we suspected this to be the case, we were not a little startled at the abruptness with which he quits his general subject, in order to give vent to that spleen which it was no longer in his power to restrain, and which suddenly burst forth at the end of his fifth section; where he says,—

“The collective determinations of the Cabinet were the manifest result of passion and folly, and the Ministers who then guided, and who still guide, the counsels of the State, stand charged before God and their country for precipitating the nation into a destructive and ruinous contest, which has often been asserted, but has never yet been proved, to be either just or necessary.”

In the next section, which he terms his “conclusion,” and which might therefore be expected to contain a summary or recapitulation of his work, he shews that Mr. Pitt and Lord Grenville are the peculiar objects of his malignity, of which the former is, of course, honoured with much the largest share. This section opens in the following manner:

"As, in the grand historic picture of the eventful times in which we live, the character of Mr. Pitt must ever stand prominent on the canvas, it must be a question of more than historic curiosity, to ascertain what that character really is. It has been drawn with strokes so masterly, and in a style so peculiarly felicitous, by a certain writer, in a tract published a few years since, that no other apology will be necessary for the freedom of transcribing it on the present occasion, as expressing the sentiments of thousands, once his partial advocates, with the utmost precision and fidelity."

Mr. B. then quotes a very long extract from "An Enquiry into the Merits of Mr. Pitt's Administration, by Charles Faulkner," the design of which is to detract from the merit of Mr. Pitt, by a depreciation of talents, which all the world admires, and of measures, the utility of which is an incontrovertible proof of their excellence. This "able writer" (as Mr. Belsham describes him) endeavours to preserve from oblivion the memory of that miserable visionary and fanatic, Dr. Price; an unnecessary attempt, for the Doctor has been immortalized by Mr. Burke's Reflections on the French Revolution: he censures Mr. Pitt for his defence of "*the nonsense of the Test Act*;" and he observes, that "if we retire from the speech of Mr. Fox, our conceptions are enlarged!" We presume this writer particularly alludes to that speech of Mr. Fox, (for no speech was ever more calculated to *enlarge the conceptions*), in which he described the French revolution as the most stupendous monument ever reared by human integrity and wisdom. Such is the advocate whom Mr. Belsham retains to assist him in making good his charge against Mr. Pitt.

As to Lord Grenville, to whom Mr. B. assigns "the second part in the political drama," this gentleman is contented with endeavouring to contrast him with Sir William Temple and De Wit; and alluding to the breaking out of the present war between Great Britain and France the author observes, that "there cannot exist the slightest rational doubt but that a Temple or a de Wit would, without difficulty, have terminated the whole dispute, formidable in appearance rather than in reality, by a speedy and amicable *eclaircissement*."

The author's modesty, do doubt, prevents him from annexing his own name to those of Temple and De Wit; but it must be presumed to have a place here. For unless his sagacity had suggested to him the means by which the "whole dispute" could have been so easily and so certainly "terminated," he could not have expressed himself so positively on the subject. We apprehend, however, that the merit of such sagacity must be exclusively his own: that a Temple or a De Wit would have been stimulated, by a wise jealousy of the immeasurable ambition of France, and by a provident alarm at her recent conduct, to have accelerated the rupture which a Grenville vainly endeavoured to avert; and, further, that the endeavours of a Belsham, aided by those of his whole fraternity, to produce "a speedy and amicable *eclaircissement*" would have *speedily* terminated in the disgrace and utter ruin of Great Britain, who, by pursuing far dif-

An "Enquiry into the Merits of Mr. Pitt's Administration," by Charles Faulkner, Esq.

ferent

ferent councils, has raised her glory to a pitch it had never before reached, completely triumphed over the navy of France, and enabled herself, unless, by an ignominious peace, she throw away her advantages, to act as the arbiter of the fate of Europe.

Mr. B. soon quits Lord Grenville to return to Mr. Pitt, against whom his animosity is principally directed, and in a most violent, or rather virulent philippic, with which he concludes his pamphlet, he enables us to discover the original cause, the *prima mali labes*, which rendered the expremier an object of his indignation, and to which the public are, in all probability, indebted for his "Remarks" on Mr. Marsh's History. He acknowledges that Mr. Pitt "governed for three years with prudence and reputation."

"But (he proceeds) at the end of this term one of those critical questions occurred which, in the course of years, will occasionally arise, requiring not art and plausibility merely, but resolution and penetration to decide upon. This was the question respecting the repeal of the Test laws. By arguing in defence of the equity and expediency of these justly obnoxious statutes, he deserted one of the clearest and most sacred principles of whiggism. Such a question might surely have been left to take its chance in the House of Commons, without having to encounter the eloquence of a Minister, who set out in life as an advocate of liberal reform. Had the slightest countenance been given by the Court to the motion of Mr. Beaufoy, it would unquestionably have passed without difficulty. The Parliament and nation were ripe for this measure of policy and justice, but Mr. Pitt employed his influence to counteract it. Such a measure as this would have led the way to other liberal and rational reforms in their proper gradation, and as the country became sufficiently enlightened to approve, or at least to endure them."

We really feel great obligations to Mr. B. not so much for pointing out the real cause of his animosity against Mr. Pitt, as for explaining, in so full a manner, the effects of that Minister's conduct on the occasion here alluded to. The author was so blinded by rage that he did not perceive that he was paying Mr. Pitt the highest possible compliments, and establishing, on the most solid grounds, his claim to the immortal gratitude of every true friend to the British constitution. If it be really true, as Mr. B. states, and we do not mean to dispute it, that the slightest countenance had been given "by the Court to the motion of Mr. Beaufoy, it would have passed without difficulty," if it be true that nothing but *the influence of Mr. Pitt* prevented the adoption of this measure, and the occurrence of those "other liberal and rational reforms" to which it would naturally have led; then, indeed, has Mr. P. been the greatest possible benefactor to this nation; for it does not admit of a doubt that if Mr. Beaufoy, and those who supported him, had succeeded in obtaining a repeal of the Test Laws, instead of beholding, this day, the British Monarchy in all its glory, we should have been deploring the indescribable horrors of a Jacobin revolution. Mr. Belsham is a Dissenter; but it must not be inferred that all Dissenters coincide with him in wishing for the repeal of the Test Laws. Those who, like him, have adopted the modern system of Gallic politics; and more especially, that nest of hornets, the
Deistical

Deistical and Jacobinical sect of Unitarians, hatched by the Gallic philosopher Dr. Priestley, hate those laws which they justly consider as the grand obstacle to their disorganizing schemes; but we know there are some Dissenters (and we with the proportion were larger) who deprecate the repeal of the Test laws, not only as fraught with ruin to the church, but as, inevitably destructive of those religious rights, of that complete toleration, with the enjoyment of which they are wise enough to be satisfied, and of which the Church of England is (as they well know) the grand bulwark.

We shall quote the concluding passage of Mr. B's work, in proof of the spirit with which he lays down his pen, and, consequently, of that with which he took it up.

"We have seen on one side of the Channel, which divides the British Islands, our fellow-subjects exasperated into rebellion, and perishing under the edge of the sword: and, on the other, terrified into universal submission, and in the silence of despair starving with hunger; while placemen, contractors, loan jobbers, and the host of locusts which prey upon the vitals of the land, are accumulating out of the deep distresses of the people stupendous fortunes—from the bowers of pleasure and of opulence surveying with frigid indifference the surrounding abodes of misery; and with unblushing effrontery proclaiming amidst their abominable revels, masques, and orgies, that the WAR IS HOLY, just, and NECESSARY."

"The name of Mr. Pitt will be immortalized in history, as the man who has added more to the burdens, and subtracted more from the liberties of the subject, than all the Statesmen who have preceded him in office since the Revolution. No Minister ever challenged the confidence of the country with such haughtiness; and no Minister ever so completely forfeited all rational pretension to that confidence he so prematurely and proudly claimed."

The Controversy between Miss Hannah More and the Curate of Blagdon relative to the Conduct of her Teacher of the Sunday School in that Parish; with the original Letters, and explanatory Notes. By Thomas Bere, M. A. Rector of Butcombe, near Bristol. Pp. 128. 3s. Jordan. 1801.

A Letter to the Rev. Thomas Bere, Rector of Butcombe, occasioned by his late unwarrantable Attack on Mrs. Hannah More; with an Appendix, containing Letters and other Documents relative to the extraordinary Proceedings at Blagdon. By the Rev. Sir Abraham Elton, Bart. 8vo. Pp. 82. 1s. 6d. Cadell and Davies. London.

An Appeal to the Public on the Controversy between Hannah More, the Curate of Blagdon, and the Rev. Sir Abraham Elton, Bart. By Thomas Bere, M. A. 8vo. Pp. 72. 2s. Robinsons.

AT length the whole of this controversy is fairly before the Public; at least, no intention of stating any thing farther on the subject has yet been announced to the public by either of the contending

tending parties. We, therefore, proceed to perform our duty, by presenting our readers with a brief abstract of the proceedings, and with the sentiments which we have been led to entertain, after a very serious and attentive perusal of all the published documents.

Mr. BERE, it seems, has been a minister of the established Church *twenty-nine years*; for *twenty years* he has been rector of Butcombe, and has, during the whole time, discharged all the duties of that station in person; for *seventeen years* he has holden the Curacy of Blagdon, the Rector of which is Dr. Crossman who resides at a distance; and for *thirteen years* he has been an acting magistrate for the county of Somerset, in which capacity he has, according to the confession of his opponents, displayed ability, zeal, and activity. Some five or six years ago, Mrs. MORE, at the repeated solicitation, as we have been assured, of the parishioners of Blagdon, established one of her Sunday Schools in that village, and she appointed one Henry Young, a shoemaker, who had served her in the same capacity in another of her schools, to be the master of the Blagdon school.

In the autumn of 1798, Mrs. Bere apprized Mrs. More, that her master did not confine himself to the business of the Sunday School, but held private *school-meetings*, at which grown persons attended, and some irregular practices took place. Mrs. More very properly asked whether this lady had been present at any of those meetings, and, being told that she had not, *particularly desired* her to go to them. Mrs. Bere accordingly attended at Young's house, on a Monday evening, where there were thirteen or fourteen persons assembled. The meeting opened with singing and prayers; Young then began the conversation by stating the persecutions which he had himself experienced ever since he had been walking in the ways of the Lord, which was about fourteen years. He next questioned each of the persons present, singly, on his or her spiritual state; and the answers were all expressive of *confidence*. But we shall presently give at length Mrs. Bere's deposition upon oath, in which these circumstances are explained more fully. The letter was dated Jan. 8th, 1799. Illness appears to have prevented Mrs. More from acknowledging the receipt of it, until the 4th of April, when all she said on the subject of it was—"I hope the school is doing pretty well at present. I desired my sister to speak to Mr. Young on the subject of your letter." On her visit to Blagdon, in the summer of that year, she never said one word to Mrs. Bere relative to the school, nor made a single enquiry of her into the conduct of Young! From this time to the end of Mar. 1800, the improper conduct of Young and his people is said to have continued; and he is accused of favouring methodistical preachers, and methodistical practices; and to have declared himself a Calvinist. At this period an attack which Young made on the moral character of Mr. Bere, (which circumstance, by the bye, has nothing to do with the controversy) led that gentleman to write, himself, to Mrs. More, and to represent him as an unfit person, on every account, "to instruct the youth, or *lessen* the aged of the parish of which he (Mr. Bere) was curate."

curate." In this letter Mr. Bere expressed himself, in the most decided manner, in favour of the institution of Sunday Schools, and declared his aversion from prosecuting Young, lest the exposure of his conduct might afford evil persons a pretext for speaking ill of the establishments themselves. He farther observed, that he must consider the continuance of Young in the situation which he then occupied, as avowedly intended to render his ministration in the Church as little effectual as possible. Mrs. More, in her answer, of the 9th of April, states it to be *her duty* to satisfy herself fully, that Young was no longer worthy of her countenance, before she took any step that could be injurious to him. And she suggests the expediency of laying the whole business before *Sir Abraham Elton*, who is represented as the common friend of Mr. Bere and herself. Mr. Bere, however, declines the reference, on the ground of there being nothing of a doubtful nature in the business; his charge against Young consisting of plain, solid facts.

Here the Curate deems it necessary, which it certainly was, to communicate these circumstances to his Rector, to whom he accordingly wrote, on the 11th of April, charging Young with having assumed, and openly exercised, "most or all the privileges of a licensed conventicle, with the additional convenience of a private weekly confessional;" and calling upon the Rector to give his sanction to the conduct of his Curate. Dr. Crossman answers this letter on the 3d of May, and tells Mr. Bere that "after considering, with all due attention, the present effects, and the probable consequences that may result from ignorance and fanaticism (handmaids of old)" he was of opinion that Young should not be allowed to continue his lectures; that he should first be admonished; that, if deaf to admonition, his patroness should be apprized of 'the mischief likely to follow from the ignorance and fanatic spirit of this wretched theologist;' and should such application prove fruitless, then it behoved Mr. Bere, "as a resident and local magistrate to stretch forth the powerful arm of the law, and let it fall on the unlicensed preacher, and on the occupier of the house wherein he displays his eloquence, as the holder of a private conventicle." It was, in consequence of this, very proper, advice, that Mr. Bere declined the proposed reference to Sir Abraham Elton.

On the *fifth of August*, 1800, Mr. Bere was given to understand by Dr. Crossman that Mrs. More had sent some accusations against him (Mr. B.) to the Chancellor and the Bishop of the diocese; of the nature of which he was wholly uninformed; and that lady had also opened a correspondence with Dr. Crossman himself. Mr. B. complains bitterly of this treatment, to his Rector, on the 21st of August, and confidently appeals for the purity of his character to his conduct as a clergyman for nine and twenty years. This appeal draws a letter from the Rector, dated Sept. 6, in which he informs his Curate, that he had laid before Dr. Moss, the Chancellor, all the correspondence which had passed between him and Mrs. More, "together with every

every paper which related to Mr. Bere's *defence*," and the Curate's charges against the Schoolmaster. Mr. B. pertinently observes that as no open charge had been adduced against him he could make no *defence*. Dr. Crossman farther says, "Mrs. H. More's statement of *accusations against you*, and your narrative and allegations are now in the hands of our venerable Bishop." We also learn from this letter, that Dr. C. had "submitted to Mrs. More whether Young *ought not to be dismissed*." But the Doctor was of opinion that the suggestion, which was most proper and judicious, had "given some offence to Mrs. H. More, because, instead of replying to it herself, she desires Sir A. Elton, as her friend, to step forward on this occasion. From Sir Abraham I have received a long letter, expressive throughout of the high opinion he entertains of Mr. Young, both in his religious and moral character." The letter contained an affidavit made by Young, in which he swears, that, *to the best of his knowledge*, he never declared himself a Calvinist; and never encouraged Methodist preachers, directly nor indirectly. It might have been more satisfactory, perhaps, if this man had distinctly sworn that he was not a Calvinist; not that the fact is of any importance; but, we mean, it would have been less subject to misinterpretation, and would have had less the appearance of a wish to evade the main question. Dr. Crossman then adds that he had requested Dr. Moss to *act as an arbitrator* in the business, and exhorts Mr. Bere "to obtain *without delay* affidavits of every charge" stated in his narrative. This he insisted on as a thing that would be expected by the Bishop, and as *peculiarly necessary*.

Before we proceed with the narrative we must state our sentiments on what appears, to us to be a gross impropriety of conduct, both in Mrs. More and Dr. Crossman. In the first place, we conceive it to have been the duty of Mrs. More, the moment she was apprized of the objections which the clergyman of the Parish had to her schoolmaster, the moment she learnt that there existed a difference between them, to dismiss the master; respect for the situation of the complainant, and for that church of which he was a minister, imperiously dictated the necessity of such a proceeding. This was one of those rare cases in which the determination to act should precede enquiry into the validity of the complaint which dictates the action, because the institution of such an enquiry, in the present instance, must inevitably tend to degrade the Clergyman in the eyes of his parishioners, and to weaken that influence and authority over them which it is essential to their welfare and to the general good that he should ever retain, by reducing him to the state of a competitor or opponent, of a man greatly beneath him, in the scale of society. It is evident, that both Dr. CROSSMAN and Dr. MOSS were decidedly of this opinion; though why they were afterwards induced to think otherwise, they have not had the condescension to inform us, and we have not the ingenuity to discover. The evil resulting from this dismissal, had it been productive of any, was not to be compared with the incalculable

able mischief that must unavoidably accrue from any diminution of respect on the part of a parish towards its pastor. Besides, we cannot perceive, that any evil could have resulted to Young, since it would have been very easy for Mrs. More to send him back to Nailsea, or to make the master of any other of her numerous schools exchange situations with him; should she, after an enquiry into his conduct, have found him deserving of her farther countenance and protection. We have paid very serious attention to this question, and the more we consider it, the more firm is our conviction, that Mrs. More did not here act with her usual judgment and propriety. Again, we do not think it was proper for her to apply to the Rector without previously informing the Curate of her intention; and it was surely any thing but proper to prefer *accusations* against the Curate, which were not only laid before his Rector, but before the Chancellor and the Bishop of the diocese, without even affording him an opportunity of making his defence, by withholding from him all information respecting the nature of the charges. *Justice* required that she should previously state to Mr. Bere every ground of complaint which she had against him; it was due also to his situation; it was due to the intimacy which appears to have subsisted between the families.

Dr. CROSSMAN seems to us to have been greatly to blame, first; for not having immediately communicated these accusations to his curate; secondly, for referring the considerations of the business to the Chancellor without having previously apprized Mr. Bere of his intention; and, lastly, for having set on foot that system of swearing which ultimately produced so much perjury. Dr. Crossman, must, as a magistrate, have known the extreme impropriety and irregularity of administering *extra-judicial* oaths; and yet he did not hesitate to begin, nor Sir Abraham Elton, another magistrate, to continue it; or rather the latter began, and the former continued it. We are much mistaken, if these gentlemen, in the serious moments of reflection, do not reproach themselves most bitterly for having been the cause of so much sin. In every point of view the administration of oaths in this controversy was as reprehensible as the continuance of the controversy itself, by the neglect to dismiss the schoolmaster in the first instance. We should be glad to ask the Doctor and Sir Abraham, too, whether they are in the habit, when acting as magistrates, of suffering an accused party to clear himself by an *oath*? If such be their practice, the consequence is obvious; and if it be not, how came they, in the instance of Young, to advise that which they will not tolerate on other occasions? Sir Abraham, indeed, seems afterwards to have become sensible of the impropriety; but not till all the mischief had ensued. In another instance, Sir Abraham's conduct appears to us highly *impertinent*; (we must be understood not to use the term in its *offensive* but in its *classical* signification), in writing to Dr. Crossman on the subject of Mr. Bere's dispute with Young; in volunteering his services in behalf of the latter; and in opposing his

own vague knowledge of the man to the positive charges of misconduct preferred against him, by the clergyman of the parish.

We now resume the narrative. Dr. Crossman, in a second letter, dated Sept. 17, again presses Mr. B. to send the *affidavits* and to "*lose no time in obtaining them.*" These affidavits were at length sent to Dr. C. who, in his letter of Sept. 21, informed his curate, that he had transmitted them all to Dr. Moss, who had, after examining the whole of the evidence, informed Mrs. More that "*Young ought to be dismissed,*" and Dr. C. assures Mr. Bere, that the bishop and the chancellor were both "*impressed with very favourable sentiments respecting his (Mr. B.'s) conduct in this affair.*"

Here surely the business should have ended. But Sir Abraham Elton thought otherwise it seems; for on the 8th of Oct. he writes to Mr. Bere, to say that the chancellor had decided, contrary to the fundamental principles of justice, without confronting the criminal with those who accused him. He therefore proposed a meeting, at which the witnesses on both sides should attend, and be examined. He told Mr. Bere, at the same time, that suspicions were abroad respecting the credibility and competency of the accusers. Mr. B. in answer, observed that the case had already been decided by a competent jurisdiction, and that he therefore would have nothing more to do with it. Sir Abraham, however, insisted on the necessity of farther investigation, in behalf of his darling schoolmaster; and strange to say, Dr. Crossman, and Dr. Moss, concurred in opinion with him. A day was therefore appointed, and, accordingly, on the 12th of Nov. the parties met at an Inn at Blagdon; when there attended, besides Mr. Bere, and Sir Abraham Elton, five magistrates of the county, three beneficed clergymen, and three private gentlemen, who were to act as judges. Mr. Bere produced, in support of the charges, against Young, thirteen different witnesses; Sir Abraham Elton produced, in defence of the schoolmaster, seven witnesses, who flatly contradicted some of the other witnesses. But the testimony of Mrs. Bere, and that of Mrs. Parsons, a lady of high respectability, whose husband is Lord of the Manor, remained uncontradicted; and as their deposition will convey a tolerably adequate idea of the nature and justice of the complaint preferred against Young, we shall extract them.

"The Information of Sarah, the Wife of the Rev. Thomas Bere, Nov. 11, 1800.

"Being one evening with two ladies, my visitors, at one of Mr. Henry Young's private meetings, having previously acquainted him with my intention of being there; thirteen or fourteen people were present; upon our appearance, I thought Mr. Young was much embarrassed, but he collected

* Mrs. Martha More, indeed, accused Mrs. Parsons of having been guilty of the most abominable falsehood; but this did not relate to the main point of the Controversy, and, on a subsequent explanation, it proved to be no falsehood at all.

himself and joined with his people in singing, and he read a prayer. After the whole company were seated, Mr. Young, having a table before him, began relating to his audience the great persecutions he had suffered ever since he had been walking in the ways of the Lord, which he said was about fourteen years, and that all those who would walk in the ways of the Lord, must expect to meet with persecutions; but the Lord, he said, brought good out of evil; for had it not been for the persecutions he had met with at Nailsea, he should not have been there to teach them now, and they might have been still in their ignorance; then turning and addressing one of the men, he referred to some book which Mr. Young had lent him, as I understood, and spoke to him of the three Christian dresses; one white, one red, and one black; and said it would be a glorious time when they had attained the white one. Mr. Young then began to examine people singly, asking them how they found themselves; they all replied, nearly in the same words, 'That their desire was to walk in the ways of the Lord, that they found great trials.' One of them complained of having been in great darkness, but thanked the Lord, it was quite comfortable now. One of the men told Mr. Young, on his asking him how he found himself, that one morning he forgot to say his prayers, until going to his work, at a certain stile, he recollected that he had not said his prayers, and there he kneeled down and said them.

"After Mr. Young had examined the people, he addressed his wife in the same manner as he had done the rest, and asked her how she found herself? her reply was very similar to that of the others; she said, she desired to walk in the ways of the Lord, but found great trials. The examination being now ended, Mr. Young said, this is what we call our private school, and IF ANY ONE MENTIONS WHAT PASSES HERE, I NEVER DESIRE TO SEE THEM AGAIN. He read another prayer, and sung again with the people, and the meeting then broke up.

"I observed to Mr. Young, that I thought these were a very happy set of people indeed, if they did not deceive themselves; and I hoped they did not. He replied with apparent displeasure, there was no danger of that. I told him, I hoped not, but that if the like questions had been put to me, I feared I should not have given such satisfactory answers as they all had done; to which Mr. Young replied, perhaps, Madam, you have not sought the Lord in the same way they have; whilst I was returning him an answer to this, his observation, he abruptly left the room.

"Having called in at the house of one of Mr. Henry Young's private scholars,* Molly Spiring's, she told me, that when she first began to seek the Lord, she was very much troubled in her mind, and that she prayed earnestly to the Lord and that she was in the agony, and then she came over in a sweat, and that then she knew she was in the birth, and she felt the Holy Ghost come into her, and she was then so light, she could have flown through the window.—This Molly Spiring, I believe, has been a constant attendant on Mr. Young till she left this parish about two months ago."

"MRS. PARSONS TO MRS. BERE.

Mount Bracon, Oct. 12, 1800.

"I AM extremely sorry to hear of the many disagree-

* "This is that same Spiring mentioned in Affidavit." No 6.

able circumstances relative to you and the Mrs. Mores', through the conduct of H. Young; whose mind has always appeared to me strongly tinged with enthusiasm.

"I will answer your questions to the best of my recollection:—I remember perfectly well to have called on Mr. Young on the morning when last at your house. I told him, I thought he treated you very coolly, and that you felt yourself hurt at his behaviour; and that if it proceeded from the letter you wrote Mrs. H. More, he was wrong, as it was *at her request you visited the school*; and gave her every information. I told him he might see a copy of the letter: he said, he did not care for the letter, or for any man, and that there was nothing done in THAT SCHOOL, but what Mrs. More knew, and approved of; and that he thought he had done some good there; and that he would stay there as long as it pleased the Lord, or that he could do good: and when that failed, he would leave the place, and go where he could do good; FOR HE THOUGHT IT HIS DUTY TO PREACH THE WORD OF GOD, and that HE SHOULD LIKE TO GO A MISSIONARY ABROAD, as he thought he could do more good there; otherwise, he would follow his own trade as a shoemaker, as it would be more beneficial to his family. These are his own words, as near as I can recollect.

"When in conversation with H. Young, I remember to have heard him say the people of Colern were a very wicked people, and *he went to preach to them, but could do no good.*

"I am certain, that I have frequently heard H. Young, and likewise the Mores' say, that IT WAS NOT THEIR DESIGN TO ESTABLISH A SCHOOL MERELY FOR CHILDREN, AND THAT IT SHOULD NOT BE MADE A NURSERY OF, AND THAT IT WAS INTENDED TO INSTRUCT THE GROWN UP.

"You ask me, if I recollect Mrs. Martha More recommending a sermon?—I certainly do:—she said it was a very excellent one, it was not written by one of the Church of England, BUT THAT SHE DID NOT REGARD. These are the words as near as I can recollect, or words to that effect.

"During our residence in the parish, for thirteen years, to every unprejudiced mind, I think there can be but one opinion of Mr. Bere—that as a clergyman, a magistrate, or a private gentleman, he has done his duty as far as lay in his power.

"MARY PARSONS.

"The facts, as stated in the above letter, were this day verified on oath, before me, one of his Majesty's Justices of the Peace for the county of Somerset, Nov. 5th, 1800.

J. SLADE."

The day after this meeting Mr. Bere received a letter from the chairman, Mr. Whalley, a magistrate, in which he communicated to him the decision of the Court.

"I shall with great pleasure give you the opinion or *judgment* of the gentlemen yesterday at Blagdon; and I must observe to you that it was unanimous, which, I believe, I forgot to mention to you yesterday.

"If not the very words, the substance was, 'That you had done away every

'every imputation on your character; that the schoolmaster had behaved extremely improper; that at all events the private school ought to be abolished; and that he ought not to be continued at all as a schoolmaster at Blagdon without your approbation.'

"As chairman, I did not give my opinion formally, it not being usual unless a casting vote is wanted; but I sufficiently expressed myself to several gentlemen present, as being of the same opinion; had I formally given in my vote, I should have added,—that I thought Mr. Bere very injuriously treated."

Here, of course, our readers will be led to conclude, this vexatious business was brought to a final termination; and so concluded Mr. Bere's Rector, at the time, for, on Nov. 15th, we find him congratulating his curate upon the issue, declaring the *decision* of the gentlemen, whom he justly represented as men of *high character in the neighbourhood*, to be perfectly conformable to his *expectations*, as he never entertained any doubts respecting the credit and good faith of the several deponents whom the Baronet was so extremely solicitous to question and examine. He farther informed Mr. Bere, that he had, that morning, late three hours with the BISHOP and the CHANCELLOR who had been previously informed of the whole proceedings at Blagdon; which constituted the chief subject of their conversation while they were together, and, "*upon which there seemed to be but one opinion.*"

But, it seems, that the adversaries with whom Mr. Bere had to contend were not to be discouraged by defeat; for, the very day after the meeting, that meeting, be it recollected, which had been called at the *express desire* of Sir ABRAHAM Elton, and contrary to the declared wishes of Mr. BERE, the latter received a letter from the former, in which it is stated, to our utter astonishment, that the gentlemen so convened, "went beyond their power, in proceeding with so much ceremony to something like a final sentence upon Young. Whatever may have been *their opinion* Mrs. Hannah More cannot possibly acknowledge *their jurisdiction*; and I mean by this to *apprise you in form* that should her school in the parish be immediately put an end to (and I shall beyond all doubt *advise* the measure) it will not be in consequence of any thing that occurred yesterday." In short the whole of this letter appears to us highly disgraceful to the writer of it, and grossly insulting to the gentlemen whom *he* had been the means of calling together; if not for the purpose of *decision*, if not for the purpose of *laying the question at rest*, we must ask, for *what* purpose it was? If they had no *jurisdiction* why were they convened, and why did he, Sir Abraham Elton, examine witnesses *upon oath* before them? We must totally condemn such paltry equivocation, such mean shuffling, such gross prevarication; which the utmost stretch of candour cannot possibly refer to a desire to promote justice or to establish truth. The eyes of this Reverend Baronet must have been strangely obscured by the film of prejudice not to let him perceive the inference which must unavoidably be drawn from such conduct! Mr. Bere concludes his answer to this very extraordinary letter with the following remarkable

words;—"Permit me *most solemnly* to assert, that, in all the late unhappy controversy, I have, so may Almighty God be merciful to me, strictly adhered to plain honesty and simple truth; and that I neither had, nor now have, the faintest shadow of malevolence against any one breathing."

While Sir ABRAHAM Elton was thus entering a protest against proceedings to which he had himself given birth; a Mr. DREWIT* was employed to visit Mrs. Parsons, in order to *interrogate* her on some part of her deposition. But these proceedings had no immediate effect; and Mrs. MORE, in conformity, we suppose, with the advice of Sir ABRAHAM Elton, dissolved her school at Blagdon, and tranquillity appeared to be restored.

Here, again, we find ourselves, with unfeigned concern, obliged to censure the conduct of this lady and her friends. She was impressed, we know, with the conviction, that her school at Blagdon was greatly instrumental to the improvement of morals, to the increase of virtue, and to the growth of religion, among the poorer inhabitants of that parish. None of those persons, who were to be profited by the institution, had given her any cause for complaint; their present welfare and their future salvation still continued to be objects of the same importance at this time, as when the school was first established. Why then were these inoffensive beings to be deprived of that instruction which was acknowledged to be so essentially necessary for them, merely because objections were started to their master, and his dismissal became a matter of expediency? Why, in short, identify the institution itself with the person of the individual who was appointed to conduct it? Were the interests of morality, virtue, and religion to be abandoned, because Mr. Young was to be discharged? The public, we fear, judging with ourselves from the documents here presented to their inspection, will be apt to descry in this conduct, little of that calmness of investigation, soberness of discussion, soundness of judgment, and rectitude of thought, which so strongly mark most of the writings of this lady; but much of that spleen, peevishness, and disappointment which are too frequently allowed to regulate the actions of inferior minds, untempered by reflection, unimproved by study, and unenriched with knowledge.

We do not here enquire, nor is it necessary for our argument, whether, in point of fact, the school at Blagdon was really productive of the effects which have been ascribed to it; it is sufficient to know that Mrs. More's opinion of it is really such as we have stated it to be. We can, however, have no objection to declare our decided conviction of the evil tendency of private schools, for the purpose of extempore prayer; and if Mrs. More had dissolved all but her Sunday School, and her School of Industry, she would have done right. Though even in respect of the former, we confess

* We have received a letter from this gentleman, which is intended for insertion in our next Number. *Rev.*

we have our doubts. When persons have passed six days, in that constant labour and toil which are requisite to obtain a subsistence, is it not indispensibly necessary that they should enjoy both rest and recreation on the seventh? If, then, they attend their parish church in the morning and afternoon on the Sunday, is it not too much to expect that they should listen to a third sermon, from a layman, in the evening; and so devote, to that purpose, the only time which they have for the purpose of recreation? It will scarcely be contended that recreation is not as essential to the health of the body as to that of the mind; and when it is to be enjoyed by our peasantry, except on a Sunday evening, without intrenching on their hours of labour, and consequently abridging their means of subsistence, we know not. It is, of course, meant, that their recreation should be perfectly harmless and inoffensive; though it seem to be insinuated by some, that such persons cannot enjoy recreation, without giving way to inebriety and licentiousness. We believe this, however, to be a groundless calumny advanced for a particular purpose. These remarks are necessarily confined to those Sunday schools at which *grown persons* attend, which, in the pages before us, is asserted to be the case with all the schools established by Mrs. More. We have long had our apprehensions that in our laudable anxiety to avoid the *Scylla of licentiousness* we run some risk of falling into the *Charybdis of Puritanism*. Both should be avoided, with almost equal care; and by a *strict adherence to the doctrine and discipline of the Established Church* both may, and both will, with ease, be avoided. But if we once lose sight of that *beacon* we shall inevitably be plunged into the gulph of enthusiasm, where destruction will ensue. We shall add but one other observation on this head; which is, that all Sunday schools whatever should be under the immediate superintendence and absolute controul of the clergyman of the parish.

When the school at Blagdon was dissolved, Mr. Bere proposed to establish another, but the plan was dropped from the want of proper encouragement. He visited his Rector at Bath the latter end of November, who then expressed himself perfectly satisfied with his conduct; as did also, as he was informed, both the *Bishop* and the *Chancellor*; until their arrival in *London*, where "a strange and unexpected alteration took place."

In short, Mr. Bere was accused of having expressed himself with improper warmth after the decision in his favour, at the Inn at Blagdon, and of having connived at the ringing of the bells, and the illumination of some of the cottages. His words on the former occasion were "Thank God, the church has succeeded." His conduct in the latter is explained, if not so as totally to remove all idea of indiscretion, most certainly so as to confute, most satisfactorily, the unwarrantable charge of *criminality*. The testimony of some of his witnesses was impeached; and he was accused of having charged a Mr. DESCURY with words which he never spoke. We have considered, very minutely, every circumstance which has been advanced in

support of these charges; and we have been wholly unable to discover any thing to *criminate* Mr. Bere, (though we could wish that he had conducted himself *differently*, and with greater caution and consistency, in many respects,) we must, therefore, believe that these charges were nothing more than a *pretext*, and a most unjustifiable pretext it appears to us, for depriving Mr. Bere of the Curacy of Blagdon. Be that as it may, Dr. Crossman, in his letter of Jan. 16, 1801, advises him privately to resign his curacy in order to prevent a formal mandate of dismissal from the Bishop. This Mr. Bere refused to do; and, on the 23d of January, he was informed by his Rector, that the episcopal mandate had arrived, though it was then only "a secret instrument in his (Dr. C.'s) possession." Still Mr. Bere would not resign without a formal dismissal, which we are left to suppose was afterwards sent;* since we find *Mrs. More's school at Blagdon re-established*, and *Young, her old schoolmaster, reinstated!!!*

We shall not be supposed to be inimical to any proper exertion of episcopal authority; we think that authority not sufficiently extensive; nor sufficiently exerted; but it certainly, in the present case, does strike us as a most extraordinary thing, that the *Bishop* and the *Chancellor* should have condemned and *punished* a clergyman of the established Church unheard, and without even informing him of the precise charges on which they proceeded to pronounce judgment; nor is it less extraordinary that such conduct should be approved and applauded by men who had before so strenuously insisted on the necessity of hearing an accused party in his own defence, and who, to use the words of one of them, Sir ABRAHAM ELTON, considered "the rule of confronting the criminal with those who accuse him to be *indispensable to strict justice*." But it seems, that the rules of justice, in the estimation of these gentlemen, though so plain and simple when applicable to one of Mrs. More's schoolmasters, change their nature and their quality when applied to a clergyman of the Church of England. Upon the whole we cannot but refer the strange conclusion of this strange business to the exertion of some secret but powerful influence, which it would be less difficult perhaps to define than to controul. The exertion of such influence, we most earnestly deprecate as hostile to the true interests of the established Church;

* We have since heard, by a private communication, that Mr. Bere refuses to resign his lease of the tithes, which the Rector granted him for ten years from Lady Day 1798; and that he still officiates as Curate. Respecting this lease or agreement the arguments of Dr. Crossman are truly curious; for he contends that, although specifically granted for *ten years*, the agreement is necessarily annulled by the dismissal of his curate. So that, according to him, it is a *contract* which one of the contracting parties has the power of dissolving at his pleasure; that is, wherever he may find it his interest to dissolve it; though it be binding on the other. It is truly lamentable to see, into what gross deviations from common justice, and common sense, men are perpetually hurried by the spirit of controversy.

but should it continue to be exerted, in the way in which it appears to us to have been exerted in the present instance, we shall feel it to be a duty incumbent upon us, whose ardent and inviolate attachment, to the religious establishments of the country, is warped by no prejudice, and biased by no fears, to explore its devious course, and to unfold its private recesses to the public eye.

It is unnecessary for us to enter at large upon the examination of Sir Abraham Elton's pamphlet, because the validity of all his arguments might be safely admitted, and yet the main point at issue remain unaltered. For the Baronet confesses that *improprieties* in the conduct of the schoolmaster, had *once existed*, but he asserts, that they were "effectually cured as soon as known"—that "the mischief complained of was put a stop to, by an order sent immediately to Young." This, however, is denied by Mr. Bere, and here the parties are at issue. Sir Abraham insists upon the necessity of Mr. Bere's substantiating every allegation which he makes by an *oath*;* how then can he expect to be believed himself, on his simple *assertion*? Besides, of the two, surely the clergyman of the parish is most likely to be acquainted with the proceedings of a school in the very village in which he resides. But if the case be really as the Baronet states it, why did not Mrs. More inform Mrs. Bere in her letter of the 4th of April, that she had sent an order to put a stop to the mischief of which she (Mrs. B.) had formally complained to Mrs. More? All she said in that letter was "that she had desired her sister to speak to Mr. Young on the subject." And, in whatever light prejudice or partiality may induce Sir Abraham to view this letter, he may be assured that the public will be led, when they reflect on the circumstances under which it was written, to consider it as *evasive*. The Baronet also admits that there was "*some foundation* for Mrs. Bere's first complaint to Mrs. H. More" respecting the private meetings on a Monday; which meetings he faintly condemns. This flippant mode of treating a complaint, substantiated by the oath of a clergyman's wife, by saying there was *some foundation* for it, is highly reprehensible. Sir Abraham is one of those who thinks "the idle hours of a Sunday evening are among the most dangerous to public morals." We have already explained our sentiments on the subject, and we are persuaded, that nothing we could urge in support of them would convince him that *we are right*, and that *he is wrong*.

Sir Abraham evidently exults in his fancied superiority over his adversary in fluency of language, and harmony of style; and on this account, displays a degree of triumph which had better been concealed. This is not a "war of words" but a contest for *truth*, to be decided by *facts*. And Sir Abraham does not appear to us to have any great cause for triumph. He is not only declamatory in his arguments but inconsistent in his maxims; as we have already shewn by

* See his *Postscript*.

the different measure with which he has meted for the Curate and the Schoolmaster in one instance ; for the Curate and himself in another ; and, as we shall now proceed to shew, for the Curate and Mrs. More in a third.

In the following passage, at the commencement of the book, he rejects, with indignation, the idea that a person of integrity should meet or answer any accusation.

"Possibly, Sir, you indulged a hope, that a mind like hers would take alarm at insinuations of so flagrant a nature. Perhaps you even flattered yourself that the result of your violent attack would be an elaborate defence from her own pen—and, in truth, this might have been some trophy to boast of: but you ought to have reflected, Sir, that the pain resulting from censure depends on the quarter from whence it comes, and that conscious integrity does not easily give way to fear, let the accusation be what it may. Suffer me also to remind you, Sir, of one of the greatest names that history has recorded;—when Scipio was accused by his ungrateful countrymen of shameful misconduct, inconsistent with his great services and established virtue, he disdained to enter upon his justification—a conduct worthy of Hannah More!"

But we leave the Baronet to reconcile the advice which he here gives to his female Scipio with the call which he makes on the Curate of Blagdon in the following passage:

"There can be no doubt of the propriety of my demand of the production of the witnesses, who swore so strongly against Young; but you refused to comply with it. Your reason appears in your answer to my letter: let the world judge whether or no it be satisfactory. What, Sir! when public suspicion had thrown out insinuations, that struck at the root of your respectability, was it sufficient to offer so cold an excuse as the decision at Wells, which, after all, as you well knew, was nothing official? Suffer me to remind you, Sir, that there is a Court of honour, established in the bosom of every virtuous man, whose decrees are ever prompt and decisive; he requires no hint from any other quarter; he asks no counsel but from his own mind? if wrongfully accused, and if he has the means at hand to do away the accusation, he feels it a duty which he owes to society, as well as to himself, to lose no time in confronting his accusers and bringing them to shame."

In the one case we find, that a *direct accusation* is not to be met by a *person of integrity*; and in the other, that *public suspicion* ought to lead every virtuous man to court enquiry! Really, Sir Abraham, this is too gross an insult upon the understanding of your readers, who will require no other proof of your complete incompetence to the task which you have undertaken to fulfil. Flowery language is a bad substitute for solid argument, and the meretricious embellishments of rhetoric will ill supply the place of just conclusions, and strong facts.

We could point out some other pitiful subterfuges in this pamphlet unworthy a clergyman or a gentleman; for instance, Sir Abraham quibbles upon the word *advocate*; and denies that he ever acknowledged

ledged himself to be the advocate of Mrs. More. But of what consequence is it to the cause, whether he *acknowledged* himself to be her advocate or not, so long as he acted in that capacity? And that he did so, he surely will not have the confidence to deny; for, most certainly, no *feed* advocate ever took more pains to defend a client, ever had recourse to more artifices, or ever employed more quirks and quibbles, than Sir Abraham Elton, when he pleaded the cause of Mrs. More and Henry Young. There is, indeed, another title, to which, if he prefer it, he certainly has an equal claim; that of her *Knight Errant*; for a more *Quixotic* defender never appeared in the lists of chivalry.

There is one mode of argument used by Sir A. against which we must enter our solemn protest; the mode of arguing from *character* against *facts*; if he ever attended any of our Criminal Courts of Justice he would soon learn to reduce such false reasoning to its just standard. This observation applies equally to his remarks on Mrs. More and Mr. Descury. We have another serious objection to urge against his pamphlet. His adulation of Mrs. More is gross, fulsome, and offensive; it removes no imputation; it rebuts no argument; it confutes no fact; but, we are bold to say, it disgraces alike the object of it, and the person by whom it is lavished. We think as highly of, and, we trust, we appreciate as justly, the general exertions of Mrs. More, in behalf of religion, morality, and social order, as the warmest of her friends; but when we hear her termed an "admirable Lady" when we are told that even to be exposed by her would be "some trophy" (even for a clergyman) "to boast of;" that she is a female *Scipio*; that to accuse her of tolerating methodistical practices is "an inuendo so atrocious" as to make his "hand tremble;" that her "reputation is so sacred;" when we read this, and much more of the same *stuff*, the imagination sickens, the judgment revolts, and patience is exhausted. Sir Abraham Elton may, if he please, fall prostrate before the shrine of the idol which he has raised up to himself; and lavish his incense with senseless profusion; but let not his temerity condemn those whose sober reason resists such idolatry; and who think they see, in such glaring *enthusiasm*, fair grounds for believing in the existence of a mind more ready to censure by words, than to reject, by actions, the bold and fanatical vagaries of *Methodism*.

Mr. Bere, in his reply, is more humorous than, we think, is decorous on a subject so grave; though we confess, that the stile in which his opponent had treated that subject was well calculated to draw forth the shafts of ridicule. He is strong in his remarks on the conduct of Sir Abraham for starting *objections* in his printed manifesto which he never thought of bringing forward at the meeting at Blagdon where the whole business was investigated. The very indecent observation respecting Mrs. Bere's testimony is very properly commented upon in the following passage;

"In

"In a case that has been made to depend so much upon oaths, you haughtily demand, does the Curate seriously think that you can admit as evidence such an unmeaning paper as the information of SARAH BERE? The meanness of your mind and manners exempts you from any castigation of mine on this subject. You never spoke to this lady; she pities your malevolence, and would abhor your commendation. But, Sir, on the same principle, do you seriously think, that the Curate can admit of the unmeaning papers in your book signed A. MACLAINE, CHARLES DESCURY, GEORGE CROSSMAN, LEWIS HART, and that very curious one pastorally signed ELIZA DAVID? I cannot wait to debate on these absurdities, but pass on; yet let me tell you, Sir, that the information of SARAH BERE was drawn up by herself, and was offered to be sworn to before the gentlemen on the 12th of November. It was then dispensed with, as there was such abundance of testimony; but it was added to the Controversy, to prove *the bigbly-culpable fanaticism* of one of HENRY YOUNG's chief disciples."

To the assertion that "HANNAH MORE has *ever* guarded her schools with the utmost jealousy against the intrusion of Methodism," the following answer is made by Mr. Bere.

"At Yatton, HANNAH MORE had established a school. Soon after the induction of the present respectable incumbent, she applied for his sanction to her appointment of a master. This gentleman, with a deference and delicacy worthy his character, observed, that from his late settlement in the parish, he was disposed to consult his parishioners upon this occasion. He did so, by the proper officer, the churchwarden. The parish was consulted, and the return was (note it, Sir ABRAHAM) *that the person, HANNAH MORE had recommended, was a notorious Methodist preacher*. The parish in a body repelled the appointment; HANNAH MORE withdrew her school; turning adrift, according to the usual mode of their reckoning upon such subjects, at least five hundred persons from religious instruction, *because, as it appears, the parish would not receive a Methodist preacher as a teacher in her school*.

"At Banwell, another populous parish, HANNAH MORE opened a school, the master and mistress of which were professed and acknowledged Methodists. From this school the elder scholars were sometimes sent to the Methodist meeting. The inhabitants were not friendly to these proceedings. The school closed, and she withdrew; and another five hundred were drifted on the wide ocean of this wicked world.

"In the market-town of Axbridge, a settlement was proposed. Here HANNAH MORE *did not appoint, but requested* that a proper mistress might be recommended to her. A proper good woman, a member of the Church of England, was recommended and appointed. This mistress conducted herself with strict propriety, brought the children on very well in their reading, and conducted them every Sunday in the morning and evening to the church. Some time after, HANNAH MORE complained that this woman *wanted zeal*, dismissed her, and appointed in her stead one who altered the plan of the school, brought the children to church but once on the Sabbath, gave lectures herself on Sunday evenings at the school-house, attended the Methodist meeting in the town, during her illness selected a member of that society to officiate in her school, made long *extempore* prayers to her people, *in the presence of HANNAH MORE, without rebuke*; and so conducted herself,

self; that the town, seeing the perversion of the school, ceased to countenance it, and it was dissolved.

"We now come to the Herenhausen of the evangelical—Cheddar, the annually puffed and paragraphed Cheddar. Where you, Sir ABRAHAM, preached on the feast day last year; where you, Sir, did not think it a prostitution of that pulpit to administer the soft pap of personal adulation in no moderate quantity; and where it was graciously received in the face of the congregation, without the least symptom of squeamishness, but apparently to the great comfort of your peerless lady, and doubtless to the astonishment of the audience, which marvelled not a little at your cramming, and her appetite.

"It is necessary to inform the public, that Sir ABRAHAM'S 'worthy friend,' the respectable and Rev. Mr. DREWETT, is curate of Cheddar, 'who, I understand, is nearly attached by affinity to the great Dr. HAWKER, of Charles-Plymouth. This is that Mr. DREWETT, who modestly called to interrogate Mrs. PARSONS. The same person who is said, at this time, to have the education of a fine youth of twenty-four, who left his trade, as a taylor, a year or more since, became a Methodist teacher, and is now in train, if this unlucky Controversy does not mar the design, to become an ordained Gospel minister.

"In this school, guarded as it must be by the ever-waking vigilance of HANNAH MORE, and the indefatigable attention of Sir ABRAHAM'S worthy friend, the respectable Mr. DREWETT, the teacher is a Methodist, attends their meetings, and lives in a licensed house!!

"A member of Mrs. MORE'S meetings will attest, that she has frequently heard Mrs. More's teachers make long discourses to her people without book. One other of the initiated testifies, that she had a small present from Mrs. HANNAH MORE; upon which the teacher said, '*Now, as you have received such a favour, the vengeance of the Lord will follow you, if you do not constantly attend the meetings.*'

"And now, let Sir ABRAHAM ELTON, the advocate of Mrs. HANNAH MORE, attend, and all England hear:—

"The Curate of Blagdon does declare now, and will prove it any time hereafter; that 'this admirable woman,' who has ever guarded her schools with the greatest scrupulosity against the intrusion of Methodism, *was present herself*, at this and other schools, where, without surprise or reprehension, she heard herself eulogized at these extemporaneous effusions, miscalled prayers, in the fulsome and extravagant cant of her devotees!!! The Curate can, and is ready to prove, that young girls, from fourteen to seventeen, have been classed in private, and ordered to pray extempore; and they were commanded not to communicate these exercises to their parents.

"HANNAH MORE never attends the weekly evening meetings, and seldom more than three or four Sundays in the year.

"You will not now, Sir, be astonished to hear, that Methodism has increased, is increasing, and is not likely to diminish, in the parish of Cheddar. Even while I am writing, a new spacious Methodist meeting-house is there opening, erecting its opprobrious front against the parish church. And yet this party, in the British Critic for April last, have the audacity to declare, that Methodism does not exist where her schools are!

"These her schools, you assert, 'are established by the consent, and removeable

'removeable at the pleasure of, the clergymen.' O, to be sure! of which *you might say*, this present Controversy is proof positive; wherein the whole party has laboured indefatigably to dismiss the clergyman, by way of establishing the school. And of the truth of your assertion Blagdon is not a solitary contradiction. True it is that they are under the direction of the clergymen so long as the clergymen will condescend to be under *her direction*; whenever they dare shew their own judgment, or point out any error in her's, then secret accusations commence, &c. &c.

"Sir ABRAHAM ELTON! I never prostituted the pulpit to secular or personal purposes; but you, Sir, as I am well informed, in that of Shipham last year, on Mrs. MORE's feast-day, so pointedly reprobated the Curate of Blagdon, in a furious foaming oration, that the good and serious were disgusted, though it visibly exhilarated the ladies of Cowslip-green almost to extacy."

The following challenge is manly, and, under all the circumstances of the case, for it is a *very peculiar case*, if it be not answered, the conclusion in all *unbiased* minds will be, that the parties appealed to *dare not* answer it.

"I here dare and challenge HANNAH MORE, Sir ABRAHAM ELTON, Dr. CROSSMAN, and even the Bishop and his Son, to come forward with these secrets accusations, when it will appear that my character is at least blameless. There is no maxim of discretion, prudence, policy, or religion, that dictates the concealment of my pretended delinquency; and the Bishop and his Son will, by the public, be justly censured, as deviating from rectitude and the dignity of their office, if they smother enquiry, and refuse me an opportunity of being rescued from the effects of this attempted, but disappointed, plan of my secret enemies."

In his comments, on Sir Abraham's Appendix, Mr. Bere is extremely, though not unjustly, severe. He exposes Dr. *Crossman*, who certainly deserves to be exposed, and openly accuses him of *falsehood*. A letter from the husband of Mrs. Parsons is inserted, in which that gentleman accuses Sir Abraham Elton of having made an indecent attack on his wife's veracity, when "he must, long before the publication of his letter, *have been satisfied of the falsity of that charge*." These are matters of fact, on which the parties are at issue. Whether Sir A. ELTON will think it prudent to adhere to his resolution of entering no more on the subject we know not; but this we know, that as he chose to volunteer his services on the occasion, he had no right to make such a resolution, and some of our readers may, perhaps, be disposed to think that his silence will consequently be considered as an acknowledgment of his inability to *rejoin*. We have allotted to this Controversy, a greater portion of our Review than, in the opinion of many persons, we ought to have done; but it involves questions of more importance than any which, on a superficial examination, may appear to be connected with it; and besides so much stress has been laid on the characters of some of the parties, and those characters justly stand so high in the public estimation, that, where we found ourselves obliged to censure them, it behoved us to state the ground of our censure much at large.

We have, in our review of these facts, chiefly confined ourselves to the matter which they contain; avoiding as much as possible the too frequent custom of (to use a *legal phrase*) *travelling out of the record*. But we have, through private channels of communication, received a great deal of information, respecting this controversy. Many reports, too, have come to our ears. Had we been disposed to take up the matter hastily, and to review the controversy partially, we might have been led to make the same statements which the *British Critics* have made; for we received the same information, and, we suspect, from the same source. But we did not deem it compatible with our duty to decide on *ex-parte* evidence. We have been assured, on the one hand, that Mrs. More's schools have been greatly instrumental to the diminution of the number of Methodists, as a *distinct sect*; that no less than *seventeen* clergymen are prepared to substantiate this fact by certificates under their respective hands; and that these schools have farther had the salutary effect of diffusing principles of morality and honesty among the inhabitants of an extensive tract of country, which, previous to their establishment, abounded in criminals of every description. We have, on the other hand, heard that though the number of Methodists *out of the Church* have been diminished, the numbers *in the church* have been increased by them; and we have even heard, so varying and contradictory are reports, that Sir ABRAHAM ELTON, Mrs. More's champion, was himself refused ordination, on his first application to the Bishop, on the ground of his known attachment to the tenets and practices of methodism; and that he actually preached in a *Tabernacle* before he was admitted into the pale of the Church!!! But, in forming our judgment of this controversy, we have put all this extra-judicial information, and these extra-judicial reports, entirely out of the question. This case is to be decided by its own merits; and the documents which have been published are the only proofs which have influenced our decision.

It is almost needless for us to add, that the performance of this duty has been a very painful task to us; inasmuch as we have been compelled strongly to censure a Lady, who has always stood very high in our esteem; whose works we have read with infinite pleasure and satisfaction; and whose laudable efforts, by her literary productions, to meliorate the minds of the lower, and to improve the morals of the higher, classes of society, entitle her to the most grateful thanks of all who, with us, feel their value, and acknowledge their importance. But we think that those are not her friends who have endeavoured to persuade her that she has no concern in this controversy; an idea so preposterous as, in our apprehension, to be referable only to infatuation or imbecility! unquestionably she is concerned in it; and that most deeply; and the character of her schools must wholly be decided by the result of that investigation which it will, in all probability, produce. In our opinion, too, it is a subject, on which she ought not to have employed a champion, but to have manfully fought her own battle.

We

We have now discharged our duty, which, however painful it may prove, we shall always endeavour to discharge, sincerely and resolutely. Great as our respect for Mrs. More is, and it is unfeignedly great, our respect for truth, our respect for the *Established Church* is still greater; and the interests of these are paramount considerations which no earthly inducement shall ever lead us to sacrifice.—*Amicus Plato, Amicus Socrates, sed magis Amica Veritas.*

Reply to the Rev. Herbert Marsh's Vindication of a late Work, styled, "A History of the Politics of Great Britain and France." By William Belsham. Pp. 75. Robinsons. London.

IT is no wonder that Mr. Belsham was dissatisfied with the state in which the controversy between him and Mr. Marsh was left by the Vindication published by the latter gentleman; he therefore ventures upon a "Reply" which, however, is far from helping his case. Nearly overwhelmed in the mire, into which he had rashly plunged, he seems determined to make one effort more to extricate himself, but in vain; he only flounders deeper and deeper, and, in spite of all his exertions, we venture to predict that the fate which he wishes to avoid is inevitable; and that, with all his writings upon this subject, (at least), he will soon be lost in the unfathomable gulph of oblivion.

Respecting the total inefficacy of Mr. Belsham's attack upon Mr. Marsh's History he himself bears ample testimony; for he says, "Mr. Marsh *truly* observes that with respect to facts we agree," and "had I undertaken to answer it in the way in which he seems to think right and proper that I should have done, viz. by entering into a minute examination of all his minute and frivolous reasonings, I must certainly have written two volumes, not less dull and fatiguing than his own." And again, "To enter therefore into a minute and specific examination of his *insupportable* reasonings," (we doubt not that he found them *insupportable*) "would be a most superfluous labour." So that, according to Mr. B's own confession, he has neither controverted Mr. M.'s facts, nor refuted his reasonings.

With all our disposition in favour of Mr. Marsh, we cannot wish him a better proof that his triumph is complete.

DIVINITY.

Remarks on Two Pamphlets, entitled Methodism tried, and Observations on the Rev. Richard Polwhele's Anecdotes of Methodism; with some Remarks on the Methodists as they stand with regard to the Church of England. Pp. 94. Traro. Tregoning. 1801.

————— Sapientis crepidas sibi nunquam
Nec soleas fecit; tutor tamen est sapiens.

IN the preface to this publication, the sensible and ingenious writer (who need not to have been ashamed to affix his name to it) entitles himself a friend

friend to the church. And such we really believe he is, if we may form any judgement, from his modest and unaffected manner, and the Christian forbearance and sincerity that seem conspicuous through the whole. "Mr. Polwhele is not a little obliged (says he) to the *author*, for the pains he takes to authenticate his Anecdotes. The observations wear the imposing air of truth, as they derive their chief advantages from bold assertion; which, amongst the illiterate, will serve instead of better means to prove their truth." "Our author commences his attack upon Mr. Polwhele, by laying his claims to the sacred cause of truth; much in the way a juggler exposes his hands and sleeves, to shew there is no deception in his legerdemain. How he has substantiated his claims, the patient reader will the better be able to judge, when we have exposed the violence he has offered some sentences in Mr. Polwhele's letter." "It does not appear extraordinary that a man of Mr. Polwhele's abilities, who possesses the pen of a ready writer, should be among the first to expostulate with a brother on the inconsistency of his conduct; as well at the same time to call the attention of the public to a quarter where the hostile Phalanx, nursed in the bosom of the church, experiencing the indulgence of children, is whirling off into an independent and distinct sphere of action. Their secret manoeuvres being discovered, they begin to be alarmed; and think it prudent to ward off the blow and divert the attack, by pointing to the inconsistencies of their antagonist, instead of refusing his heavy and important charges." "In the preface to the Observations," the author asserts, that "recrimination forms no part of their contents." What he means is not easy to conjecture. If he means he has abstained from criminating the clergy or the followers of the church in the observations, he is free of the charge: but with regard to Mr. P. he has been pretty free; though Mr. P. may have penetration sufficient to despise the malignant abuse." "There is scarcely a sentiment in the observations but is copied from Methodism tried, and Dr. Hawker; the abuse of the clergy excepted. They will not think themselves flattered, however, by one who can at the same time praise and abuse; or receive blessings and cursings from the same mouth. And besides our hero is guilty of pretty glaring inconsistencies. In the beginning of his letter, containing the observations on Mr. P.'s Anecdotes, he says: 'in sending the following pages into the world, I have no design to offend or flatter.' I grant he has been guilty of no such offence in this to the clergy, but as author of "Methodism tried," he is guilty of both, and the vilest duplicity: which is an inconsistency not of ignorance not omission; and, besides denoting something I shall not name, evinces such matchless effrontery and hypocrisy, as for the sake of humanity I hope will ever remain his own. But a Jesuit is never more a Jesuit, than when he pretends to candour and affection: it is a masterpiece of artifice to deprive the prey of its vigilance, the better to ensnare it in its toils." "Though our author would fain make the world believe the vicar of Manaccan is a preacher of "merit;" yet he has more than made me believe, he himself has a secret attachment to Antinomianism; since his neglect to say any thing of the use of works, is a direct proof of his attachment; than which there is no doctrine more fatal to religion, virtue, and social happiness. It is a doctrine pregnant with the greatest danger to society, since it possesses a tendency to unfetter mankind from a sense of moral duties and obligations, and to substitute a barren faith, in the room of all the tender sympathies of our nature, to damp the generous feelings of charity, and to burst the ties of friendship; and eventually take

all odium from the enormity of guilt; which will finally destroy the whole-some restraints of laws, and supersede fidelity in our transactions." "Mr. P. (it seems) has ridiculed the Methodists on the principles of Hume and Voltaire which is what we deny; and the author is requested to point out those parts of these doughty Infidels which will substantiate the charge. It cannot but strike the reader, however, that there is a very obvious coincidence with the opinions of these sceptics in what the author has advanced respecting necessity and contingency." "Many ludicrous instances might be enumerated of the oratorical powers of those who have been invited from the spade, the last, and the hammer, to become instructors of religion. This, beside a want of talent, spoils a very useful subject: and if he turns preacher, it is fifty to one, if the loss of business does not succeed the impoverishment of his family. Other sects are more careful in this respect: they provide that no teachers be appointed; but such as are duly prepared and qualified. And the rules of the conventicle forbid such to preach, as are not properly initiated in the ministry. Next to this is the plan of itinerancy, which may be considered as a departure from the established mode of preaching. This system was first adopted by Mr. Wesley, and was peculiarly his. Many are its advantages in gaining proselytes: and to this must be assigned the rapid increase of Methodism in so short a period. The ardour with which people flock to the meeting-house to hear a new preacher, is the cause by which Methodism is so much increased. This fondness for novelty has been termed itching ears; but the way in which it has been applied has evinced an ignorance of human nature. Every man has a desire to see and hear what is new: and this is as discoverable in the church as in the meeting-house. I would advert, in explanation, to the ardour with which people attend their church to hear a new clergyman, who, if sent hither by chance or any other cause will for some time be able to command a full congregation." "If the clergy are restrained to local residence, there can be no fair reason why the followers of Wesley should not be restrained to the same regulation. Residence among their flocks would better enable them to judge of the talents and worth of their instructors. In the constant bustle of riding from place to place which conceals the little defects of character, they are but ill known, and their general character but badly appreciated. Much of the extravagance which we see played off, and denominate zeal, is owing to itinerancy. For did they reside among their followers, they would be more careful to preserve a conduct consistent with the natural tone of their sentiments and feelings; than indulge in those rapturous flights which expose religion to the scoffs of infidelity, and which exalt them so much above common sense and reason. By residence, more constant observation would lead people to discover this trick and make them careful how they received instruction from such teachers. Besides, the preachers themselves would be desirous to acquire the good opinion of the better informed of their audience, by abstaining from a conduct which originates in imbecility. For I have ever found, that in proportion as a preacher rants and vociferates, so is he destitute of common sense and sentiment. For a few times, the better instructed of his audience might put up with this; the more ignorant supposing it was zeal, with which they are uncommonly delighted. In the end, however, common sense would triumph, and embrace the advantage which would necessarily follow such a regulation as would ensue from the local residence of their teachers. The mischief, moreover,

Moreover, is considerable, which such a mode of proceeding is liable to do, unto the principles of those who oscillate as it were, between Christianity and infidelity: for they have not penetration enough to discover the allusion to belong to the Enthusiasts themselves, but ascribe it to religion in general. Thus from beginning to disbelieve what they discovered to be false; they will soon learn to disbelieve what is true. Therefore, this extravagance which arises from itinerancy, as it tends to diminish the respect due to religion; will materially affect its interests." "Such as are zealous overmuch, are distinguished by their vociferations and rant, which impart a sort of frenzy to their hearers, and, like an electric shock infect the whole meeting-house. Thus some will be in enthusiastic raptures, and agitated by odd gesticulations and frightful distortions. Their assemblies on such occasions present a scene of confusion, where such as are terrified by fright are supposed to be under the act of regeneration, wallowing on the ground, whilst some are praying over them. In another place others are singing and exhorting; and the whole pantomime presents an odd assemblage of dissonant parts arranged according to the whimsical device of the manager. It would be easy to trace the rout of an itinerant of this complexion, in every place he has lately passed, by the extravagance of the deportment of some of the converts which seems to be in unison with the high-wrought zeal of their teacher. Add to this the many nocturnal disorders wherever people have been disturbed in their beds at midnight by the noisy procession of the rabble returning home; which more resembled the emancipation of the inmates of a madhouse, than the conduct of sober Christians acting under the solemn impression of a devotional spirit." From these detached passages it will appear, we think, that we are not mistaken in our report of the writer before us. He is, certainly, a complete master of his subject. Perhaps, on a revision of his essay, he would discover a few inaccuracies, Quas incuria fudit.

A Sermon preached in the Chapel of the Foundling Hospital, on Sunday, the 25th of January, 1801. By the Rev. H. B. Willon, A. M. Curate of St. Michael's Bassishaw; Lecturer of the United Parishes of St. Antholin and St. John Baptist; and Under-Master of Merchant Taylor's School. 8vo. Pp. 18. Cadell and Davies. London.

THE language of this discourse is impressive, and the doctrine sound. The topics, more immediately suitable to the place in which it was preached, are pressed with force and effect; and the preacher appears to entertain a very just idea of the vices of the age, as will appear from the following passage:

"Not only are the actions of mankind marked with particular contrariety to what is fit and proper, but their principles are corrupted. It is not merely an erroneous conduct which we deplore, arising from the ordinary sources of temptation, but a deviation from rectitude, justified, or pretended to be justified, on philosophical grounds. And this is the grand cause of all the alarms which thinking men justly entertain for individual and social happiness, and for the interests of Christianity.

"The divine essence and attributes are openly attacked by the Infidels of the age—there is a spirit of innovation in religion—latitudinarian principles are undermining the faith and belief of Christians—and irreligion is depriving mankind of hope in God, and urging them either to presumption or

despair. The holy Scriptures are disbelieved and ridiculed—blasphemy is heard without rebuke, yet, at the same time, strange inconsistency! Popery is insinuating itself among us.—The revenues and endowments of the church are regarded with an envious and sacrilegious eye—places of public worship are treated with disrespect—the duty of private and public worship is openly called in question.—The state of public manners is sensibly affected by the progress of irreligion—the press teems with immoral and otherwise pernicious productions—duelling is countenanced—suicide justified—and the most sacred engagements, in private and commercial life, violated. There is a marked disrespect to all superiors, whether in rank, or office, or talents—the turbulence of faction is substituted for true patriotism—treason and sedition have given birth to a multitude of illegal oaths—and lukewarmness deprives the best informed of that energy, which they ought to exert in the cause of sound morals, unsophisticated philosophy, and unaffected piety.

“Such is the torrent, whose strength is to be stemmed by the rising generation! Such the storm, whose ravages will be felt and lamented by children yet unborn!”

A Sermon delivered in the Parish Church of Wimbledon, in the County of Surry, before the Wimbledon Corps of Cavalry and Infantry, on Sunday, Sept. 28, 1800. To which is added an Appendix, containing the Nature of the Engagements which the Members of Volunteer Corps pledge themselves to at the Time of their Association. By S. Hodgson, M. B. Rector of Thrapston in Northamptonshire. 8vo. Pr. 34.

THIS Sermon is published at the special request of the Commanders of the Volunteer Corps before whom it was delivered; and the request is fully justified by the goodness of the composition, and the soundness of the doctrine. The obligations imposed on this country by the armed associations are well defined, and the contrast between the present state of Britain, and its situation in the event of a successful invasion by the French, is ably drawn.

The engagements contracted by the members of these Corps are fully explained in the Appendix; and the observation that they can only expect the favour of the Lord, so long as they continue to deserve it, by “the strict and conscientious discharge of every religious and moral duty”, to which they stand “most solemnly pledged” is peculiarly forcible and apposite.

The Afflictions of England a Warning from God. A Sermon preached before the University of Cambridge, on Sunday, November 2, 1800. By Robert Luke, B. D. Fellow of Sidney Sussex College. 8vo. Pp. 16. 1s. Rivingtons. 1800.

THIS is a truly Scriptural Discourse, in which the writer clearly demonstrates, from divine authority, that wicked nations are sometimes allowed to attain to an extraordinary degree of prosperity, in order to render their fall more conspicuous and their punishment more dreadful. And hence he infers the indispensable necessity of seeking to avert the evils of war by sincere repentance and an amended life. The advice is truly Christian, and it is much to be wished that men in general would be led to consider war, in its just light, as a scourge used by the Almighty to chastise the sins of the world.

The Necessity of Union among Christians, that with One Heart and One Mouth they may glorify God. A Sermon preached before the University of Cambridge, on Sunday, August 24, 1800. By Robert Luke, B. B. Fellow of Sidney Sussex College. 4to. Pp. 24. 1s. Deighton, Cambridge. Hurst, London.

IT is the object of this sermon to press, on the minds of Christians, the indispensable necessity, in order to salvation, of avoiding the sin of schism, and of making the express commands of God, the rule of their conduct, as members of the Church of Christ. On the danger of encouraging the too prevalent error "that it matters not what a person believes on religious subjects provided he means not to deceive by his creed, and acts according to his own sense of duty." The Preacher descants with much good sense, and scriptural knowledge; and, in a note, adds the following judicious observations:

"A few reflections may be proper here on the necessity of supposing a divine authority in the institution and continuation of church-government.

"It is the assertion of certain Reverend Authors of a modern date, who I understand have lived in high repute on account of their learning, abilities, and moral rectitude of character, that no determinate form of government was left to the Church either of Christ or of his Apostles, so that Christians should be understood as left to their own discretion to choose for themselves ministers of the Gospel, and the mode of their ordination; consulting either the ever-varying circumstances of their mortal life, or the ever-varying interests of the governments under which, in the progress of time, they should live. But if this be modern divinity, the Lord deliver my soul from it; for I am most fully persuaded that it is a doctrine contradictory to the tenets of the best ancient divines, to the reports of Church-History, and to the evidence of the scriptures themselves. Who disputes the sufficiency of man to appoint for himself a substitute, and to convey the authority of his own name? I grant it fully; for this authorizeth the ministry of any earthly steward among the tenants of his lord; this authorizeth the voice of the lay-clerk who pronounceth the Amen of congregations; and this authorizeth the address of the father of a family who offereth up the prayers of his house to God. But is this to grant the sufficiency of man to appoint for himself such as are to have the rule over him in the Lord, and to watch for his soul as those who must give an account; such as are to be ambassadors in Christ's stead, and stewards of the mysteries of God, who, by receiving penitent and faithful souls within the bosom of the Church, and by rejecting unbelievers from the communion of saints, are understood to exercise the power of remitting or retaining sins? Merely a substitute for man I see no absurdity if man appoint, but to appoint a steward who is to act for God, is a thing impossible to be done, unless God himself act in the conveyance of a commission. Doubtless God himself may act in the appointment of his stewards, either immediately by his own voice from heaven, or mediately by the intervention of ever so long a succession of duly authorized persons: and if there be sufficient evidence, as I trust there is, that God hath so acted, then must it be known sufficiently well who are his ambassadors, and consequently to whom the submission of Christians is due as unto those who have the rule over them in the Lord. O Christian! humble and pious, yet disturbed with doubt; be not misled by the fallacious writings of highly reputed men. Behold the principle which lies at the bottom of all

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their specious reasonings, for it is this, that Christians have need of ministers as instruments for the purpose of offering up their prayers, praises or thanksgivings unto God, but no need of ministers as instruments for the purpose of conveying, as from God, declarations of pardon, instruction in righteousness, or means of grace. Be thou persuaded, pious soul, with me, that either there can be no church-government on earth, and that the very pretence of such a thing is folly, or what is worse, imposture; or else that there is such a government in the Church as must possess authority and power too great for man to give or take away."

On Pope's lax doctrine on this important topic his reflections are equally wise.

Pope writes "An honest man's the noblest work of God." Here, no doubt, we read a very noble sentiment; but when the same author writes,

"For modes of faith let senseless zealots fight,

"His can't be wrong whose life is in the right;"

if hereby he meant to suggest that men are not equally as much obliged to acquire right principles of action and to profess them when acquired, as to act well; and if he never lived to think of the obligations of mankind with a more correct judgment, then inevitably it must be my firm conclusion; that more ideas belong to the character of an honest man than ever entered into the mind of Mr. Pope. These expressions may possibly be so explained as to save the credit of the Author; yet, indeed, I cannot but fear that men of high reputation for morality, who are, at the same time, lamentably defective in the principles of true religion, will be misled by them to flatter themselves with thoughts of security; wherefore I pray that it may be known universally, from what the Holy Scriptures, the word of God, is to be learnt, that all men are obliged not only to believe in the means for the attainment of righteousness, but also openly to confess their faith; 'for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' Rom. x. 10. Behold, the Lord cometh to judge the world in righteousness; therefore now either to avoid the knowledge of the Lord's will, or to be ashamed of the truth of the Gospel when known, cannot possibly be the way to be found of him in peace."

Mr. Luke appears to be a sound divine, and enforces the truths of the Gospel with feeling and energy.

POLITICS.

The Boa Constrictor: an illustration from the Natural, of what has appeared in the Political, World: suggested in consequence of a Recollection of Events which was proved by a late French semi-official Publication in the Moniteur: concluding with some Considerations respecting Negotiation. By the Author of the new Theory of Chefs. 8vo. Pp. 18. 1s. or 9s. per Dozen. Hatchard. London, 1801.

THE Author of this little Tract compares France to the destructive serpent, known by the name of *Boa Constrictor* "who first slavers and then swallows its prey."

The simile is just and, in the delineation of its various features, the author displays goodness of intention, justness of thought, and ability of execution.

The curious semi-official paper which lately appeared in the *Moniteur* he truly considers as *anti-pacific*, and naturally expresses his surprize that the word *equilibrium* should be found in it.

On the terms of peace he thus expresses himself.

"The arguments which France had for the indissoluble annexation of tracts, which the fortune of war had thrown under what should have been but a temporary grasp, vanishing successively from the test of nice and equitable assay, resolve themselves into one. When in the moment of negotiation, she was brandishing her gleaming sword in the eyes, and pointing her flashing cannon at the hearts, of the defenceless States, whose principal places her armies occupied, her claim for keeping such extensive provinces, her answer to the reasons for restoring them, the reply with which she stifled the strong calls for attention to the *equilibrium* of Europe, which came with propriety from the conquered, however varied under a thousand disguises and diplomatic glosses, could be no other than simply this; 'We have got firm footing in these rich countries, and as it is impossible that any effort made by people on their knees, to restore them, can succeed, we can hear nothing about right, and the usage of war—we insist upon retaining the dominion of these principalities and territories for ever. The matches are lighted. Not another word.'

"Britain, in treating with France, and the victims of her friendship, can use a similar language with undiminished force, to rebut and stifle the many reasons which the principals of France can, no doubt, now recollect for restoration. But perhaps no Briton could use this language to any foe, unless we had this additional argument, which places us, though we refuse to relax, on the vantage ground of justice, namely, that a retention of our colonial conquests, made from France and the powers which have subserved to her, is necessary to counterbalance, and will but imperfectly remedy the danger accruing to the independence of Europe, from the enormous continental acquisitions of the Republic.

"I will not lose sight of a sufficient argument, by pursuing a strong auxiliary one, or I would ask the neutral world whether or not we are entitled to any *salvage*, for contributing, with all our strength and resources, to prevent the entire wreck of Europe?

"If the dread of a new coalition, or some revived attention to the principles of justice, or a desire to recover her commerce, should induce the *Great Nation* to consent to this considerable counterpoise, against her vast accession of territory, and against farther derangements in the system of Europe, of which we cannot know the danger, till we are certain that they can be consolidated, how far ought we, raised above the necessity of consulting any other than British sentiments, to pursue a basis of negotiation, which leaves us the proprietors or the trustees of all that we have conquered? Our assiduous desire to cultivate equity, and expediency, will be governed by circumstances. In a dependency, where we should have had no pretence to raise so much as a sentry box, unless the adventurous rapacity of the Republic had seized it from a great empire with whom she was in amity, the most moderate, the freest from avidity, will look for such an establishment as shall prevent, by the presence of British troops, the recurrence of future surprize to our ally, and of future alarm for our Indian

settlements: but, while foresight and vigilance, justified by their objects, will lead us to insist on a partial retention here, and an entire and lasting one in some other parts of the world, magnanimity will incite any restorative cession—even to the power who has the habit to surmount, of darting the javelin of war in the attitude of peace,—not inconsistent with the convalescence of Europe, the preservation of the states who have not suffered dissolution in the bosom of France, or in the bosom of her little brood of *Constrictors* in Italy, the maintenance of a strong counterpoise against the increasing ability for offence of the great mutilator and absorber, the continuation of tranquillity where it has not been disturbed, the security of parts abroad of which any change in the possession would affect Europe, and for ourselves at home SECURITY; all so well-founded as not to be endangered, though the government, interested in guarding against any farther encroachments of the *Boa Constrictor*, should indulge in disarmed repose. If these desirable blessings are not in its hand, peace will not be peace."

POETRY.

Rodolpho, a Poetical Romance. By James Atkinson, 4to. Pp. 30. R. Phillips. 1801.

THIS is a fair attempt to ridicule the horrific scenery which the German Muse delights to pourtray. The author has proved himself to be possessed of genius, judgment, and taste; and while these pages will be read with pleasure by the lovers of poetry, they afford a sure promise of better things. His description of SELMA is simple and animated.

"A pale purple tint was suffus'd o'er her cheek;
And her lips tipt with coral so bright;
Her eloquent eyes seem'd in silence to speak;—
—So graceful her step—her demeanour so meek,
That the fill'd every heart with delight.

"With such pleasure she smil'd, and her auburn hair
O'er her forehead in negligence hung;
And thus to a face so transcendently fair,
Gave a faintly expression:—but what can compare
With the sweetness that flow'd from her tongue!"

He is not less happy in the *terrific*,

"Now the moon shed its light, and his helmet shone bright,
He snuff'd not the gale of the morn,
Terrific the *Cavern* now yawn'd to the sight
And dire grinning fiends, with infernal delight,
Now welcom'd each Monster's return.

"O'er corpses all mangled, and skeletons' dread,
Impatient they hurried along;
Shrieks, cries of despair, sad forebodings convey'd,
While they tramp'd on the mouldering bones of the dead,
And re-echoed of Ghosts the dire song.

Pale EMMELINE shudder'd, the clock it struck one,
 Blood stream'd from the wound in her breast;
 Deep thunder was heard, and the Spectre begun—
 "My vengeance"—it falter'd and pass'd with a groan,
 Half-supprest, to the *horrible feast*.
 "The Demons then rose, and receiv'd her with joy,
 The CAVERN rang loud with the din;
 Ghosts danc'd in the air, and, triumphant on high,
 Quaff'd the blood of the slain, while for vengeance they cry,
 —Thus they punish the CHILDREN OF SIN."

The Poem is dedicated to Lady CHARLOTTE CAMPBELL, a patroness as fair in mind and person, as the heroine whose beauties the Bard has taken so much pains to delineate.

The Vernal Walk; a Poem. 8vo. 1s. Crosby and Co. 1801.

TO those who are fond of descriptive talents, employed in the delineation of rustic scenery, and in the narration of "simple Tales of Love," in blank verse, neither devoid of harmony nor taste, much pleasure will accrue from accompanying this Ambulator in his "rustic rambles" during the most pleasing season of the year.

The Vale of Trent; a Poem. 12mo. 2s. Hurst. 1800.

THE scenes here depicted are so familiar to us; they present to our minds so many objects which recall the harmless pleasures of youth; when accustomed to rove with

"The sons of Science on the banks of Trent,"

that we have dwelt on them with peculiar interest. Nor are they, we conceive, without their attractions for the general reader; for the descriptions are pleasing and natural, and the verse is smooth and harmonious.

MISCELLANIES.

A Narrative of the Life of Sarah Shade, Born at Stoke Edith, in the County of Hereford. Containing well authenticated and curious Facts, more particularly during her Voyage to the East Indies, in the New Devonshire Indiaman, in the Year 1769; and, in Traversing that Country in Company with the Army, at the Sieges of Pondicherry, Vellore, Negapatam, &c. &c. Together with some extraordinary Accounts of the Ferocity of Tigers, Jackals, Peab Dogs, Vultures, &c. Taken down by some Gentlemen, and published for her Benefit. 8vo. Pp. 44-2s. Hatchard. 1801.

THE benevolent purpose for which this Narrative is published, to afford relief to a distressed woman who appears to have experienced the vicissitudes of fortune in no common degree, entitle it to particular attention, and induce us to recommend it strongly to general perusal. It contains a number of most wonderful occurrences, and represents Mrs. Shade as a woman of extraordinary courage and constancy. She seems to have had many
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"hair breadth 'scapes" not only "in the imminent deadly breach," though even there she has fought and bled, but in various situations of life. One of these we shall extract. It occurred during her residence at Tritchinopoly.

"Being in the habit of keeping pigeons in a place she had erected for them near her own habitation, and one morning, very early, hearing the pigeons disturbed, she went out to see what was the cause of it, when she perceived a tiger cat in the act of seizing one of her pigeons, on which she had the resolution to catch up a stick with intent to rescue the bird. At this moment the animal dropped the pigeon, and made a spring at her; when, stooping down to avoid the attack, and placing her hands together to keep the animal off, the tiger cat literally seized both her hands in his mouth, when fear gave her the resolution to grasp hold of the root of his tongue, so as to prevent, in a great measure, the animal's endeavours to bite her, though she bears to this day the marks of the contest; and lay long, in consequence, in a desperate state, attended by Doctors Lucas and Sinclair, who were attached to the garrison; but was ultimately cured by a poor Portuguese woman, who had come to ask the charity of a seer of rice. Such was the malignity of the bite and scratches of the animal, that she swelled to an almost inconceivable degree; and but for the timely appearance of her husband, and Serjeant Lamb of the Artillery, she would inevitably have fallen a sacrifice to her temerity; for though her husband pierced him with his bayonet near the heart, and Serjeant Lamb on the flank, it was with the greatest difficulty they could overcome the animal, and keep him down—a fact notorious to all the garrison, who flocked to see the creature when dead. Indeed, there is at this moment a man of the name of John Anderson, an out-pensioner of Chelsea Hospital, then a serjeant at Tritchinopoly, who well remembers the circumstance."

Another extraordinary instance of the singular ferociousness of the tyger is related in the following passage.

"During one of the excursions from Tritchinopoly to Madras, with two battalions of sepoy, commanded by Captain Watts, another incident happened, shewing the undaunted ferocity of the tiger. A young woman, a native of the country, by whom Lieutenant Kennedy had a son, and who was near her time with another child, was carried off in the middle of the ranks, whilst riding on a bullock, by a large tyger, who sprang from out of the jungle, and seized her by the throat. The detachment halted in consequence; and, after a three days search, discovered the retreat of the animal, which proved to be a female, having two whelps about the size of terrier dogs. The dam was shot, and the young taken alive, and secured by muzzling the fore paws, and muzzling their mouths. In the den, which was of the size of a moderate room, and in which a man could stand upright, were discovered various ornaments of dress; among the number, of which the narrator was an eye witness, she recollects the following articles, besides those worn by the unfortunate female just mentioned; a star of real pearls set in gold, a gold watch, two silver watches, several pieces of gold chains much mutilated, a number of gold rings, and a gold snake, large enough to go round the body of a man, of considerable value, with various other valuable articles, and many bones belonging to unhappy persons who had fallen victims to the animal's ferocity. The two young tigers were afterwards sent as a present to the Nabob of Tritchinopoly."

This poor woman is now the wife of a carpenter, who lives in Marybone, and is reduced, by the hardness of the times, to solicit relief from the public.

Narrative of the singular Adventures and Captivity of Mr. Thomas Barry among the Monfifi Indians, in the unexplored Regions of North America, during the Years 1797, 1798, and 1799, including the Manners, Customs, &c. of that Tribe; also a Particular Account of his Escape, accompanied by an American Female; the extraordinary Hardships they encountered; and their safe Arrival in London. Written by himself. 12mo. 1s. Neil, Sommer's Town, near London, 1800.

THESE adventures are not uninteresting; but whether the Narrative be genuine or be the offspring of imagination we confess our incompetency to decide. We have not yet forgotten the impudent imposition of the German Cabinet-Maker, the *foi-disant* Traveller, D'Amberger.

The Sceptic. 8vo. Pp. 70. West and Hughes. London. 1801.

MR. DAVY'S experiments on light are here made the object of much humorous satire, though as Mr. D. had formally retracted his opinions on this subject, the shafts of ridicule should not have been directed against him. "*Virtus sine ullo marcet adversario.*" The doctrines of some of our modern chemists are treated with no less severity; and form the subject of many a sarcastic joke.

Lavater's Looking-Glass; or Essays on the Force of Animated Nature, from Man to Plants. Dedicated to the Dukes of Devonshire. By Lavater, Sue, and Co. 8vo. Pp. 209. 5s. 6d. Richardsons. London. 1800.

A BRIEF compilation from Lavater's visionary work on Physiognomy.

Correspondence relative to the Stationing of a Troop of the 4th Regiment of Dragoons, in the County of Carnarvon. 8vo. Pp. 54. 2s. 6d. Cadell and Davies. 1801.

IT appears that at the beginning of the present year, apprehensions of an insurrection among the quarry-men in the county of Carnarvon were entertained by some of the Magistrates of that district; in consequence of which a troop of the fourth regiment of dragoons was sent to Carnarvon and Bangor. The Letters that passed on this occasion constitute the correspondence before us; which appears to have been published by one of the Magistrates (for there was a difference of opinion among them) who did not conceive the presence of the troops to be necessary. But surely this gentleman should be convinced of the justice of an old maxim of police, that *prevention is the best remedy.*

Report of the State and Progress of the Institution for the Relief of the Poor of the City of London and Parts adjacent; situate in New Street and Friar Street, Blackfriars; with a List of the Subscribers. 8vo. 1s. Phillips, Lombard Street.

BY this report it appears that the whole quantity of soup delivered to the poor applicants in ninety-four days, was 120,416 quarts, which were
fold

fold at one penny per quart, while it cost the Subscribers three-pence. Rice, potatoes, and pickled herrings were also distributed on terms equally reasonable. The New River Company, we are told, supplied the premises with water, and the Phoenix Fire Office ensured them, *gratis*. These institutions, in such times as the present, are highly meritorious; but great care should be taken not to encourage false hopes of their *permanency*, which, we scruple not to say, would prove hostile to exertions of industry, and an encouragement to habits of idleness and dissipation.

REVIEWERS REVIEWED.

The History of Scotland from the Union of the Crowns on the Accession of James VI. to the Throne of England, to the Union of the Kingdoms in the Reign of Queen Anne. By Malcolm Laing, Esq. 2 Vols. 8vo. Cadell and Davies, London; and Manners and Miller, Edin. 1800.

WHEN we found this Squire professing, in his preface, to have illustrated "concisely, the most disputed passages concerning the origin and continuance of the civil wars, the character and motives of Charles I. and the cause of his death;" it naturally occurred to us, that he must have got access to some original records which had escaped the researches of all his predecessors, and enabled him to correct the mistakes of Clarendon, of Hume, of Guthrie, and of Smollet. Great therefore was our surprise to learn, that, except a few manuscripts, of doubtful importance, communicated by Mr. Erskine of Mar, Mr. Clerk of Eldon, and the honourable Mr. Maule, he had seen little or nothing on that period of our national history, which had not been previously perused by Hume; and that to serve his purposes, he had quoted unfairly the curious and valuable work of Spaldings, entitled "The History of the Troubles in Scotland from the year 1624 to 1645."

This surprise was not lessened by his citing, as the work of an accurate historian, the manuscript of Celderwood, who, in the Supplement to his Account of the Church of Scotland, published from that manuscript, proclaims himself a party-man, entitled to very little credit. "In the preceding history, says Celderwood, I have inserted only such acts, articles, and answers to questions, as belonged to the scope of the history, and form of church government; some few, excepted, touching corruptions in the worship of God, or the office and calling of ministers. But because there are other acts and articles necessary to be known, I have SELECTED SUCH AS ARE OF GREATEST USE; passing by such as were TEMPORARY, or concerned only TEMPORARY OFFICES!" Celderwood was a zealot for the Presbyterian government of the church, and considered no acts as *useful* but such as were passed in support of that plan of ecclesiastical polity. Hence may be formed a judgment of his *selection*, as well as of our author's impartiality in appealing to that *selection* as authentic history; and hence too may we account in part for the very favourable character given of this work in the Critical Review.

We feel ourselves grateful, as we ought to be, for the information given by our author, in his preface, of the principles which guided his pen, when compiling the volumes before us; but, as we should soon have discovered these

these principles by an attentive perusal of his work, we are still more indebted to him for informing us of what, without his aid, we could never have discovered—the infinite superiority of Mr. Laing, in critical acumen, over all others who have hitherto examined the great question, “whether Mary Queen of Scots was accessory or not to the murder of her husband?” This question, says he, “when reviewed by Goodall, was decided by Hume and Robertson; but the declamatory apologies, which have since appeared, serve only to perplex, and to render the controversy more obscure than ever.” Tytler and Whitaker then are declaimers—cloudy declaimers!! This is truly a discovery, which, as it affects the character of the former of these apologists, escaped the sagacity of HUME and ROBERTSON themselves, of Dr. DOUGLAS, now bishop of Salisbury, Dr. JOHNSON, Dr. JOHN CAMPBELL, Dr. SMOLLET, Dr. HENRY the historian, and the Lord Chancellor HARDWICKE. His Lordship, who, as a lawyer, was perhaps not inferior even to Mr. Laing, declared Mr. Tytler's Enquiry to be “the best concatenation of circumstantiated proofs brought to bear upon one point, that he had ever perused;” and Dr. Henry, whose prejudices, if he had any, must have leaned to the other side, says, in a letter published in the *Transactions of the Antiquarian Society of Scotland*, that “he would be a bold man who should now publish an history of Queen Mary in the same strain with Hume and Robertson.”

Mr. Laing is this man of courage. “As the work under review forms a continuation of Robertson's History of Scotland, with which it coincides (in what pray?) It is my design, says he, to add, in a small preliminary, or rather intermediate volume, an historical and critical dissertation on the accession of Mary Queen of Scots to the murder of her husband. A clear and concise deduction of facts, in the order of time, and a critical examination of the letters, sonnets, and other evidence, are still requisite to establish the innocence, or the guilt of Mary, on a better foundation than the perversion of every historical fact.”

The perversion of every historical fact is indeed no good foundation on which to establish any thing; but have Goodall, Tytler, and Whitaker perverted every historical fact? So thinks our author, and in a preliminary volume he is to correct their mistakes. This is kind; and it will likewise be manly, if he publish the preliminary volume, while Whitaker, the ablest of all the declaiming apologists, retains sufficient health and vigour to travel over the rugged road of controversy a second time. In the natural order of things, indeed, that wonder-working volume should have been published before the volumes to which it is preliminary; but common rules are established only for common men, and Mr. Laing is genius! Great, however, as he is, it will not be prudent to delay the publication too long, lest the delay should be attributed to something far different from the author's confidence in the goodness of his cause; for, as Whitaker is certainly a patient investigator as well as an able reasoner, if the volume make not its appearance before he go off the stage, some carping critic will be apt to say that Mr. Laing shrunk from a contest with so powerful an opponent.

Having thus noticed with due respect what our author promises to perform, we now proceed to consider, with equal respect for his transcendent abilities, what he has actually performed as an historian of Scotland. During the period that our James I. swayed the sceptres of both kingdoms, Mr. Laing seems not to have made many discoveries. He is indeed some-
what

what surprized that the Scottish monarch, "without the aid of distinguished merit, and almost without an effort, should have arrived to (at) the undisturbed possession of three kingdoms;" but as *liberty and equality and the rights of man*, were not then in fashion, it does not seem to us surprizing that the English nation; which had smarted so long under the bloody contests of the Houses of York and Lancaster, admitted quietly and even cheerfully the undoubted heir of both houses to the undisturbed possession of the throne of his ancestors.

Our author seems to have a deep-rooted aversion to the Highland clans, particularly the *Macdonalds*, *Colquhouns*, and *Macgregors*. Yet he admits that those people, though barbarous during the reign of James, "were not unsusceptible of a *slight* civilization;" though it is with great reluctance that he allows to that monarch any merit for the various attempts which he made to civilize them! James is indeed no favourite with him. Even his attempt to unite the kingdoms, which was a measure that sound policy surely dictated, draws no praise from the pen of Mr. Laing. Because the monarch proposed a religious as well as a civil union, our author writes with almost as much acrimony against the hierarchy, as if he were indeed a Christian zealously attached to the presbyterian government of his mother church; whilst, on other occasions, he expresses himself in such terms as would lead a critic of charity less than that which thinketh no evil, to question his belief in revealed religion. The Presbyterians of that age accomplished the reformation in Scotland "by the sword of the congregation, and justified their resistance, we are told, from Scripture; but the degradation of the unhappy Mary was vindicated by the classical pen of Buchanan, the first modern who established the authority of the sovereign on the original compact, or consent of the people; and asserted their inalienable right to *resist oppression*, and to *castigate their tyrant*. His doctrines inserted a vigorous root in the nation: their branches were watered by the benedictions, trained and cherished by the care of the church. But the principles of Buchanan made no durable impression on his pupil!"

It would indeed have been strange if such principles had made on the mind of the king any other impression than that of abhorrence not only of their author but also of all by whom they were watered, trained, and cherished; and Mr. Laing, perhaps without intending it, has made the best apology (if such a measure stood in need of an apology) for James's strenuous endeavours to bring the Church of Scotland to an exact conformity with the Church of England. The difference in the constitution and worship of those churches was not then so great as is commonly supposed. Our author admits that so early as 1560 a kind of episcopacy had been established in the Scottish Church; and it has been proved by an anonymous writer of great learning* that no idea of introducing a perfect purity into

In a work entitled "The fundamental Charter of Presbytery as it hath been lately established in the Kingdom of Scotland, examined and improved, by the History, Records, and public Transactions of our Nation." This work was printed in London for G. Brome, 1692; and its author has evidently been a deprived Scotch clergyman. What his name was we know not; but he has thrown much light upon the early history of the reformed church in that kingdom; and his *fundamental Charter*, notwithstanding

into that church had occurred to any man till the arrival of Mr. Andrew Melville from Geneva in 1574. It appears likewise that, at first, the Scotch reformers made use of the English liturgy in their churches, till Knox and others compiled a liturgy for themselves; so that when King James was pushing his favourite project, extemporary prayer in public was but a novelty in Scotland.

The innovations proposed by that monarch amounted indeed to nothing more than, 1. "That the eucharist should be received in a kneeling posture. 2. That it should be administered in private, in extreme sickness. 3. That baptism should be administered in private if necessary. 4. That episcopal confirmation should be bestowed on youth. 5. That the descent of the spirit, the birth, passion, resurrection and ascension of Christ, should be commemorated as annual festivals in the church." In his remarks upon those articles, which were denominated "the five articles of Perth," the author betrays extreme ignorance of the doctrine and worship as well of the primitive church as of the various churches of protestant Europe. As he has no divine, an accurate knowledge of such things was not perhaps to be expected from him; but surely every man should forbear from censuring religious doctrines and practices, of which he has studied neither the truth nor the propriety. With respect to kneeling at the Lord's supper, it does not appear indeed to have been an innovation. It is true, that Knox is here quoted as saying, in the first book of discipline, "Christ sat at supper with his disciples, therefore sit we;" and such, we doubt not, was the case in some parts of the country; but Mr. Spelding assures us*, that sitting at the Lord's table occasioned great murmuring in Aberdeen as a practice never heard of till 1642 when it was first introduced by Mr. Andrew Cant, a covenanting minister. It would appear therefore that, in 1617, when the King was struggling for a uniformity of public prayers and the administration of the sacraments in the two churches of England and Scotland, there was no uniformity of these things in the Church of Scotland herself; and this circumstance furnishes a further vindication of the conduct of James in attempting to bring her over to the practice of the Church of England.

Our author censures that monarch with great severity for introducing into Scotland two courts of high commission, which he represents as tribunals more arbitrary than even the high commission and star-chamber, which were then established in England; but his representation is extremely unfair. The Scotch courts of high-commission were neither more nor less than courts of appeal from the inferior judicatures of the church, and that too only on matters which were regulated by the canon law. One was established in the ecclesiastical province of St. Andrews, and the other in that of Glasgow; and we refer to any lawyer, who is not determined to find every thing wrong which was done by the sovereigns of the House of Stuart, whether the rules for their procedure (which may be seen in Spotwood) be calculated to promote the purposes of tyranny.

But it is not surprising that Mr. Laing should condemn the ecclesiastical politics of James, when he blames even his efforts to preserve the peace of

standing the quaintness of its title, is written with great moderation, and might have been consulted by Mr. Laing with at least as much advantage as Calderwood's history.

* *History of the Troubles, &c.* Vol. II., pages 43 and 108,

society, and to bring under subjection to the law; robbers, assassins and traitors. He represents "the inhabitants situated on the confines of the two kingdoms as the most fierce, rapacious, and turbulent banditti that ever existed. Their morals were licentious; theft, robbery and murder were honourable; perjury, adultery and incest were familiar crimes." To reclaim such wretches, or, if they were irreclaimable, to deprive them of the power of harassing their peaceable neighbours, a plain man would hardly deem any measures too severe. But listen to our humane historian. "Their civilization was attempted, when in consequence of the accession, they had ceased to be formidable. To prevent their depredations, arms and the use of horses were vainly interdicted. To reduce them under the coercion of the laws, the most desperate were conducted by Buccleugh to the Belgic wars; the most criminal or unfortunate were extirpated by the *cruel policy* of Dunbar!" Pray, Sir, to whom was this policy cruel?

The government had laboured with some success to put an end to feuds, and hereditary quarrels. Lord Maxwell, however, persisted in deciding a disputed right in the field, for which he was imprisoned by order of the Privy Council; but having escaped from confinement, he was pursued as an outlaw, and his life was preserved only by the *exemplary* fidelity of his domestics and friends. "*Persecution* rendered him desperate, and prone to *avenge his domestic resentments*; (this is a new phrase which it is hoped the author understands) and the chieftain of the Johnstons, who had formerly slain his father, was invited to an amicable conference and treacherously murdered." After the perpetration of this crime Lord Maxwell either fled from the kingdom or had address to conceal himself from the emissaries of the law; but being discovered some years afterwards he was executed; and the execution of this assassin is attributed by our author, not to the justice of the government, but to the avarice and pernicious politics of the kinsmen of Carre, Earl of Somerset!

Mr. Laing indeed often expresses himself as if he had very singular notions of right and wrong. Speaking of the discoveries, respecting Govrie's conspiracy, which were made, after the accession of James to the throne of England, he says,—

That "a notary in Eyemouth, whose name was Spratt, had divulged such particulars as indicated a personal knowledge of the crime. When apprehended and examined by the Privy Council, that notary seems to have persisted, above two months, in a denial of the fact, or in declarations to which no credit was given. But he confessed, at last, that the conspiracy had been concerted between the Earl of Govrie and Logan of Restelrig; whose confidential servant was employed as a messenger to interchange their letters; that the correspondence was afterwards inadvertently communicated by Bowr, the servant, to Spratt his friend, who purloined a letter from Govrie, and another from Logan, which had been returned by the Earl as soon as it was perused. As his gratitude to Logan his benefactor, or fidelity to the servant, had concealed the conspiracy during their lives, Spratt was arraigned on his own confession, and by those laws, which, on some occasions, may render *private virtues* a public crime, convicted of the constructive treason, which he forbore to reveal." Is it a *private virtue* to conceal a treasonable conspiracy?

That the brother of Govrie had conspired against the life or liberty of the King our author admits; but he contends for the innocence of the Earl

Earl himself as well as of Logan of Restelrig. One of his arguments for the innocence of Logan is too curious to be passed without notice.

Spratt, says he, "when exposed to the torture, acknowledged the forgery of the letters," from which the guilt of Logan was inferred; "but a promise from the Earl of Dunbar to provide for his family induced him; it is said, to renew his former confession; when assured that his life was forfeited, and his execution certain. His confession was uttered in despair, when he was resolved to die, and had no thought nor wish to live!" That many a hardened villain has with his last breath uttered a falsehood will not be controverted; but we believe this is the first time that credit has been refused to a man's confession, because it was uttered when he knew that his execution was certain, and had neither thought nor wish to live!!

The principal conspirator against the King, Mr. Laing *supposes* to have been the Queen, and her only instrument Mr. Alexander Ruthven, brother to the Earl of Govrie. This idea is not new. Though not adopted it was noticed by Robertson; from him taken up by the redoubted Pinkerton; and interwoven by our author with the thread of his history. We shall not enter into its merits, but refer our readers for satisfaction on the subject to Robertson's History of Scotland, Arnott's Criminal Trials, and Pinkerton's Hypothetical Dissertation, published at the end of the first volume of the History under review. In the mean time, we may venture to assure our author, that, if he bring not forward much more cogent arguments for the guilt of Mary, than his friend has urged for the guilt of Anne and the innocence of Govrie, his preliminary volume will not hurt the credit of the declamatory apologies of Tytler and Whitaker, nor probably make a single convert from their opinions.

(To be continued.)

The Speech of the Hon. Charles James Fox, on the Motion for an Enquiry into the State of the Nation, on the 25th of March, 1801. To which is added an Appendix, illustrating some Passages of the Speech, and contributing to the Means of forming a full Judgment upon the most momentous Questions that agitate the Public in the present Crisis. Pp. 80. 2s. 6d. Debrett. 1801.

OUR readers have so long been accustomed to the political declamations of Mr. Fox that they will scarcely expect that we should enter into an analysis of the speech now before us, which, with few exceptions, is nothing more than the repetition of an "oft told tale." He condemns the conduct of our ministers in their treatment of the Northern Powers, (and indeed what part of their conduct has he not condemned?) and expresses a wish to impose limitations on our right of search which would nearly render it nugatory. What however we certainly did not expect to find here, is a confession that France has been proved, by the experience of ages, to be a kind of natural enemy to this country. In 1787, indeed, Mr. Fox did not attempt to qualify the character of France in this Jesuitical manner; he then spoke out and called her positively our natural enemy, and loudly deprecated all kind of connection with her. But the virtuous Republic, it seems, has charms for him which the monarchy had not. We were equally surprized at another admission of this orator; he now allows that "Jacobinism is stronger than ever," though he has invariably represented it as a bugbear, and regularly resisted every measure which has been proposed by Ministers, for checking its destructive progress!

Speaking of the *Change* in the Ministry, he says, "No change can be for the worse." Every man in the country, we apprehend, could tell him a different story, but it is in vain to refer Mr. Fox, and his worthy associates, *Messrs. Sheridan and Co.* to the looking-glass, for a confutation of their ridiculous assertions on such a subject as this. "I defy," he adds, "the evil genius of the country to pick out an equal number of men from any part of England, whose measures could, in the same length of time, reduce the country to a more deplorable state than that in which the retired Ministers have left it." He then displays his anger at the appointment of the present Ministers, and his mortification at the neglect of himself and his associates.

Catholic Emancipation Mr. Fox prescribes as a panacea for the disorders of Ireland. Any thing that can tend to excite confusion appears to be congenial with the disposition of this political recluse! But enough of this; the Appendix contains some partial extracts from particular treaties which prove nothing more than that we have, on particular occasions and for particular purposes, consented to limit or suspend an undoubted and acknowledged right. The few remarks which the Editor has added are slipshod and irrelevant.

The *Monthly Reviewers* have, in their contemplation of this speech, certainly heard with different ears, and seen with different eyes, from ours; for they have heard that "it excited, as it merited, general attention," and have discovered in it the marks of "an *able and eloquent* statesman." If they had condescended to point out the passages which exhibited those indications, or which supplied any claim to such attention, we might have been enabled to meet them on equal ground, and the public might have decided between us; but as *they* have contented themselves with a simple affirmation, we must content ourselves with a simple negation; and we can safely say, that, from all we have heard respecting this speech, it produced less effect in the House, than most speeches from the same orator; nor will it produce any greater effect on that part of the public who are proof against confident assertions devoid of proof, and false reasoning destitute of solidity.

MISCELLANIES.

JAMES AUSTIN.

IN our last Number, p. 196, we noticed a singular instance of individual industry, recorded in the 15th Report of the Society for bettering the Condition of the Poor, in the conduct of JAMES AUSTIN, a journeyman bricklayer, of Shelford, in Cambridgeshire, who, with a wife and four children to maintain, has, in the course of ten years, by extraordinary exertions of personal labour and economy, built himself a comfortable house which he began with only fourteen shillings in his pocket. At the same time, we expressed a wish to know what wages this industrious man had received from his master. We have since received a letter from a most respectable clergyman who resides in the neighbourhood, and who, in consequence of our enquiry, walked over to the humble habitation of these deserving cottagers and obtained from them the following information

"At the time he began building his cottage he made about eleven shilling

ings a week by his work. His harvest-wages were about two guineas; and ten shillings a week board wages, which amounted in all to about four guineas. But the winter following being a very hard winter, he sometimes could not earn above three shillings a week, and was often without any work at all, when he employed himself at home in any jobs about the house, or in breaking up his garden-ground with a mattock, his neighbours laughing at him, and telling him it would never bear any crops. His eldest brother at that time took his eldest boy to work with him for which he gave him his board. Provisions, however, were then much cheaper than they are now, the half peck brown loaf at that time cost but nine pence. He now earns about fifteen shillings a week; and his boy nine shillings. The expence of finishing his house will be, he thinks, about ten guineas for flooring the two chambers and two guineas for flooring the lower room with bricks. His barn (or outhouse, mentioned in the note, p. 180, of the Report) he thinks will cost about ten guineas more, if he does the chief of the carpenter's work himself, the great expence being the bricks for the underpinning; he has some old wood by him to make the *spars*."

"In my last communication with him I was particularly pleased with the account he gave me of his eldest son, John. He has often, by way of encouragement, told him he might take the money for such and such jobs for himself, and he often scrapes together a few pence or a shilling or two for other odd jobs, or by the generosity of others. This money is always employed usefully, either in purchasing cloaths for himself, or in any little matter about the house he may take a fancy to have done. He had once got nine-and-twenty shillings, with which he went to Cambridge and brought home two pigs for the use of the family. His manner is very civil and pleasing.

"Joseph Austin once wished to have mortgaged his house and premises to purchase materials for completing it, but no one was willing to let him have them, so great was the prejudice against this singular undertaking."

Anxious, as well for the sake of rewarding virtue, as for the purpose of inducing others to follow so laudable an example, and to aim at the acquisition of independence by the best of all means, those of honest industry, we have resolved to open a subscription for this truly deserving man. We therefore give this notice, that donations, however small, will be thankfully received, by Mr. Whittle, at the Anti-Jacobin Office, Peterborough court, Fleet-street, and by Messrs. Cobbett and Morgan, at the Crown and Mitre, Pall-Mall; of whom any farther information respecting James Austin may be obtained. So soon as a sufficient sum shall have been received to enable him to complete his house and barn, it will be transmitted to the worthy clergyman, who has favoured us with the above particulars, and who will take care to see it appropriated to the purpose for which it is bestowed.

THE RETROSPECT.

I THINK it right Sir, to send you a faithful narrative of the disturbance which recently took place in the West Riding of the county of York, as far as it could be ascertained by an attentive observer. About three weeks before the advertisements in the public papers appeared, calling meetings to clamour for peace, the *Dissenters* seemed to be in a considerable degree of ferment; and some of them expressed their knowledge that measures

of this description were in agitation, at a time when people in general I am convinced had no suspicion of any such intentions. Accordingly a little sneaking advertisement appeared in one of our provincial papers requesting a meeting of a particular description of people in our largest commercial town on the market day. Report says that great exertions were made at this, and the subsequent meetings, to conceal their *origin* by procuring some person of the established church to take the chair; and this report is probably true, as a person who *asserts* himself to be of *that description* appears in the first instance to have been the cat's paw of the party. It was carried at that meeting, at which I understand but few persons of respectability appeared, to petition for peace; and the resolutions were immediately noticed by the *Courier*, not as the resolutions of the Dissenters, and wool-combers; but as the resolves of *the inhabitants* of that extensive and populous town. This induced a neighbouring gentleman to write in the public paper a spirited remonstrance against these proceedings, in which he exposed their origin; pointed out their absurdity; and warned the freeholders of the county against the schemes of the conspirators. *The Dissenters* took fire at this; and suffered a great deal of truth to make its escape while they continued off their guard. They waited upon the printer: attacked him with great virulence; and at length gave him to understand, that *they* were determined to stop the career of this writer; and that a certain counsellor well known for his *patriotic* virtues and *abilities* as a *writer*, had already been applied to against him. By alternate threats, and flattery, aided by a little of the *precious* metal, they not only gained admission from the *loyal* printer for three abusive letters to the gentleman in question, two of them from their priests; but absolutely by their influence *precluded him* from being admitted to answer them. Such actually was the conduct of those *friends to civil liberty*, as they comically call themselves where they had *power*, and *influence*. The other meetings appear to have originated with the same description of men as the first; and one of them at least contained a complete illustration of the meaning of the whole business. A dissenting manufacturer from a neighbouring village, of so little consequence in his neighbourhood, that I will venture to say few gentlemen know him even by sight, was handed to the chair by another Dissenter, a worsted mill owner in the town. After the opening of the meeting another Dissenter, almost a perfect stranger in the place, into which he was probably introduced for political purposes, whose father was lately a managing partner at a well known *revolution* mill, began a most indecent philippic against the ministry. He assumed, but never attempted to prove that the war had its origin with them. He asserted likewise that in it they never had had a fixed object; but perpetually shifted their ground. The nature of this part of his declamation may be concluded by the gentlemanly epithets of Proteus, Political Mountebank, &c. &c. with which he honoured Mr. Pitt. He proceeded to a general survey of the subject of the meeting, and lastly addressed himself to the *manufacturers*; and wool-combers. This was by much the most inflammatory and pernicious part of his speech. He dwelt particularly upon the distresses of the poor; and, not chusing to recollect the awful visitation of Providence under which we were then labouring, assured above a thousand of this description of his Majesty's subjects, that all their evils were brought upon them by the war and the folly, and wickedness of the ministry, when assuredly, he as a mill-owner was one of the principal causes of the pressure under

under which they were sinking for want of work. He contrasted their situation not in the last year of plenty, but at the beginning of the war with their present state; and took every possible advantage of this unfair contrast to irritate their minds against government. All his grimace, however, fell short of its effect in consequence of the artificial manner in which it was conducted. It seemed from what followed that some opposition was expected from one of the clergymen of the parish, for a manifest attempt took place to smuggle up, betwixt the chairman, and the orator, the business into the compass of one or two propositions. The clergyman called for order in their proceedings; and asked the declaimer if he had no resolutions. The resolutions were then produced and read. The clergyman after the reading of the second resolution (that the war was the principal cause of our distress) proposed to substitute two of his own in its stead; and positively declared that, if his request were complied with, he would, induced by the increasing distresses of the poor, join the meeting in a petition for peace. He was permitted to read his resolutions which were.

Resolved, That the mills and new machinery introduced lately into the woollen manufacture constitute one very principal cause of our distress.

Resolved, That in the petition shall be intimated our wish that the mills, and machinery so prolific of our destruction shall be put a stop to for one single year.

He was immediately opposed by the *patriotic mill-owners* in a very tumultuous manner; the orator, and his friend are both of that description, and felt accordingly. The orator, indeed, had the modesty to be a little confused; but he was immediately supported by the *impartial* chairman. The clergyman however, from the suddenness of the move, contrived so far to collect the sense of the meeting as to be convinced, that if they could be freed from the influence of the Jacobins apparently situated amongst them for the purpose of misleading them, a great number of the manufacturers continued to retain their sober sense; and were in favour of his resolutions. The impartial chairman, as he was afterwards termed in the public papers, was heard in opposition; and the orator was heard upon the same side with great candour; but the clergyman was suffered to speak no more uninterrupted in his own defence. The meeting immediately became so tumultuous as to be worthy of no further notice, only it is observable that the clergyman was not only prevented from speaking, but was threatened to be pulled down; and dragged out of the meeting by the *Dissenters*, though they had invited him to it by a card sent to his own house. Such is the liberality of the friends of civil liberty, as they ludicrously stile themselves, when the smallest atom of power is in their hands. Immediately after these tumultuous meetings circular letters were sent round the country; and men were employed to give money, and bind the lower classes of the people by oaths to their cause; and they were taught to believe that if they proved faithful the whole country would join them when the rising took place. The new engine of mischief, the *Dissenters Chronicle*, opened with all its astonishing powers; and indulged us with such instances of genius as tickled our risible muscles not a little; but the deficiency in point of sense was abundantly compensated for in low malignity and stale licentiousness. The saints too were at work blowing the horn of democracy in the schism shops; when a few light-horse arrived from a good government ever watchful for our safety; and they have soon reduced matters to their old peaceable train; and convinced us notwithstanding all our taxes

that the power, and influence of the crown, when not carried too far, is a most excellent ingredient in the British Constitution.

I have the honour to remain,

Sir, yours, &c.

VERITAS.

P. S. I hope, Sir, these circumstances will convert our, apparently more than half, convinced friend G——. Your Appendix, probably from some jacobinical manœuvre, did not reach its place of destination till to day, or you should have had them sooner.

Yorkshire, July 3d. 1801.

TO THE EDITOR.

SIR,

You will permit me to point out an instance of inadvertency which very generally prevails among the clergy, in the administration of the Holy Communion. In reading the prayer for the church militant, there are very few, who, at this day, omit the word *oblations*, in case a collection has been previously made for the poor; though a moment's consideration will be sufficient to convince him, that "*alms and oblations*" are by no means synonymous terms. *Alms* are, obviously enough, gifts to the poor; *oblations* are offerings to the Minister. These offerings, which were customary at the time of the compilation of the Liturgy, and a considerable time afterwards, are now discontinued almost every where. Even Easter-offerings are not presented during the administration of the Lord's Supper. The words, "*and oblations*," therefore, ought surely to be omitted. And, for the same reason, should be omitted the following sentences in the Offertory: they respect *oblations* only—"Who goeth a warfare, at any time of his own cost, &c. &c."—"If we have sown, &c. &c."—"Do ye not know, that that they who minister, &c. &c."—"Let him that is taught in the word, &c. &c."—That offerings to the Clergy ought to be resumed is an idea which, I suppose, would be ridiculed by some, and reprobated by others. It would be too much, in truth, to expect any thing like it; when with so hard a struggle, we get a paltry composition for tythes, and are looked on with an evil eye, by those from whom we received a third part only of our due, and to whom, consequently, we make a present of the other two-thirds. —Away then with *oblations*!

March 3, 1801.

CLERICUS.

POETRY.

THE OLD ENGLISH GENTLEMAN.

CANTO THE FOURTH.

ARGUMENT.

Description of Anderton, after the death of Sir Humphrey.—Newills and Ned Jerkairs joint trustees of Allan.—Miss Prue and Jenny Jerkairs, superintending the œconomy of Anderton-house.—Allan, at Squire

Squire Squintal's, parting with Juliet and her companion Emma, seizing a purse from Juliet, and setting off for Oxford.—Allan, at the University.—Neville's death.—Ned Ferkairs, Allan's sole trustee.—Character of Geoffry Squintal.—Characters of Alice Squintal his wife, and her daughter, Juliet.

DESCRIPTION OF ANDARTON, AFTER THE DEATH OF
SIR HUMPHREY.

“**Y**ES!—to the eye of Grief Andarton wove
A sickly foliage through the sighing grove;
And each faint blossom seem'd to close in death
Its silver whiteness and its fragrant breath.

The sun-bright lawn in sudden gloom grew cold;
And shivering arbours dropp'd their buds of gold;
As his own oak, where leaves fresh opening play'd,
Wrapp'd its fair honours in a duskier shade.

Yet, as with gradual stealth the silent hours
Sunn'd the weak leaf, or dew'd the drooping flowers,
Through breaking shadow bade the grove resume
Its young light verdure and its floral bloom;
And e'en that oak, amidst the sylvan ring,
Wave its green branches to the laughing spring;
Andarton clasp'd with joy its rising care,
The good Sir Humphrey's image, in his heir.”

JULIET'S PURSE.

“**T**WAS as a promis'd purse, with passion link't—
A purse instinct with fire, with soul instinct;
For there had Juliet's bosom learn'd to glow,
To breathe in purple, or in silver flow.
There, with a gradual heat, had young desire
O'er the soft silk effus'd a lambent fire;
There ardent sighs imbued the fluid gold,
And gentle wishes heav'd in every fold;
And hope o'er all its sàery lustre shed,
Swell'd at each stitch, and danc'd from thread to thread.

There, jealousies had o'er the tissue skim'd,
And each bright spangle for a moment dimm'd;
And fluttering fears had imp'd their feeble wings,
And died entangled in the trembling strings;
While bath'd in kisses the delicious snare,
Young Love, not Plutus, lurk'd in ambush, there.”

GEOFFREY SQUINTAL, ESQ.

“Late, too, the Colonel of a troop, he shone,
To military tactics mighty-prone;
And, fond his warrior-genius to display,
As mock-fights glitter'd to the beams of day;
Of, from his high plum'd steed, the field harangu'd,
Of, fiercely rush'd where mimic armour clang'd.”

See, at his beck, young Pug the pebble quit,
 While maladies or cease, or intermit;
 And Ensign Bob, dismissing all the clerk,
 His parchments pale abandon with a jerk;
 Nor more, the slippery brethren of the quill,
 Bid shrivell'd deeds the martial spirit still;
 But, stealing from their holes, attention win,
 As each a sleek young serpent, casts his skin;
 Kindling, in burnisht glory, glides along,
 And brandishes abroad his double tongue."

" CHARACTERS OF JULIET AND HER MOTHER.

" Not clad in smiles insipidly serene,
 Did Juliet move thro' being's dull routine.
 Her sparkling animation oft entranc'd
 The social circle, if a look she glanc'd:
 And, as her heavenly spirits mounted light,
 If woe drew near, she flutter'd at the sight.
 If Alice pass'd a piteous object by,
 Whispering—" Poor creature"—with just half a sigh;
 Touch'd by her mother's apathy, o'erflow'd
 Her eyes with tears, her cheek with blushes glow'd;
 And all the vicious ready to condemn,
 And e'en of censure to protract the theme;
 The little quick enthusiast wont to stare,
 Oft as her mother, with so mild an air,
 With such a modish negligence of tone,
 Gloss'd o'er a crime, resolv'd to slander none.
 Now, while a livelier ray from fancy stole,
 Amidst the fine emotions of her soul,
 As, from some recent source furcharg'd with sighs,
 Her bosom heav'd and tear-drops fill'd her eyes,
 To her lone chamber she would oft retire;
 There, at her window fix the Cælian lyre,
 Wait the low warblings of the dulcet breeze
 That first seem'd wafted from the wavy trees,
 And with poetic transport all her own,
 Catch the wild note, and drink the dying tone;
 Or melt with feelings only lovers know,
 On Otway's tender traits of female woe;
 Or the poor solitary plaint assuage,
 The heart-sick pang by Burney's magic page;
 And with light hand, her elegant guitar
 Attune to every soft impassion'd air,
 As from her bower, for love and fancy's sake,
 She hail'd the turret shadowing the clear lake,
 And, on the floor of moss beneath her feet,
 (What time cool evening, bath'd in many a sweet,
 The sleepy bells of sinking forests clos'd)
 Her eye oblivious of the past repos'd."
 " Nor seldom the sly Alice would intrude
 With stealthy footsteps, on her lovesick mood,

While Juliet, heedless of the observer nigh,
 Still mus'd, then starting met her mother's eye,
 Or, dropping with incautious haste her book,
 Shrunk from an angry frown, or icy look.
 Poh! Poh! romantic maid! (would Alice say)
 You know, full well, I disapprove a Play,
 "A novel, or a tune to touch the heart!
 What! with imaginary sorrow smart?
 When real ills croud round us, shall we go
 Thro' all the maze of visionary woe?"

THE CIVIC FEAST, 5th NOVEMBER.

*A free Translation of a Latin Poem, published in the Anti-Jacobin Review
 for October, 1800.*

Is there no vacant angle in the Strand,
 No penthouse, where a wretch may snugly stand
 And levy alms? Is then your hunger such,
 That, for a dinner, you endure so much?
 Why man! 'twere less disgraceful to rely
 On fragments which the kennel might supply.

JUVENAL. V. 9.

To feed incessantly my fervid spleen,
 New monsters and new prodigies are seen,
 In quick succession, from the rabble crew,
 Lifting their heads, and bursting into view.
 My sportive muse, ah whither fled, the while,
 Thy wonted playfulness and sprightly smile?
 Sooner by far would I relinquish these,
 Than, Pindar's name usurping, aim to please
 The graceless herd, by one indecent line,
 Or impious ridicule of things divine.

Of virtue when a brothel-baunter prates,
 And when a gentleman fills vulgar pates
 With admiration of his patriot zeal,
 A spendthrift, who depends, for malt and meal,
 On dice and contribution! (well are known
 The orgies of the wanton hill) how prone
 To mirth were he, who could indure a jest;
 And they how senseless, who do not detest
 The daring maxims of a shameless age,
 And doom them, Satire, to thy keenest rage!
 Maxims absurd, with greater mischiefs fraught,
 Than on the world Pandora's casket brought.

"But, on this festal day"—with all my heart,
 Let joy run wild; let each one bear a part
 In loyal gratulations, on the day
 When William rescued us from papal sway;
 The day, besides, long hallow'd as the date
 Of God's protection, when impending fate,
 From king and senate, by his mighty shield,
 Was ward'd off, and treason stood reveal'd.

Meantime

Meantime from liberty's High Priest, what news?
 The Gracchi, too, sweet souls! and they who choose
 To rival Cato's fame;—do these all quit
 Their hostile ranks, and leave the world to Pitt?
 "Me, Sir?—From *fruitless* labour I repose;
 "Rail at the war; and wait, till chance disclose
 "Some means to force our rivals to resign,
 "And bow to peace;—but from no hands but mine."
 HEAR HIM!—But would you know each bumper-toast,
 That crown'd this feast? consult the Morning Post,
 The Morning Chronicle, or Evening Star;
 Not one of these a tale like this would mar,
 Not one but would, for gold, his country sell,
 Nor feel a conscious pang. Yet, shame to tell!
 These all find readers and supporters too:
 In vain has Justice warn'd the factious crew;
 In vain forbid their blasphemies and lies;
 Their zeal the dread of forfeit ears defies.
 How would your boasted *Gallic* freedom screen
 Such insolence from *Sainte Guillotine*?
 What less would pacify the gentle dam?
 Your exile in the wilds of Surinam!
 The chiefs are met—the crowd, on every side,
 Come rushing in, and fill the mansion wide
 With savory breath, from hungry lips diffus'd;
 And, oh for shame!—the *needy* cit; excus'd
 From tax of *requisition*, to defray
 The costly feasting of this joyous day,
 Stung with reproach, repents his having come,
 And wishes he had fed on scraps at home.
 When feasting now had made amends, at last,
 For expectation's long protracted fast,
 And thirst a while had quaff'd the rosy cup,
 The orator, impatient, started up;
 The orator, whose rhetoric oft prevails,
 Because his bold assurance never fails,
 "My slender talents I myself confess
 "Unfit this honour'd audience to address
 "But in your clemency we place our trust;
 "For I'm a *Citizen*, among the first
 "To speak my mind, and, in the wordy strife,
 "Unaw'd and unabash'd have spent my life.
 "Yet we are weak; for, with a lack of gall,
 "Laden with injuries, we bear them all;
 "Pent in an isle, too narrow to contain us,
 "We bend beneath the lash of proud *Sejanus*.
 "But even victory, like a blighted flower,
 "Shall fruitless prove to his declining power;
 "And he, at length, shall find we dare to smite
 "At Spain's disasters and the vanquish'd Nile.
 "We look abroad for exemplary lights,
 "Consular power, and *tribunarian* rights.
 "My hope remains, that, by *this arm alone*,
 "The idols of time past shall be o'erthrown.

" Nor shall our long united labours fail.
 " To save, at last, from terrors of a gaol;
 " Those clients whom, till now alas! in vain
 " We've cheer'd with hopes of drudgery's broken chain,
 " Of lordly mansions and patrician lands,
 " The gifts of freedom to her chosen bands.
 " Do ye despond? and, for a few delays,
 " Shall reason sleep, to whom our altars blaze?
 " Of sleeps our vengeance, while, with pelted eap,
 " Thelwall can laugh, in scorn of his disgrace!"

Then, like a plump and angry Bull, up rose
 The flower of Ruffel's house.—Contention chose,
 That moment, to distract the reeling crowd
 With fierce debate and exclamation loud.
 Fragments of plates and bottles strew the ground;
 The battle rages, and the walls resound.
 A din confus'd, of shouts and groans and curses,
 Proclaims black eyes, crack'd pates, and piler'd purses.
 By discord thus misfed, unhappy cits,
 Ye lose your money, and ye lose your wits.
 With head averse, to escape the reeking fame,
 Which round him rose, and floated in the room,
 The learned Parr, *unlike* a learned pig,
 Staring exclaim'd—that he had lost his wig!
 With what pulmonic force did Richard roar
 For silence! silence!—He, whose native store
 Of rich endowments might obtain the prize,
 Decreed with caution by the good and wise,
 Yet counts the vulgar, and his fame submits
 To social coblers and Plebeian wits;
 And, like another Pomp-y, fondly draws
 Content from his own theatre's applause.

But, while so many thirsty souls are here,
 Warm with the relish of this rare good-cheer,
 Who—for the occasion—to be fitly drest,
 Have not disdain'd to come in hired vest?
 Our gracious Sovereign shall we fear to name,
 Nor one libation our respect proclaim?
 " Yes, I applaud your motion (Gods and crowns
 " I leave, indeed, to superstitious clowns)
 " But fill your glasses to this loyal toast—
 " The Sovereign people!"—Then, on Thracia's coast
 You might have sworn was heard, from shore to shore,
 Of shouting Bacchanals the mingled roar.

But shall the indignant muse desert her theme?
 To thee again she turns, and to thy dream
 Of innovation, copied from the page
 Of Gallic fury and envenom'd rage.
 In thee let wit and eloquence combine,
 The thunder of Demosthenes be thine,
 And, though degenerate pride the gift disdains,
 Let blood of noble current fill thy veins;

Yet mark, of Curio's venal tongue, the blot,
 Nor let the fate of Gracchus be forgot.
 And hast thou, then, a spirit so deprav'd?
 Dost thou commemorate a *kingdom sav'd*?
Thou, Cataline! whose frantic zeal is known,
 To undermine thy monarch and his throne,
 Thy country's triumphs blast, her laws reform,
 And show thy skill to guide and sway the storm!
 Whither this fatal frenzy leads, we see;
 But why so many should the courts decree
 To banishment, yet leave unquench'd the brand
 Which kindled first this madness through the land!
 Thus, when her artful web the spider shapes,
 Flies are entangled, but the wasp escapes.
 Yet thou (though justice linger for a while)
 Shalt find, ere long, that same *Botanic Isle*
 For thee too can supply a destin'd place,
 Where thou may'st meet thy Palmer's lov'd embrace.

Frederickton, Province of New Brunswick, 6th April 1801.

TWENTY FIRST OF MARCH, 1801.

BRITONS firm defend your post,
 Behold your foes advance,
 On equal terms a veteran host,
 The pride of haughty France.
 Now by Marlborough, Gallia's scourge;
 By Wolfe's immortal name,
 Now by Neptune's friendly surge,
 Uphold Britannia's fame.
 By that Buoy which now you view;
 Theme of future story,
 By Nelson's fame which Frenchmen rue,
 Sun of naval glory.
 By your ancestors who tore
 His crown from Gallia's King,
 Where flowers now spring from Gallic Gore,
 And Henry's praises sing.
 Resolve to conquer, ne'er to fly
 Those near approaching bands,
 Whose glittering arms you now descry,
 Quick moving o'er the sands.
 Now the charge, the mighty shock
 Through either line rebounds;
 While Britain's army stands the shock,
 Unmov'd by death or wounds.
 Behold the Consul's grenadiers,
 Invincible miscall'd,
 With furious onset urge their spears
 On heroes *unappall'd*.

See Bonaparte's chosen trust,
 First stagger'd in the fight;
 E'en now they pant, they bite the dust,
 Fell'd by superior might.

By Caledonia's sons they 're taught,
 While fighting hand to hand,
 That British nerves, by valour wrought,
 No Frenchman can withstand.

Repuls'd on every side, they yield,
 And fly o'er heaps of slain,
 Where French marauders strew the field,
 Who ne'er shall rob again.

CANOPUS.

HISTORY.

SUMMARY OF POLITICS.

WE have, at length, to congratulate our Readers on the final termination of that dispute, which French intrigues had engendered, between Great Britain and the Northern Powers, and which threatened to unite the whole European Continent in acts of hostility against this country, but for whose noble efforts during the momentous contest, in which we are engaged, they must, all of them, have been laid prostrate at the feet of Republican France. The Emperor of Russia has in this, as in some other instances, evinced a disposition not merely just but magnanimous; and were such disposition duly improved by the British Ministry, a broad scheme of policy, and system of action might yet be adopted, for the emancipation of Europe from the dreadful yoke of French tyranny. The note presented by the Russian Ambassador to the Corsican Usurper, in which the Emperor insists on the restoration of the Kings of *Naples* and *Sardinia* to the possession of those territories which they enjoyed previous to the war, as the indispensable condition of continued amity between the two countries, manifests, in the strongest possible light, a clear and comprehensive understanding of the real interests of Europe, a deep concern for her calamities and sufferings, a due sense of her danger, and an earnest anxiety to release her from the fangs of those disorganizing fiends, who have spread desolation around them, and diffused the seeds of anarchy over three-fourths of the Continent. If all public spirit were not entirely evaporated, if fear and a mistaken notion of self-interest had not totally subdued every noble impulse, every generous feeling, and every principle of sound policy in the minds of the different Sovereigns, the manifestation of such sentiments, by a Prince so capable as the Emperor of Russia unquestionably is of giving effect to his representations, of extorting by arms concessions which he will not obtain by negotiation, would rouse to action those faculties and those powers, which, for the curse of Europe and for the scourge of the civilized and moral world, have so long remained passive and torpid; and, foregoing all selfish and improvident schemes of aggrandizement and ambition, they would unite for the sole purpose of restoring that state of things which can alone place the tranquillity and happiness of Europe, on a solid and permanent basis. If this union of sentiment and of action were adopted; if Russia, Prussia, and Austria were firmly to co-operate with Great Britain, and, after issuing a proclamation declaratory of their principles,

peace, in the present state of Europe, appears to be impracticable. When ever it is made, we trust, for the honour and safety of our country, it will not be made on the dangerous admission of the necessity of *sacrifices* for the *purchase* of it. If a question which involves considerations of the first importance, not only to the present, but to future generations, should ever be rendered the subject of an arithmetical calculation; if, when the honour, the dignity, the security, and the independence of the country are at stake, we condescend to regulate our conduct, by a comparison between the *expence* of continuing the war, and the pecuniary *loss* to be sustained by the cession of our conquests; we shall not only forfeit that high character which we have ever sustained in the eyes of Europe; but shall admit a principle which will certainly be used against us with success, in every future contest, and must, if acted upon, end in our ruin. Besides even such a miserable calculation, in order to afford the grounds of any just conclusion, should not be confined to ourselves but extended to the enemy; for what man ever thought of discontinuing a conflict with another, (who had unjustly and unprovokedly attacked him) on account of his own diminished strength, without taking into his consideration the relative diminution of his adversary's powers? And the act of rendering this calculation *comparative* would supply the very conclusion which every friend to the country must wish to form, and shew the impropriety of *sacrifices* on our part, and the *propriety* of them, on the part of the enemy, for the purpose of obtaining peace.

TO CORRESPONDENTS.

C. L. B.'s approbation of our sentiments respecting Mr. Pitt and his able associates cannot but afford us real pleasure. *Vindex's* Defence of Dr. Randolph's Sermons against the attacks of *Oxonienfis* arrived too late for insertion this month. We take this opportunity to repel the unjust insinuations of the last writer, respecting the reviewer of Dr. R.'s Sermons. Unquestionably Dr. R. did not only not review them himself, but knew no more who was to review them than *Oxonienfis* did: And so far from the Reviewer being a critical *tyro*, he is a *veteran* critic, and has, by his own publications, most justly acquired a very high reputation in the classical and literary world. Indeed the endowments of his mind are not less valued than the excellent qualities of his heart by all who have the happiness to know him.

Mr. DREWETT's Letter, in Defence of Mrs. More's Schools, are intended for insertion in our next.

E. LI.'s Defence of the Welsh Clergy against the unwarrantable attacks of Mr. EVANS shall certainly appear in our next Number.

W. A.'s communication, on the interesting subject of *Tithes*, shall very soon appear.

ERRATA.

Page 108, line 15, for Greek oriental, read Greek and oriental.
line ult. for *so*, read *as*.

— 111, line 32, for 7, read 13.

— 114, line 18, for antagonist, read antagonists.

— 115, margin, for Trall, read Trall.

— 118, line 84, for extensive, read exclusive.

— line 44, for instructed, read invested.

— 120, line 87, for, read *far*.

— 122, line per ult. for Nicolaitens, read Nicolaitens.

— 126, line 25, for *πρωτογενεσιν*, read *πρωτογενεσιν*.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For AUGUST, 1801.

Tria sunt quæ præ ceteris etiam prudentum omne judicium subvertunt; amor munerum, acceptio personarum, facilitas credendi. Nam ista moveri, et justiciam dispensare, nullus omnino potest. Cap. 23. lib. 8. Polycratici Joan. Sarisburiensis.

ORIGINAL CRITICISM.

The History of Mauritius, or the Isle of France, and the neighbouring Islands; from their first Discovery to the present Time, composed principally from the Papers and Memoirs of Baron Grant who resided Twenty Years in the Island. By his son, Charles Grant, Viscount De Vaux. Illustrated with Maps from the best Authorities.
4to. Nicol, London. 1801.

THE eighteenth century has been no less remarkable for the active spirit of discovery which has explored the remotest regions of the earth, than for the rapid progress of improvement in the sciences, and the general diffusion of knowledge. Our discoveries have been great, and have made momentuous accessions to our acquaintance with the globe; have most materially contributed to the extension of our commerce, to riches, and to revenue; to the means of private accommodation and public security; they have promoted our intimacy with the highest study of mankind; they have increased our conversancy with countries and manners before little known; they have presented to our view MAN in conditions in which he was never before seen. While circumnavigators have found out lands before untouched by European mariners, and surveyed a kind of society new to moral and political observers; presenting the union of the most voluptuous effeminacy with savage manners, men of ingenuity and industry, betaking themselves in countries, before somewhat known, to an examination of their interior condition, had made important additions to our knowledge both curious and useful. A Jones, a Maurice, and an Ouseley have familiarized the history, laws, religion, and literature of Indostan

to British readers. Other respectable writers have delivered accounts of detached portions of oriental districts and tribes; but such narratives have in a great degree been confined to British settlements and their dependencies. French ingenuity and literature had not been much exercised in Asiatic research. The Island of Mauritius, the great magazine of France, when warring with British India, is a subject of very considerable importance to British politicians and statesmen who, by investigating its productions, capabilities, and conveniences, its means of offence and defence, may more thoroughly comprehend the policy proper to be pursued respecting that settlement of our enemy. It also affords ample materials for physical and moral statement and exhibition.

The gentleman who has undertaken and executed the present work appears to be a native of the Colony of which he has now composed the history. His father Baron Grant had resided twenty years upon the island, had accurately examined, and carefully noted, both statistically and historically, the island, its inhabitants, and its neighbouring islands. In addition to these monuments descending to him from his father, the author had the advantage of his own observation, and compared both with the accounts delivered by navigators and other surveyors of these regions. Such materials afforded him the means of the chief quality of his long authenticity, and naturally induced him to comprehend in his design the adjacent island and dependencies.

The plan of the work we shall give to our reader in the author's own words.

"He begins by instructing the voyager in the mode of approaching the harbours of the Isle of France, which is accompanied with a general description of the place, the nature of the air, water, and soil, and the geographical positions. But before I enter upon a detail of these circumstances, and the branches of natural history, which arise out of them, I give a succinct and chronological account of those persons who have been appointed to the government and superintendence of the island, from its first colonial establishment, to the present moment.—I then proceed to give a particular history of the animal, vegetable, and mineral kingdoms: some account of the inhabitants, both white and black, succeeds, with their manners and customs; and is followed by a description of the beautiful scenery with which the island is adorned.

"I naturally introduce the reader, in the first place, to the Isle of France, which is the appropriate object of my history; but I suspend its historical narrative, in order to describe the Archipelago, with its various islands, that surround it: such as those of Bourbon, Rodriguez, &c. all of which is so necessary to be known, to facilitate the navigation of those seas. I then return to the Isle of France, to describe its agricultural, maritime, and civil establishments, as formed by M. de la Bourdonnais. I display all the various operations of that distinguished character, and his successors; with the astronomical, geographical, and maritime observations of the learned professors and eminent navigators, whom my father successively knew during their official visits to the island.—I then proceed to state and explain the connection

nation of India with the Isle of France, in all its different epochs ; which conducts me through a long succession of curious and interesting events, to the death of Tippoo Saib, which rendered England mistress of Indostan."

The work is divided into thirty chapters of which the subjects are arranged according to the order here stated. The first narrates the approaches to the islands, its harbours, geographical positions, the heights of its mountains and such other prominent features as first strike a stranger. Annexed to this account is a history of its first European visitors and settlers, including in succession the Portuguese, Spaniards, Dutch, and French. Having conducted the reader to the island, the author in the second chapter presents a state of its natural productions, mineral and vegetable ; under the last of these heads, he conveys much curious and useful information to the botanists. Proceeding to horticulture and agriculture, he shews, in detail, what improvements the fertility of those genial climes have received from European industry and skill. From the vegetable ascending to the animal kingdom, he accurately distinguishes the indigenous from the imported. The insular situation and contracted bounds of the Mauritius prevent it from being infested by the terrible quadrupeds which prowl over Indostan. The most noxious animal is a singular kind of bird.—

" This creature called the great bat of Madagascar is (says our author) about a foot in length, from its posterior extremity to its beak, and its wings stretched about four feet ; it has large canine teeth ; consisting of four in the upper, and as many in the lower, jaw. Its muzzle is black and sharp ; its ears large and bare ; its talons are hooked, large, and compressed : it has no tail. These bats are of different colours ; some of a bright red, others brown, and some are almost black. They resemble the common bat in their interior conformation, the shape of their wings, and the manner of spreading them when they fly. When these animals repose, they cling to the tops of the highest trees, and hang with their heads downwards. At other times, they fix themselves upon animals, and even upon man himself. They feed indifferently on fruit, flesh, and insects. They are so fond of the juice of the palm tree, that they sometimes intoxicate themselves with it, so as to fall to the ground. Their horrid shrieks are heard, during the night, in the forests, at the distance of two miles, but they retire at the approach of day. Nothing is safe from the ravages of these destructive creatures ; they equally destroy the wild and domestic birds whenever they have an opportunity ; and they will sometimes attack the human kind, by seizing and tearing the visage. It is very probable, as Mr. de Buffon has observed, that the ancients borrowed their idea of the harpies, from these terrible animals. The Indians consider them as a palatable article of food, particularly in certain seasons of the year, when they are full of fat : and even some of the people, both in this island and the Isle of Bourbon, have brought themselves, in this particular, to follow the Indian example. The Negroes, however, hold them in the greatest horror ; and no consideration whatever could induce them to have any other concern with these noxious creatures, but to destroy them ; for which purpose they employ uncommon dexterity. It has often happened, that persons have been attacked, while asleep, and bled to death by them,

as they are powerful and subtle blood suckers; so that it is really dangerous to slumber in the open air, or to let them enter into an house during the night."

The third chapter contains a description of the inhabitants, their history, occupations, and manners. On the same plan the author pursues the history of the Isle of Bourbon which occupies the two succeeding chapters. The seven following chapters, involving in the narrative the letters of Baron Grant from 1741 to 1749, and besides statistical and commercial information, exhibit a very clear and full view of the policy and objects of the French government, respecting India during the war, which was terminated by the peace of Aix la Chapelle. The following chapters to the twenty-first, inclusive, consist chiefly of geographical and astronomical observations, and research as illustrative of nautical plans, charts, and courses highly important to navigators on the Indian ocean. The twenty-second chapter returns to Baron Grant's letters written at a time when India became infinitely more important in the eyes of both France and Britain than at any former period; when both countries manifested a disposition to take an active part in the interior politics of Indostan. Those written, during the interval of hostilities from 1748 to 1755, afford a clue to the schemes of France respecting the British possessions in the eastern world. The facts so clearly and accurately stated, the intrigues with the native powers, the instructions sent to General Lally and other commanders, render it manifest that the conduct of the French in India, previous to the seven years war, was only a part of the great system of policy, which, seeking the reduction of English commerce and naval strength, endeavoured to effect that purpose by annoying her colonies in every quarter of the world, though most directly in North America.

Advanced to a stage of the narrative in which French operation in its plans and dependencies included the chief native powers, the author presents a succinct but clear summary of the History of British and French India, from the time that these great European powers became so entwined in the politics of Indostan. The history naturally introduces biographical accounts of the principal actors; the following sketch of the celebrated Lally, we quote as both a fair and favourable specimen.

"The Count de Lally was the son of a captain in the regiment of Dillon, who passed into France after the capitulation of Limerick, and a French lady of distinction. Soon after his birth, which was in 1699, he was entered, as was the custom in the French army, a private soldier in his company. He made very considerable progress in those sciences, which formed a principal part of the education of the French nobility. Being the son of an officer of distinguished merit, it was natural for him to make military acquaintance; and being, by his mother's side, allied to some of the first families of France, he had more favourable opportunities than the generality of his companions, to form connections of the first class. These advantages, superadded to a fine person,

person, advanced young Lally at the age of nineteen years, to a company in the Irish brigade.

" Though he was known to possess those qualities that form the soldier, he was equally qualified to succeed in civil employments ; for at a period when young men are seldom more than equal to the inferior departments of the state, he was suddenly elevated to one of the most important situations that belong to political government. At the age of twenty-five he was sent by the court of France to negotiate some important affairs at the court of Russia, where his addresses and fidelity secured to him the confidence of the king his master, and won the esteem of the Czarina. On his return to France he was considered as one of the most distinguished men at Versailles, and was soon promoted to the rank of colonel of a regiment, in which he conducted himself with uncommon distinction wherever he was employed.

" In the year 1745, when the young Pretender made a descent in Scotland, M. Lally came into England, under the pretext of claiming some lands which his father had possessed in Ireland, and to which he had pretended to have a legal title, though, in fact, the real object of his errand was to serve the cause of the pretender as a spy to assist him with his councils, and to excite malcontents in the southern parts of Great Britain, by promises of money and other inducements. It is even said that he had some success in these dangerous attempts, when his plans were discovered to the Duke of Cumberland, who gave immediate orders for his arrest : but M. Lally was, by the kind interposition of the Prince of Wales, preserved from a prison, and permitted to return to France in direct opposition to the sentiments of the Duke.

" Such, however, was the obstinacy of M. de Lally, that he quitted England with great reluctance, though as the expedition of the Pretender entirely failed, he had every reason to be thankful to Providence for his escape. From that time till he was promoted to the rank of Lieutenant General and Commander in Chief in the East Indies, his life does not offer any circumstance that merits particular attention."

Our author, having, in various parts of his narrative, exhibited in detail the condition of the island respecting the means of subsistence, accommodation, and security, agriculture, commerce, and defence, near the close of his performance compresses his observations into the following summary.

" This Colony imports its plate from China, its linen and cloaths from the Indies, its slaves and cattle from Madagascar, a part of its provisions from the Cape of Good Hope, its mon from Cadiz, and its administration from France.

" M. la Bourdonnais wished to make it an entrepot for our commerce, and the bulwark of our settlements in India.

" It has been supposed that the commodities, cloaths, linen, and manufactures of France, would have sufficed for the consumption of the island ; and that the cottons of Normandy would be preferable to the linens of Bengal, for the slaves. It is certain that money alone ought to be the circulating medium, and not paper, in which nobody puts any confidence.

" Of all foreign countries, Madagascar is the most necessary to its commerce, on account of its slaves and cattle.

" If it was seriously intended to place the commerce of this island in a

flourishing situation, it would be necessary to clear Port Louis from a number of hulls of vessels which choak up the basin, and the more so, as they are forming themselves into a kind of reef by the growth of the madreporae, with which they are over loaded, and in some measure petrified.

" They who have great property in lands which may be easily cleared, particularly near the port, should be compelled to clear them.

" Beasts of burthen ought likewise to be increased, especially asses, so useful in mountainous countries; an ass carrying double the load of a Negro.

" It would be likewise necessary for the administration to consult husbandmen, as to the properest mode of cultivating the island.

" There are a great many soldiers, to whom lands might be given to clear and cultivate; it would also be a politic measure to marry them. Had this plan been pursued, the whole island would have been a nursery of Indian soldiers and sailors.

" Nature has amply provided for the defence of the island, which is almost surrounded, at some distance from the shore, by a range of breakers: where this range is broken, the coast is formed of inaccessible rocks. In short, the island itself would be inaccessible were it not for some passages between the reefs, of which there are eleven, formed by the currents of the river, which are opposite to them.

" The exterior defence of the island, therefore, consists in preventing all access to these openings: some might be shut up by floating chains, and others might be used, defended by batteries built on shore.

" As a boat may be worked between the reefs and the shore, gun boats might be used, to advance the fire when the passage is at too great a distance from the cannon on the coast.

" Behind the reefs the shore is of easy access; but the accessible places might be rendered impracticable, as they are become at the extremity of the south east port: it is only necessary to plant mango trees to produce that effect. In those parts of the coast which are continually beaten by the waves, if there should be some beds of rock that might render them accessible, as they are not very extensive, they might be defended by common walls, chevaux de frise, &c. On any small sandy spot mango trees might be planted, whose roots and branches would interweave in such a manner as to prevent any boats from landing; at the same time it is necessary to use some precaution in planting these trees, that they may not choak up places they were intended to preserve.

" This Isle is in a circular form, and each river coming from the centre may be considered as the rays of the circle. The banks on the side of the town might have their declivities increased by planting raquettes and bamboos, while the ground should be raised at the distance of three hundred fathoms on the opposite: thus the ground between the two rivulets would become a kind of fortification, and each of their channels would be a ditch not easily passed: an enemy would not be able to get to the town, but through a thousand difficulties. This system of defence is applicable to all islands of a small extent, where the streams always run from the centre of the circumference.

" The two mountainous projections which embrace the town and Port Louis require no defence but towards the sea: a citadel might be contracted on the Isle of Tonnilliers, whose batteries, placed in covered ways, would discharge a level fire. Mortars, which are so destructive to ships, might also be

be placed there. To the right and left, as far as the mountains, the ground might be strengthened by the lines of a fortification. Nature has already saved a part of that expence, to the right, and the river *des Latinières* protects the front.

"At the extremity of the basin, and behind the town, is a large piece of ground, where all the inhabitants of the town, and their slaves, might be assembled. The other side of the mountain is inaccessible, or might be easily made so.

"There is also another very singular in the most elevated part of the mountain, behind the town; as at the spot called *la Poudre*, there is a considerable space covered with large trees, from whence two or three small streams of water issue forth. It is impossible to attain that height but by a very difficult path; several attempts have, indeed, been made, by employing gunpowder, to gain a communication by it into the interior part of the island; but the opposite side of these mountains presents a most frightful declivity, which Negroes and monkeys are alone capable of ascending. Four hundred men in this post, with a sufficient quantity of provisions, could never be reduced by force of arms, and the whole garrison might retreat to it. If to those natural means of defence are added those which depend on government, such as a Squadron of ships, and a body of land forces, an enemy would have the following obstacles to encounter.

"First, a naval engagement. Secondly, supposing that the Squadron should be beaten, it might nevertheless delay the conquerors in forcing them to the windward of the island. Thirdly, the difficulty of landing, as the coast cannot be attacked but on points, and never on an extensive front. Fourthly, the passage of every rivulet must produce a battle, with great disadvantage to the invader. Fifthly, the side on which the town can be sieged is of small extent, and, under a fire from the mountain that commands it, while the trenches must be opened in a rock. Sixthly, if the garrison were compelled to abandon the town, they would find on an height of the mountain, an impregnable redoubt, provided with water, where they might receive supplies and succour from the interior part of the island."

From this analysis illustrated by these specimens, our readers, we doubt not, will, form a favourable opinion of the object, plan, and execution of this work. Prefixed to it is a very respectable list of subscribers, whose patronage will, we dare say, be accompanied by the approbation of the public, when the intrinsic merit of the history is known.

As critics we deliver it as our decided opinion, that the History of the Mauritius now before us is an entertaining and useful performance, and a considerable accession to our knowledge of the East, and a very favourable specimen of the author's genius, industry, and literary ability.

Religious Intelligence and Seasonable Advice from Abroad: concerning Lay-preaching and Exhortation. Collection I. from the Connecticut Evangelical Magazine, No. 1st, 2d, and 3d; and Mr. Edwards, President of Princeton College, New Jersey, his Thoughts on Religion, &c. 12mo. Pp. 62. Fairbairn, and Rees and Blackwood. Edinburgh.

THIS small pamphlet was transmitted to us from Glasgow by some good-natured man, who, attached to the religion of his country, expresses his satisfaction with our various strictures on the practices of Methodists and other Lay-preachers of whatever denomination. Upon opening it, we found the venerable name JOHN ERSKINE subjoined to the short advertisement by which it is ushered into the world. We call this name venerable, because our unknown correspondent informs us that Dr. Erskine is the oldest Clergyman in the church of Scotland; that he is eminent for his piety, learning, and zeal; and that he is the author of a volume of excellent sermons, which we read with much pleasure prior to the commencement of our critical labours. These circumstances tended to extinguish the prejudices which we had formed against every kind of *religious intelligence* imported from the Continent of North America; but those prejudices were considerably revived by the first article in the collection. We proceeded, however, through the whole, though we cannot say with much satisfaction till we came to the extract from the thoughts of Mr. Edwards on the revival of religion in New England, about 60 years ago. This extract, together with part of a letter from the associated ministers of the county of Windham (Connecticut) to the people in the several societies in the said county, published at Boston 1745, we earnestly recommend to every advocate for lay-preaching, whether learned or unlearned; and, as we observe no London Bookseller's name on the title-page of Dr. Erskine's collection, we request the favour of our English Methodists to pay due attention to the following thoughts of president Edwards, which form the first part of the seasonable advices which conclude this collection.

"It seems to be on the same foundation, of the supposed unprofitableness of external order, that it has been thought by some, that there is no need that such and such religious services and performances should be limited to any certain office in the church; (of which more afterwards.) And also, that those officers themselves, as particularly that of the gospel-ministry, need not be limited, as it used to be, to persons of a liberal education; but some of late have been for having others, that they have supposed to be persons of eminent experience, publicly licensed to preach, yea and ordained to the work of the ministry; and some ministers have seemed to favour such a thing. But how little do they seem to look forward, and consider the unavoidable consequences of opening such a door? If once it should become a custom, or a thing generally approved and allowed of, to admit persons to the work of the ministry that have had no education for it, because of their remarkable experiences, and being persons of good understanding, how many lay-persons would soon appear as candidates for the work of the ministry? I doubt not but that I have been acquainted with scores that would have desired it. And how shall we know where to stop? If one is admitted because his experiences are remarkable, another will think his experiences also remarkable; and we, perhaps, shall not be able to deny but that they are near as great: If one is admitted because, besides experiences, he has good natural abilities, another by himself, and many of his neighbours, may be thought equal to him. It will be found of absolute necessity that there should be some certain, visible limits fixed,

fixed, to avoid bringing odium upon ourselves, and breeding uneasiness and strife amongst others; and I know of none better, and indeed no other that can well be fixed, than those that the prophet Zachariah fixes, viz. That those only should be appointed to be pastors or shepherds in God's church, that *have been taught to keep cattle from their youth*, or that have had an education for that purpose. Those ministers that have a disposition to break over these limits, if they should do so, and make a practice of it, would break down that fence which they themselves after a while, after they have been wearied with the ill consequences, would be glad to have somebody else build up for them. Not but that there may probably be some persons in the land, that have had no education at college, that are in themselves better qualified for the work of the ministry, than some others that have taken their degrees, and are now ordained. But yet I believe the breaking over those bounds that have hitherto been set, in ordaining such persons, would, in its consequences, be a greater calamity than the missing such persons in the work of the ministry. The opening a door for the admission of unlearned men to the work of the ministry, though they should be persons of extraordinary experience, would, on some accounts, be especially prejudicial at such a day as this; because such persons, for want of an extensive knowledge, are oftentimes forward to lead others into those things which a people are in danger of at such a time, above all other times, viz. impulses, vain imaginations, superstition, indiscreet zeal, and such like extremes; instead of defending them from them, for which a people especially need a shepherd, at such an extraordinary season."

The following extract from the letter of the associated ministers of the county of Windham is worthy of the attentive consideration of all who derive authority to preach the gospel and administer the ordinances of Christ's religion from any other source than apostolical succession.

"Another of these false and evil principles which some have drank in, and others are shaken with, is, that no other call is necessary to a person's undertaking to preach the gospel, but his being a true Christian, and having an inward motion of the spirit, or a persuasion in his own mind, that it is the will of God he should preach and perform other ministerial acts: The necessary consequence of which is, that there is no standing instituted ministry, or order of men, peculiarly appointed to that work in the Christian Church, known and distinguished from all others by the visible laws of Christ's kingdom.

"From this falshood chiefly have sprung up so many preachers and exhorters who are unconvincible, and will hear no reason nor arguments against their practice; but, in consequence of their opinion, are endeavouring to overthrow the standing ministry of the country.—Howsoever men have differed as to the order and manner of persons' introduction into the ministry, yet the saints and visible church in all ages, since the times of the Apostles, have owned and adhered to this institution; and the thing has never been contested but by a few sectaries, and sick-brained enthusiasts here and there; against whom it has been proved by arguments unanswerable.

"1. It appears, that there is an order of men specially called, designed and separated to this work by the commission which Christ gave his Apostles, and the

the promise annexed thereto. This we have *Matth. xxviii. 19, 20.* When he had told them, *verse 18,* 'All power is given unto me in heaven and earth;' he says, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo I am with you always unto the end of the world. Amen.' Here is a commission given in the same breath, and to the same persons, for the dispensation of the word and sacraments. The same who are to teach the nations, and as *Mark* rehearses it, *Mark xvi. 15, 16,* to propound the terms of salvation to them, upon the encouragement of salvation and the peril of damnation on their rejection, are to baptize them, and teach them to observe all things that Christ has commanded, which certainly includes the administration of the other sacrament of the Lord's supper; and, in doing and executing this commission, Christ promises to be with them always, to the end of the world: which he ratifies with the solemn asseveration of the word, Amen. Now if this promise is not to last in its efficacy till Christ's coming to the last judgment, at the end of the world, it must be an equivocal and ambiguous speech, which can be no ways understood from the promise or commission, and so there is nothing intelligible in it; and therefore till that time the Apostles were to execute this commission: this we know they did not in their own persons, for they died in a few years; and therefore the promise is made and the commission given to their successors in all ages. Which therefore settles a function of the ministry in all ages till Christ comes to judge the world, and till there remains not a man to be taught nor receive the sacraments in the world.

"2. It appears from the care which the Apostles took for a succession of ministers in all churches they planted, and among all people that were converted to the Christian faith, St. Paul gives charge to Titus, *Tit. i. 5.* 'To ordain elders in every city;' and we find the Apostles, Paul and Barnabas, wherever they went, ordained elders in every church, recommending them to God with prayer and fasting. And the writings of the New Testament inform us, that settled pastors were constituted and established in the churches of Christians, as in *Philippi, Phil. ii. 25.* in *Colosse, Col. iv. 17.* in *Ephesus*, for their elders met the Apostles at *Miletus, Acts xx. 17.* and St. John wrote several Epistles in the Revelation to the angels of the several churches in the lesser Asia, which were to survive him, and were the ministers of these churches. Now, if this order of men were not instituted by Christ, either the Apostles did not understand the mind of Christ, or else they acted in wilful opposition to it, and set up of their own heads: and we must leave it to you to choose which of these consequences you think best.

"3. It appears from the solemn charge given by the Holy Ghost for a special respect and esteem to be given to such an order of men, above others in the Christian Church. *1 Thess. v. 12, 13.* 'We beseech you, brethren to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work sake.' *Phil. ii. 29.* and *Heb. xiii. 17.* 'Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief, for that is unprofitable for you.' To suppose these solemn charges and cautions given to the body of the Christian Church mean, that they should treat every godly man among them with such peculiar respect and esteem above others, because every

every one of them ruleth over the rest, and had the watch and care of their souls committed to them, and must give an account of that charge to Christ: this is to fasten the most solemn nonsense, inconsistency, and self-contradiction upon the words of the Holy Ghost, and to suppose any thing a man has a mind to, because he will suppose it.

"4. It appears by the express ordinance and appointment of the Lord Jesus Christ, for the maintenance and subsistence of such an order of men. This is evident from divers passages of Scripture; but because we would not be burdensome to you, we will only mention, *1 Cor. vi. 13, 14.* 'Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.' Here these things are most plainly asserted;

"(1.) That there was a particular order of men in the time of the law, separated by God for the ministerial work, and especially appointed for that business.

"(2.) That there is a proportionable ordinance of Christ of select men in Gospel-times for that business.

"(3.) That God has appointed maintenance for one as well as the other in their times and successions; and though this order of men may, if they be able, give up this right of maintenance, as the Apostle Paul sometimes did, yet it certainly proves that there is an order of men who have a divine right to it, viz. all who according to the will of Christ preach the Gospel; and to suppose that every true Christian, and every man who thinks he is moved by an inward call to preach the Gospel, has a right to claim maintenance from all other Christians to whom he performs, on account of this institution of Christ, is the same thing in effect as to say, that every Christian is bound by this law to maintain every other Christian; and so to set up such an ordinance of Christ as destroys itself.

"5. It appears by the direction given in Scripture about their trial, or the examination and proof of their qualifications, and the manner of their introduction into the office of the ministry. There are many directions given about the qualifications of such as are to be ministers and teachers in the church, which certainly don't agree to all Christians, and therefore prove that every godly man has not a right to be a teacher in the church, *1 Tim. iii. 2, 3, 4—6.* 'A bishop must be blameless,—vigilant, sober, of good behaviour, given to hospitality, apt to teach, not a novice;' and *chap. iv. 13.* 'Till I come, give attendance to reading, to exhortation, to doctrine;' and these are among those things in the 15th verse, he bids him meditate on, and give himself wholly to, that his profiting may appear to all. *2 Tim. ii. 15.* 'Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.' *Tit. i. 5.* 'And ordain elders in every city, as I had appointed thee; for a bishop must be blameless,—a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word, as he hath been taught (or in teaching,) that he may be able, by sound doctrine, both to exhort, and to convince the gainsayers.' These are some of the essential qualifications that must be found in ministers, which proves that every Christian may not be a teacher, for every one has not these qualifications, and therefore no man may undertake this work because he is a Christian: he must have something else beside the sanctifying grace that is given to Christians to qualify him for it.

And

And these texts also prove, that there is an order of men instituted by the Lord Jesus Christ to be teachers in his church, and in them these qualifications ought to be found, so far as men can discern, before they be constituted teachers in the church. Now these must be tried and found in them by the presbytery who are to set them apart; for several of these texts are directions to Timothy and Titus, as grounds and directions of their judgment, of meet persons for the work of the ministry, to which the Apostle bids them ordain them. And it is the will of Christ, that men should be first proved to have these qualifications in them, before the presbytery may set them apart for this work. The Apostle, having given Timothy directions about the qualifications of ministers in 1 Tim. 3d to the 8th verse, he then tells them the qualifications of deacons, and then says, ver. 10. 'And let these also first be proved, then let them use the office of a deacon, being found blameless,' being found to have the qualifications set down, then let them be appointed to the office, otherwise the words, 'let these also be proved,' could have no relation to what went before concerning presbyters or bishops, whereas the disposition of the words necessitate this construction of them; let these be proved and tried according to these qualifications, as well as ministers. And when he directs Timothy about the ordination of Presbyters, he says, 1 Tim. i. 22. 'Lay hands suddenly on no man:' which shews that he must ordain no man but upon good proof and trial, and finding these qualifications in him. In all we see, that solemn ordination by the hands of the presbytery is necessary to constitute a man a presbyter or teacher in the church; and this is in all places in the Gospel spoken of as the way of their introduction, unless where persons had an extraordinary and miraculous call, which they were not only satisfied in themselves, but able also to offer sufficient proof of to all others."

These are the reflections and reasonings, not of High-Church Episcopalians, but of sixteen Presbyterian ministers, who flourished more than fifty years ago; and they are sanctioned by the authority of one of the most respectable clergymen at present, not only in the Church of Scotland, but in the Christian world. We need not call the attention of our readers to the immense difference of opinion between him and Dr. Campbell on the important subject of church government, though both were ministers of the same church and bound by their subscription to maintain the same principles. With genuine Presbyterians like Dr. Erskine, we are not likely to have much controversy; or, should we be attacked by such men, of which, indeed, we have no apprehension, there is little danger of our disputes weakening the authority of either of our establishments.

Pye's Alfred.

(Continued from P. 234.)

"**H**E ceased—but still the accents of his tongue
 Persuasive, on the attentive hearers hung:
 The monarch and his warlike thanes around
 Still listening sat, in silent wonder bound."

This

This is the

ΔΕΙΝ ΔΕ ΜΥΝ ΑΜΦΕΧΧΥΤ' ΟΜΦΗ

of Homer, which Milton has so beautifully imitated in his *Paradise Lost*. We confess we are pleased with these occasional recurrences to the ancients: they gratify the mind of the scholar, and if, as in the present instance, they are made with judgment, they leave the reader somewhat in the state of the hero's audience, "still fixed to hear."

The effect produced on the Caledonian chiefs by the Royal Suppliant's narrative is well described in an appropriate simile.

"As when, in summer skies, the furies sleep,
Till Zephyr gently lifts the rippling deep,
And, smoothly rolling to the silken breeze,
Murmur, with gentle swell, the placid seas;
Then as, with bolder sweep, the freshening gales
Curl the white wave, a hoarser sound prevails;
Till dash'd impetuous on the groaning shore,
Loud, and more loud, the foaming billows roar:
So, by degrees, the tale of sorrow draws
From the chafed breast, soft whispers of applause,
O'er Pity's tear, till indignation rise,
And anger beam from every chieftain's eyes,
Each voice for War's avenging thunder calls,
And shouts of battle echo round the walls."

This is followed by one of those lines *quas incuria fudit*, of which, to say the truth, there are too many; and which are the less to be excused; as a very moderate share of attention would have removed them all.

"Long, through the dome, th' increasing tumult grows!"

Gregor undertakes to assist the King, and young Donald, his son, solicits the command of the auxiliary troops, who—

— pour from every plain,
Mountain and woody vale —

"From Inverary's bleak and hoary brow,
Frowning with craggy rocks, and white with snow;
From chill Lochaber's wild and desert plain,
Wash'd by the furies of the northern main;
From Tiviot's flowery vales, whose meads among,
Tweed his pellucid current rolls along,
From Grampian hills, with piny forests crown'd,
And Cheviot's heaths, in future long renown'd,
The generous warriors crowd with fierce delight,
Breathing alarms, and panting for the fight;
Frequent as when sweet Mida's genial hours
Bepaint the enamel'd meads with odorous flowers,
Moyed by the instinct of industrious care,
The clustering bees swarm through the fragrant air,
Harg o'er the cowslip'd vale, and thymy hill,
And Nature's face with thronging myriads fill."

These

These are undoubtedly very excellent lines; and yet we are not altogether pleased with the concluding part of the simile: it is too magnificent for the occasion. Mr. Pye is a man of learning; did he not recollect what Demetrius Phalereus says of Glitarchus's waip?

The valedictory speech of the good old King is unexceptionably beautiful.

"Beside the plumed host, with lifted hands,
Anxious, and sad, the hoary monarch stands.
'Ye valiant chiefs,' he cries, 'in many a field,
By hardy deeds to sense of danger steed,
Be it yours to guard, amid the fatal strife,
The sacred pledge I give, my Donald's life.
And thou, illustrious King, whose fame's bright ray
Bursts forth at dawning with the blaze of day;
Inured, in earliest youth, to war's alarms,
To stand unmoved amid the shock of arms,
To temper Valour's heat with judgment sage,
And teach the storm of battle where to rage—
Should rash presumption fire my Donald's breast,
Check the wild fury by thy mild behest.
So, at the eve of some victorious day,
When in mix'd folds the British ensigns play,
Either unconquer'd nation shall embrace,
In deathless amity, a kindred race,
Each shall protecting Alfred's glory claim,
And hail him monarch, in Britannia's name."

Alfred crosses Scotland, and embarks at Solway Frith. His navigation at first is prosperous; but on the coast of South Wales he is overtaken by a furious storm, which disperses all his fleet, and drives him towards Start Point, near Bridgewater Bay: here his vessel is dashed to pieces, and he himself escapes with difficulty to the shore. The behaviour of the King on this trying occasion, as on all others, is pious and resigned. He laments the fate of his allies, and he deeply feels the disappointment of his patriotic views for his country; but he concludes with a dutiful acquiescence in the decrees of the Almighty,

"Rais'd to the skies, or humbled to the dust,
I bow to thee the merciful and just."

The King now quits the shore, and cautiously penetrates into the country.

"Till, leaving far behind the sea-girt coast,
His strength, by constant toil and famine, lost,
Exhausted Nature, with supreme command,
Impels his course to man's assisting hand.
As, from the bosom of the wood, his eyes
Beheld the smoke, in spiry column rise,
Hailing of human kind the needful aid,
He sought the cottage 'mid the embowering shade,

And,

And, as a suppliant, at the lowly door,
Implored the meek compassion of the poor.

“Not to the splendid palace of the great,
The pride of affluence, or the pomp of state,
Is Charity confined;—her heavenly reign
Scorns not the hoel of the cottage swain.—
Soon from the cates, by frugal labour stored,
The aged herdsman spreads his homely board,
And the neat housewife, with assiduous care,
Joys in the hospitable toil to share,
While courtesy, not such as courts impart,
But the pure language of the generous heart,
Vouches, with smiles that Flattery ne’er express’d,
The genuine welcome of the wandering guest.”

Alfred silently speculates on the scene before him: his speculations however, are too refined and minute; yet there is something characteristically excellent in the following lines:

“As now my failing powers your kindness feel,
True guard and glory of my country’s weal,
Never, while life’s warm current bathes this heart,
Shall the strong image, now impress’d, depart.
And, mid the prosperous scenes of regal state,
If prosperous scenes may yet on Alfred wait,
Still shall remembrance cling with ceaseless force,
To Splendour’s basis, and to Plenty’s source.—
Yes! England’s future laws shall careful shield
The manly swains who cultivate her field.
Though Commerce spread her boundless ocean wide,
O sacred be the springs that feed her tide,
Sacred the steady rock on which she stands
And views her empire stretch’d o’er distant lands.”

Here the author should have stopped; but he injudiciously adds four lines in which, with the herd of declaimers, he confounds commerce with luxury. When will poets timely recollect the golden apothegm of father Hesiod that—“half is more than the whole!”

Every one knows the story of Alfred’s being rated by his rustic hostess for negligently suffering her cakes to burn. It was not easy to relate this with propriety in heroic verse. Mr. Pye, however, has attempted it; and we regard his success as no small proof of his taste and judgment.*

“Sad o’er the hearth the pensive hero hung,
Fix’d his unweening eye, and mute his tongue,

* “This circumstance of Alfred neglecting the roasting cakes, and the woman’s reproof, is related by all the historians. After gives the woman’s words in the following distich from some contemporary bard:

“Urere quos cernis panes gyrate moraris,
Cum nimium gaudes hos manducare calentes.”

Deeply

Deeply intent on scenes of present woe,
 Or planning future vengeance on the foe,
 The objects round him, like the viewless air,
 Pass o'er his mind, nor leave an image there;
 Hence oft, with flippant tongue, the busy dame
 The reckless stranger's apathy would blame,
 Who, careless, let the flame those viands waste,
 His ready hunger ne'er refused to taste."

In this retreat the Monarch is accidentally discovered by Ethelwood, who informs him that the neighbourhood is full of enemies in quest of him, and that it is necessary to seek a more retired place of abode. The "swain" proposes the isle of Athelney, and thither they immediately agree to repair.

All this is well told. We do not, however, much approve of describing a simple event in such pompous terms as these,

"The distant sounds of supplicating fear
 Pierc'd through the *silent* air his listening car."

Nor of such awkward inversions as the following:

"Oddune, with me, from Wilton's day of woe
 Preserved, to perish by this cruel foe,
 Deeming, of succour hopeless, blest'd his doom
 To fall, with slaughter'd thousands for his tomb."

A very fine passage occurs in page 66.

"Still, still, alas! on these unhappy lands;
 Supreme, Oppression's proud Colossus stands;
 Still o'er my wretched people's prostrate race
 Waves, with gigantic arm, his iron mace."

We have, however, some idea that even this might be improved by altering the punctuation, and taking away the sign of the genitive case from Oppression. We would read the second line thus—

Supreme, Oppression, proud Colossus, stands;

The concluding lines of this book are singularly happy.

"The generous hero look'd with aspect bland,
 Raised him with air benign, and press'd his hand.—
 Nor small the woman's terror, when confess'd,
 She saw the monarch in her rated guest.
 Nor less his kind attentive care, to cheer
 Her trembling heart, and cancel every fear:
 With friendly jest her terror he beguiles,
 And rallies all her doubts in sportive smiles;
 But with a graver, though a milder tone,
 His thankful words in soothing accent own
 Of poverty, the hospitable worth,
 That took the houseless stranger to its hearth."

The third Book opens with the retirement of the fugitives to Athelney; and here many traits appear of Alfred's benevolence and hu-
 manity

manity, of which, to do the author justice, he never loses sight.—
The number of the King's adherents now rapidly increase.

“ Oft from the isle, between the twilight shade,
By Ethelwood attended, Alfred stray'd ;
And many a chief conceal'd, of gentle blood,
They found, and tempted o'er the sheltering flood.

But an epic poem is nothing without machinery. Angels and devils are now exploded, and necromancers and wizards are scarce tolerated in a Grub-street pastoral. What then remains for the poet ? It is not for us to decide ; but Mr. Pye has chosen to employ the agency of a Druid.

In this we scarcely think he has been happy. Alfred is a man of fervent and rational piety ; could he, consistently as a Christian, believe in the supernatural powers, or rely on the prophetic revelations of an idolater ? Besides, the objects of belief must be always those of the age. The contemporaries of Macbeth believed in witches, and those of Godfrey, of Bullogne, in magic : whereas Druidism was worn out in England long before the age of Alfred. Allowing the author his Druid, however, he must be admitted to have made a most excellent use of him. He represents him as describing, in abrupt and prophetic language, the most remarkable events of our history to the present day : and we cannot but think that Mr. Pye has shewn no less good taste in the selection of those events, than good poetry in narrating them. The Druid is thus introduced—

“ With sudden horror rock'd the trembling ground,
And distant thunder shook the vast profound ;
When, from the cave, a venerable form
Stalk'd forth, announc'd by the prelude storm.
About his limbs a snowy garment roll'd
Floats to the wind in many an ample fold ;
His brow serene a rich tiara bound,
And loose his silver tresses stream'd around.
In his right hand a golden harp declared
The sacred function of the Druid bard.—
Soon as the royal chief the vision saw,
To earth he bent in reverential awe.

‘ Rise, son of regal dignity,’ he said,
‘ Nor bow to human dust thy laurel'd head !
Mortal like thee, I draw precarious breath,
Subject to pain, to sorrow, and to death.
’Tis thine o'er mighty nations to preside,
Command their armies, and their councils guide ;
’Tis mine to look beyond Time's passing date,
And read the page obscure of future fate,
Strike, with bold hand, the free prophetic lyre,
And wake to distant years the warbling wire :
Our powers alike, by power supreme, are given ;
Each but the feeble minister of Heaven ;—

'Mid famed Cornubia's rocks, wath'd by the main,
 Oft have I listen'd to the mystic strain,
 What time on old Bellerium's topmost height
 Aerial visions swam before my sight,
 And lays divine, by voice immortal, sung,
 In heavenly cadence o'er my senses hung.
 Nor is to me unknown the sacred lore
 Of Mona's Druid caves, and Arvon's shore.—
 Even now I feel the enthusiast flame arise,
 And unborn ages burst upon my eyes;
 Visions of distant times before me roll,
 And all the Godhead rushes on my soul.'

His eye-balls, as he spoke, with rapture glow'd,
 His snowy robes in ampler volume flow'd,
 The radiant fillets that his temples bind,
 Burst—looser float his tresses to the wind;
 His form expands, he moves with firmer tread,
 And lambent glories play around his head:—
 With rapid hand he strikes the sacred lyre,
 To strains of rapture wakes the thrilling wire,
 And, to the sound responsive, pours along
 The fervid energy of mystic song."

This is genuine poetry.—It was observed of David Mallet that in writing his *Life of Lord Bacon* he forgot he was a philosopher; and, we think, we have heard it remarked of a modern author, that in his poem of *Alfred*, he has strangely forgot that the monarch was a legislator. This is by no means the case with Mr. Pye: he dwells on that part of his hero's history with great complacency, and never misses an opportunity of recurring to the subject.

The termination of the civil feuds which had so long distracted England, by the marriage of Henry VIII. is elegantly given.

"Lo, died in civil blood, the argent rose,
 In rival tint, with guilty crimson glows,
 Till, blending o'er the fallen Usurper's tomb,
 In friendly wreath the mingled flowerets bloom."

Alfred was fond of commerce; and, in a barbarous age, sent out people, as Spelman says, "to discover the North-east Passage." Mr. Pye mentions these laudable exertions of this wonderful man with just praise; and the subject, naturally enough, brings forward the following compliment to the Thames—

"To pile her marts contending nations meet,
 The world's productions offering at her feet.
 Whate'er of wealth in various regions shines,
 Glows in their sands, or lurks within their mines;
 Whate'er from bounteous Nature men receive,
 Whatever toil can rear, or art can weave,
 Her princely merchants bear from every zone,
 Their country's stores increasing with their own."

And, as the dewy moisture Sol exhales,
With beam refulgent, from the itriguous vales,
Descends in favouring showers of genial rain;
To fertilize the hill and arid plain,
So wealth, collected by the merchant's hand;
Spreads wide; in general plenty, o'er the land."

This is a more just and rational view of commerce than that already noticed, and much more worthy of the author; who now artfully returns to the immediate subject of the poem, and concludes the book in a strain of uncommon sublimity and beauty.

"Phantoms of glory, stay!—They fleet along,
Borne on the stream of visionary song.—
Hear ye yon shouts?—The shout of triumph hear!
It swells, it bursts, on my enraptured ear.—
The hour of vengeance comes! On yon bleak height
The vulture claps his wings, and snuffs the fight.
See o'er the ranks the crimson banners float!
Hark, the loud clarion swells the brazen note!
Denmark's dark raven, cowering, hears the sound,
His flagging pinion droops, and sweeps the ground.
He ceased.—Amazed the wondering warrior stood,
The mystic numbers chill'd his curdling blood:—
Pale sinks the seer in speechless extacy,
Wild heaves his breast, and haggard rolls his eye:
Till, seizing with his hand the sacred lyre,
His skilful fingers swept again the wire,
Soft o'er his mind the stream of music stole,
And sooth'd the labouring rapture of his soul.

(To be concluded in our next.)

Edwy and Elgiva; a Tragedy in five Acts. Performed at the New Theatre. Written by Charles Jared Ingersol. 8vo. Pp. 84. Dickins. Philadelphia. 1801.

IT is a self evident maxim that all the arts which conduce to the embellishment of society are to be revered; those, therefore, who write for the stage should be highly esteemed, as, of all the arts, dramatic poetry is that which has the most powerful influence over the human heart.

The dramatic poet seizes, at once, upon all the faculties of the soul; he moves them at his will, he appals with terror, excites by delight, and inspires with glory; he forces the tears of pity, he impels the convulsions of laughter; shame becomes, in his hands, a battery, and indignation a two-edged sword against vice: while we hear his language and see his ideas faithfully personified, we are no longer masters of our own feelings: we, as it were, give ourselves up to be new modelled; and though the same abhorrence of wrong and approbation of right, which agitate us in the scene, do not always ac-

company us into common life, yet it is certain that some of the lessons which we imbibe in this great school of morality, make us better, even in despite of ourselves.

When such is the utility of the theatre, and such the sway of the dramatic poet; when the stage speaks so forcibly to the heart, as the organ of amusement and virtue, there is little wonder it should be fostered by the grave and the gay; and that wise legislators should use its persuasion as one of the best of laws, and class its influence next to that of religion itself. We are sorry to say, that a very small portion of this salutary influence can be reasonably expected to flow from the performance of Mr. INGERSOL.

The pieces, which have hitherto been exhibited on the American stage, have consisted, for the most part, of the stock-plays of our best English poets, together with an annual addition of such modern works as have been most successful in England. Whether the nature of republican government, the busy habits of commerce, or the American climate, be ungenial to poetry, we know not; but certain it is, that we have seen but very few productions of this nature from the pen of Americans, which do not sink far below mediocrity. Some little things, indeed, we have lately had handed to us, which form an exception to this remark, amongst which are the poetical essays of Mr. DENNIE of New Hampshire. We have also been much pleased with a poem entitled the POWERS OF GENIUS, by Mr. LINN of Philadelphia. America has been very fruitful in orators, and prose-writers. GALLOWAY, HAMILTON, JEFFERSON, AMES, BOUDINOT, MORSE, BELKNAP, Dr. SMITH of New Jersey, OGDEN, JAY, and many others that we could name, have discovered abilities, not very frequently to be met with in any country; but the poetic muse seems, as yet, to have had but few votaries in the United States, and of those few scarcely one has courted her with success. As to dramatic poetry, the few attempts of this nature that we have seen, before the present piece, were absolutely beneath criticism; compositions totally destitute of energy or effect. The structure of the American dramas is always too inartificial. The authors cannot be said to have failed in drawing characters, because there is not the slightest reason to suppose they ever attempted to draw one. All the numerous political plots that they have seen unravelled have not taught them to invent one plot for the stage; and, as to their wit, we may apply the old line: "but you make a point to have no point at all." We say not this for the purpose of indulging critical severity; but to excite emulation in a people, descended from those, who proudly rank amongst them an Otway, a Congreve, and a Shakspeare.

The piece under our immediate consideration is written by a young man, and dedicated to *Mrs. Merry*, whom the British public so much admired as an actress, and esteemed as a woman, under the name of *Brunton*. We copy the *Dramatis Personæ* because our English readers may recollect some of the performers to have "strutted their
hour

hour upon the stage" in this country, and will not much lament, that here "they are heard no more."

DRAMATIS PERSONÆ.

<i>Edwy</i> (<i>King of England</i>)	Mr. COOPER.
<i>Prince, Edgar</i>	Mr. GAIN.
<i>Archbishop Odo</i>	Mr. MORRIS.
<i>Dunstan</i>	Mr. WARREN.
<i>Godolphin</i>	Mr. WIGNELL.
<i>Vortimer</i>	Mr. WOOD.
<i>Clement</i>	Mr. PRIDMORE.
<i>John</i>	Mr. USHER.
<i>Officer</i>	Mr. HOPKINS.
<i>Elgiva</i>	Mrs. MERRY.

This tragedy is built on historical testimony and intended to portray the loves of EDWY and ELGIVA, the pride and vengeance of DUNSTAN, and the contest for power between the secular priests and the tribe of monkhood. Here is a large scope for raising all the passions of human nature, and directing them into a proper channel; but alas! the author has only raised one, and that is, contempt for his presumption. He seems not to have a single requisite for literary composition of any kind: his diction is puerile, weak, and unmetrical; his sentences are made up of expletives, which do not serve even the poor purpose of smoothing the measure; he has never been told, that every epithet, which does not add a force to, must take from, the strength of the language, and his sentences are loaded with them; his construction is every where harsh and full of false positions, even where there would be little difficulty in a transposition.

The first instance we remember is:

"Could have wrought this on their wavering miads."

How easily might *on* be made *upon* and *wavering* a spondee instead of a dactyl? His heroine is every where read *Elgiva*.

Of his grammatical knowledge a single quotation will be sufficient proof:

"*Yoursel* my liege *are* excommunicated,"

where *yoursel* is meant for a nominative case without a primitive. Of his *ear* take one line out of a thousand for its smoothness—

"Well disciplined and richly accoutered;"

and for *harmony*:

"And who wait but his nod to grasp their spears;"

so "ten dull words oft creep in one dull line," where can the fault be made, which is essential to English poetry?

His skill in *Orthoepy* is but small. He uses *topple* as throwing down:

" Lest he should *topple* down the Saxon throne."

He says to the guards :

" ——— *dispatch* your office."

" But still I fear thy passion, so long pent

" Within the limits of compulsive silence,

" Will *lighten* forth with rage unquenchable."

Can the word *lighten*, by any of the wildest figures, ever be brought to mean *burst forth*?

Elgiva says to Dunstan :

" Oh ! once again let me embrace him ;"

And the answer is :

" *Suffer* the incestuous monsters not to meet."

The Monk afterwards

" ——— *furtively* carries off his treasure,"

And the lady is

" Dragged into foreign lands *to murder*,"

instead of *to be murdered*.

—————" I still go on,

" *Progressing* yet in actions."

Speaking of Dunstan :

" They still believe him faint and holy *martyr*"—

What ! a *martyr* while living ?

Reader, if you wish for metaphorical flights of fancy, read on :

" *Caution* must steal upon him unawares,

" And, when she grasps him in her iron fangs,

" Ne'er quit the hold, till she has crush'd him."

Well done *bully* caution ! But, with all this bluster, the iron fangs are, a little afterward, dissolved in poppy water :

—————" bursting the sleep,

" To which the *opiate* caution had composed me."

Edwy tells his nobles, indignantly, that Dunstan had sharply re-proved him ; and one of them exclaims :

" Abominable treason !—when she should

" Have bent the tender shoot, with *idle* force

" He would have torn it from the clinging earth"—

But a quotation of absurdities would be endless : we give one more only, as it is not inapplicable to the author himself :

—————" The head indeed is foul,

" Stuffed with hyperbole,"——

Though

Though the author has not attempted *character*, yet he has endeavoured to imitate Shakespeare by introducing a *fool*, to utter two or three speeches. This fool is not at all "material to the plot," nor is he instrumental in its conduct, and we only wonder how he got introduced at all. He speaks half prose, half rhyme, substituting this wretched jargon for humour. We know not how a transatlantic audience relished it; but we trust an English one, after the first sentence, would not have been at a loss on what head to put the cap and bells.

Charles Jared Ingersol may have heard or read a translation of "Dabitur licentia sumpta pudenter," because it is a necessary wheel in the machine of dramatic invention; and so he has deviated without any reason or effect, from history, in making ELGIVA die love stricken, and in killing EDWY in battle, at the same moment; when the skilful poet, by adhering to history, might have roused our indignation at monkish cruelty, and our pity for surviving affection. In the early part of his drama our author has kept close enough to facts. DUNSTAN, we are told, "lived in a cell so small, that he could neither stand erect nor lie along in it," which this sublime genius has rendered thus :

"My days all past in postures most constrained."

This construction is so whimsical, that we cannot help fancying Dunstan in a sort of cell, which is by no means confined to the occupancy of saints, where we will leave him with all our hearts; and, if he should want a manuel to assist him in his devotions, we cannot but wish, that he might be indulged with an *unfold* copy (if the book-seller should have one) of EDWY and ELGIVA.

The Prologue, written by a friend, discovers good sense, some taste, fancy, and judgment, with a skill in versification; we shall subjoin it as our readers are not likely otherwise to procure a sight of it. And when Charles Jared Ingersol feels the *scribendi cacoethes* upon him again, we would recommend him to consult this Philadelphia Philadelphos, submitting to his criticism every word and every sentiment.

PROLOGUE.

WRITTEN BY A FRIEND AND SPOKEN BY MR. WICKELL.

"As the nice florist, with unwearied toil,
Collects the tribute of each various soil,
Decks his parterre with many a foreign bloom,
And bids unwonted sweets the air perfume;
So we, to amuse our gen'rous patrons, here,
Have bid each plant of foreign growth appear.
Have seen the blossoms of a distant land,
Beneath your animating smile, expand;

And a new hemisphere, with loud acclaim,
 Swell the proud triumph of a Shakspeare's name,
 For native genius we the meed invite,
 For native genius ask your smiles to-night.
 For one we plead, who, in life's early spring,
 Has ventur'd hither, on untutor'd wing;
 And if he ask the pitying tear to flow,
 It is not for a tale of fancied woe;
 From faithful history's recording page,
 He draws the picture of a distant age;
 When superstition wav'd her flaming brand,
 And rul'd, with iron sway, an abject land.
 E'en pure religion's cause, defil'd with gore,
 And love's relentless bands asunder tore.

"Ye manly guardians of this rising land,
 Who rang'd, but not in hostile order, stand;
 With modest hope, yet not uncheck'd by fear,
 To you he turns—be just, but not severe.
 If chance, the critic trace th' exuberant shoot,
 Deem it a proof of vigour at the root;
 Too soon is Fancy's tender scion check'd,
 And withers, in the shade of cold neglect.

"To you, ye fair, in whom, ev'n now I trace
 The smile of candour, brightening every face,
 He next appeals, nor fruitless the appeal—
 Your hearts, of nicer mould, were form'd to feel,
 In you, each softer quality we find,
 Ordain'd to polish, and to bless mankind.
 If you but smile, secure he deems his cause;
 And, hap'ly, cherish'd by your kind applause,
 Fancy shall loftier soar, uncheck'd by fears,
 And nobler efforts mark his future years."

The printing of this work is no bad specimen of American art, as the type is sharp and correct with but a single erratum.

Barrow's Travels in Southern Africa.

(Concluded from p. 227.)

IN our last extracts from this interesting work we exhibited some strong marks of the cruelty of the Dutch to the native inhabitants of the country; the following quotation will shew that they are not less barbarous in the treatment of their domestic animals. In travelling over a country extremely difficult of access, the greatest exertions on the part of the men, and the greatest labour on the part of the oxen (by which the waggons in which Mr. Barrow and his attendants travelled were drawn) were necessary to extricate them from a defile which is described as "a horrible chasm." At length it was effected;

—"not,

—“not, however, without producing an instance of brutality and cruelty that will scarcely be supposed to exist in a civilized country. While the poor animals were struggling and tearing on their knees, and exerting their strength to the utmost to draw up the waggons, the owner of one of the teams, enraged at their want of success, drew out of its case a large crooked knife with a sharp point, and fixing on one of the oxen for the object on which he might give vent to his fury, cut him with several gashes across the ribs, in the flank, and in the fleshy part of the thigh, some of them from six to seven inches long, and so deep that when the animal walked they opened two inches in width. The size of the wounds is not mentioned loosely for the sake of exaggeration, but is given from actual measurement. The ribs were literally laid bare, and the blood ran down in streams; yet in this condition the poor beast was obliged to draw in the waggons for the space of three hours, after having received such brutal treatment. By two of the gashes a large piece of flesh was very nearly taken out of the thick part of the thigh; and had it not been for the irritable state of mind into which the savage conduct of the fellow had thrown me, but more particularly lest it should seem to give a kind of countenance to his brutality, I should have asked him to have cut it entirely out, as it could not materially have increased the pain to the beast; not for the sake of proving the delicacy of an Abyssinian beef-steak, quivering with life, but to have observed the progress of the wound. In three or four days the gashes were skinned over, and appeared to give the animal little uneasiness, but the cicatrices would always remain; and from these sort of scars on the bodies of many of the oxen, it is to be feared that cutting is a practice but too common among them, notwithstanding that most of the peasantry of the party seemed to be shocked at it. This was the second instance of the kind that I had occasion to witness in the course of this tour; the other was perhaps the more cruel, as it was exercised on parts of the body more susceptible of pain, the nose and the tongue. In this instance the animal bellowed most hideously, burst from the yoke, and plunging into the thickets, made his escape. Even in the neighbourhood of the Cape, where, from a more extended civilization, one would expect a greater degree of humanity, several atrocious acts of the kind are notorious. One of the inhabitants, better known from his wealth and vulgarity than from any good quality he possesses, boasts that he can at any time start his team on a full gallop by whetting his knife only on the side of the waggon. In exhibiting this masterly experiment, the effect of a long and constant perseverance in brutality, to some of his friends, the waggon was overturned, and one of the company, unluckily not the proprietor, had his leg broken. Hottentot's Holland kloof, a steep pass over the first range of mountains beyond the promontory of the Cape, has been the scene of many an instance of this sort of cruelty. I have heard a fellow boast that, after cutting and flaying one of his oxen in this kloof, till an entire piece, of a foot square, did not remain in the whole hide, he stabbed him to the heart; and the person is said, at another time, to have kindled a fire under the belly of an ox, because it could not draw the waggon up the same kloof.”

The *Kaffers* are a people who reside on the frontiers of the colony, and whose territory is divided from it by the Great Fish river. Mr. Barrow paid a visit to their King in order to settle some differences which had arisen between them and the settlers. He gives a most favourable

favourable account of them ; and very properly repels a calumny which has long been cast upon them.

" It is a common idea, industriously kept up in the colony, that the Kaffers are a savage, treacherous, and cruel people ; a character as false as it is unmerited. Their moderation towards the colonists, and all white people, has shewn itself on many occasions ; and if the inhabitants of the bordering parts of the colony had any sense of honour or feelings of gratitude, instead of assisting to propagate, they would endeavour to suppress, such an idea. They know very well that in the height of a war into which this people was iniquitously driven, the lives of all their women and children that fell into the hands of the Kaffers were spared by them, whilst their own fell promiscuously by the hands of the colonists. Another instance of the different manner in which the Dutch and the Kaffers conducted themselves, under the same circumstances, will serve to shew which of the two nations most deserves the character thrown upon the latter.

" In the month of February, 1796, a vessel from India under Genoese colours was wrecked on the coast of the colony between the Bosjesman and Sunday rivers. The peasantry from various parts of the coast, from Langékloof to Kafferland, flocked down to the wreck, not for the humane purpose of giving assistance to the unfortunate sufferers, but to plunder them of every thing that could be got on shore ; and it is a notorious fact, that the only man who was anxious to secure some property for the captain and officers had his brains dashed out with an iron bolt by one of his neighbours.

" In June 1797, the *Hercules*, an American ship, was stranded between the mouths of the Keiskamma and the Beeka. By the time that the crew, consisting of about sixty persons, had got on the shore, they found themselves surrounded by Kaffers, and expected immediately to have been put to death by these savages. Instead of which, to their no small degree of joy and surprise, a chief gave orders for an ox to be instantly killed, and the flesh distributed among the unfortunate sufferers. There is, however, one temptation which a Kaffer cannot resist—the sight of metal buttons ; and those who suffered shipwreck, and who happened to have any of these articles about their persons, had them cut off without much ceremony. They were deprived of no other part of their property ; and they were conducted in safety to the residence of some of the colonists, from whom a demand was made of five rix dollars for the captain, and an equal sum for the whole of the crew, as a full compensation for their trouble—a very moderate and just demand ; and it were to be wished that the example of the Kaffers was observed on some more civilized coasts."

Of *Gaika*, the King of the *Kaffers*, and of that people in general, we have the following interesting description.

" *Gaika* was a young man, at this time under twenty years of age, of an elegant form, and a graceful and manly deportment ; his height about five feet ten inches ; his face of a deep bronze color, approaching nearly to black ; his skin soft and smooth ; his eyes dark brown, and full of animation ; his teeth regular, well-set, and white as the purest ivory : his countenance open, but more marked with the habit of reflexion than is usually observed in that of a Kaffer : he had the appearance, indeed, of possessing in an eminent degree a solid understanding and a clear head : to every question that related to their manners, customs, laws, and various other points, he gave, without embarrassment

embarrassment or reserve, direct and unequivocal answers; and it is to him I am principally indebted for the little information I am enabled to give concerning the Kaffer nation: his understanding was not more strong than his disposition appeared to be amiable: he seemed to be the adored object of his subjects; the name of Gaika was in every mouth, and it was seldom pronounced without symptoms of joy. He had one wife only, very young, and, setting aside the prejudice against colour, very pretty, by whom he had a little girl called *Jasa*. Like the chiefs in the colony he wore a brass chain suspended, on the left side, from a wreath of copper beads that encircled his head: on his arm he had five large rings cut out of the solid tusks of elephants, and round his neck was a chain of beads: his cloak was faced with skins of leopards; but he threw this dress aside, and, like the rest of his people, appeared entirely naked.

"The queen had nothing to distinguish her from the other women, except that her cloak seemed to have had more pains bestowed upon it in the dressing, and had three rows behind of brass-buttons extending from the hood to the bottom of the skirts, and so close that they touched each other. The rest of the women were contented with a few of these straggling over different parts of the cloak. This weighty covering is never laid aside in the hottest weather; but they wear nothing whatsoever under it, except the little apron that the Hottentot women take such pains to decorate. The Kaffer ladies are not less anxious to appear smart about the head. Their skin-caps were ornamented with buttons, buckles, beads, or shells, according as fancy might suggest or their wardrobe could supply."

"There perhaps is no nation on earth, taken collectively, that can produce so fine a race of men as the Kaffers: they are tall, stout, muscular, well made, elegant figures. They are exempt, indeed, from many of those causes that, in more civilized societies, contribute to impede the growth of the body. Their diet is simple; their exercise of a salutary nature; their body is neither cramped nor encumbered by clothing; the air they breathe is pure; their rest is not disturbed by violent love, nor their minds ruffled by jealousy; they are free from those licentious appetites which proceed frequently more from a depraved imagination than a real natural want: their frame is neither shaken nor enervated by the use of intoxicating liquors, which they are not acquainted with; they eat when hungry, and sleep when nature demands it. With such a kind of life, languor and melancholy have little to do. The countenance of a Kaffer is always cheerful; and the whole of his demeanor bespeaks content and peace of mind.

"Though black, or very nearly so, they have not one line of the African negro in the composition of their persons. The comparative anatomist might be a little perplexed in placing the skull of a Kaffer in the chain, so ingeniously put together by him, comprehending all the links from the most perfect European to the Orang-Outang, and thence through all the monkey-tribe. The head of a Kaffer is not elongated: the frontal and the occipital bones form nearly a semicircle; and a line from the forehead to the chin drawn over the nose is convex like that of most Europeans. In short, had not Nature bestowed upon him the dark-colouring principle that anatomists have discovered to be owing to a certain gelatinous fluid lying between the epidermis and the cuticle, he might have ranked among the first of Europeans.

"Among other things that may have contributed to have kept up the tall athletic stature of these people, is their frequent intermarriage with strangers.

The

The principal article of their trade with the Tambookie nation is the exchange of cattle for their young women. Almost every chief has Tambookie wives, though they pay much dearer for them than for those of their own people. Polygamy is allowed, without any inconvenience resulting from the practice, as it is confined almost to the chiefs. The circumstances of the common people will rarely allow them the indulgence of more than one wife, as no woman is to be obtained without purchase. The females being considered as the property of their parents, are always disposed of by sale. The common price of a wife is an ox or a couple of cows. Love with them is a very confined passion, taking but little hold on the mind. When an offer is made for the purchase of a daughter, she feels little inclination to refuse; she considers herself as an article at market, and is neither surprised, nor unhappy, nor interested, on being told that she is about to be disposed of. There is no previous courtship, no exchange of fine sentiments, no nice feelings, nor attentions to catch the affections, and to attach the heart. It would be unjust at the same time to tax them with sensuality. A Kaffer woman is chaste and extremely modest; yet, in many points of conduct, in which she differs from females of more-polished nations, the latter part of her character might be called in question. If, for instance, a young woman be asked whether she be married, not content with giving the simple negative, she throws open her cloak and displays her bosom; and, as most frequently she has no other covering beneath, she perhaps may discover at the same time, though unintentionally, more of her charms.

"Instances of infidelity are very rare; and, when they do occur, are accidental rather than premeditated. The punishment is a fine; and, if the man chooses it, dismissal of his wife; but should a husband surprise his wife in the act of adultery, the law would justify him in putting the parties to death. Their laws in general appear to be very simple, and grounded less on policy than on natural principles. If a murder should appear to be premeditated, the perpetrator is instantly put to death. If a man should kill another in his own defence, in a quarrel, or by accident, he must pay to the relations of the deceased, as a compensation for their loss, a certain fine, which is either agreed to among themselves, or settled by the chief and the elders of the horde. In doing this, the value that the deceased bore in the society is taken only into consideration. A chief has no power over the lives of his subjects: should he by design, or in the heat of passion, put a man to death, he would incur the hazard of being expelled by the community. For theft there is no other punishment than that of restitution. They know nothing of the practice of imprisonment for any crime."

The *Bosjesmans*, a people who live on another part of the frontiers, and subsist chiefly by depredations committed on the colonists, are a very different race of beings from the *Kaffers*.

"The horde or kraal (of Bosjesmans) consisted of five-and-twenty huts, each made of a small grass-mat bent into a semicircle, and fastened down between two sticks; open before, but closed behind with a second mat. They were about three feet high and four feet wide, and the ground in the middle was dug out like the nest of an ostrich; a little grass strewed in this hollow served as their bed, in which they seemed to have lain coiled round in the manner of some quadrupeds. It appeared that it was customary for the elderly men to have two wives, one old and past child-bearing, and the other young; that no degree of consanguinity

fanguinity prevented a matrimonial connexion, except between brothers and sisters, parents and children. One of these miserable huts served for a whole family. The population of the horde was calculated to amount to about a hundred and fifty persons. They possessed no sort of animals except dogs, which, unlike those of the Kaffers, were remarkably fat. They appeared to be of a small cur-kind, with long-pointed heads not unlike that of the common jackal. The high condition in which these creatures were found seemed very difficult to be accounted for. They have neither milk nor animal food to eat. The only viands we found in the huts were a few small bulbous roots, the eggs or larvæ of white ants, and the dried larvæ of locusts. The peasantry say that the dogs of Bosjesmans exist almost wholly upon the last article, the great plenty of which, in the present year, may account for the fatness of these animals.

"The men were entirely naked, and most of the women so. Their only covering was a belt of springbok's skin, with the part that was intended to hang before cut into long threads like those before mentioned to be worn by some of the Hottentot women; but the filaments were so small and thin that they answered no sort of use as a covering; nor indeed did the females, either old or young, seem to feel any sense of shame in appearing before us naked. Whether in the confusion and hurry they had scrambled among the rocks before they had time to adjust this their only dress, or whether they were indifferent about concealing any particular part of their bodies, their aprons happened to be very carelessly put on. The fringed part of some was hanging behind; of others, on the exterior part of the thigh; and some had fallen down as low as the knee. Yet they were not entirely without some notions of finery. A few had caps made of the skins of asses, in form not unlike helmets; and bits of copper, or shells, or beads, were hanging in the neck, suspended from their little curling tufts of air. All the men had the cartilage of the nose bored, through which they wore a piece of wood or a Porcupine's quill.

"Whether considered as to their persons, turn of mind, or way of life, the Bosjesmans are certainly a most extraordinary race of people. In their persons they are extremely diminutive. The tallest of the men measured only four feet nine inches, and the tallest woman four feet four inches. About four feet six inches is said to be the middle size of the men, and four feet that of the women. One of these that had several children measured only three feet nine inches. Their color, their hair, and the general turn of their features, evidently denote a common origin with the Hottentots, though the latter, in point of personal appearance, has the advantage by many degrees. The Bosjesmans, indeed, are amongst the ugliest of all human beings. The flat nose, high cheek-bones, prominent chin, and concave visage, partake much of the apeish character, which their keen eye, always in motion, tends not to diminish. The upper lid of this organ, as in that of the Chinese, is rounded into the lower on the side next the nose, and forms not an angle, as is the case in the eye of an European. It is perhaps from this circumstance that they are known in the colony under the name of *Cineze*, or Chinese Hottentots. Their bellies are uncommonly protuberant, and their backs hollow; but their limbs seem to be in general well turned and proportioned. Their activity is incredibly great. The klip-springing antelope can scarcely excel them in leaping from rock to rock; and they are said to be so swift, that, on rough ground, or up the sides of mountains, horsemen have no chance

chance with them. And, as the means of increasing their speed in the chase, or when pursued by an enemy, the men had adopted a custom, which was sufficiently remarkable, of pushing the testicles to the upper part of the root of the penis, where they seemed to remain as firmly and conveniently as if placed there by nature. It is unnecessary to add, that such an operation must necessarily be performed at an early period of life.

"Curious as this custom appeared to be, it was less a subject of remark than an extraordinary character that distinguished the other sex from the women of most nations. The well known story of the Hottentot women possessing an unusual appendage to those parts that are seldom exposed to view, which belonged not to the sex in general, is perfectly true with regard to the Bosjesmans. The horde we had met with possessed it to a woman; and, without the least offence to modesty, there was no difficulty in satisfying curiosity. It appeared, on examination, to be an elongation of the nymphæ, or interior labia, more or less extended according to the age or habit of the person. In infancy it is just apparent, and, in general, may be said to increase in length with age. The longest that was measured somewhat exceeded five inches, which was in a subject of a middle age. Many were said to have them much longer. These protruded nymphæ, collapsed and pendent, appear at first view to belong to the other sex. Their colour is that of livid blue, inclining to a reddish tint, not unlike the excrescence on the beak of a turkey, which indeed may serve to convey a tolerable good idea of the whole appearance both as to colour, shape, and size. The interior lips or nymphæ in European subjects which are corrugated or plaited, lose entirely that part of their character when brought out in the Hottentot, and become perfectly smooth. Though in the latter state they may possess none of those stimulating qualities for which some anatomists have supposed Nature to have formed them, they have at least the advantage of serving as a protection against violence from the other sex, it seeming next to impossible for a man to cohabit with one of these women without her consent, or even assistance.

"Nature seems to have studied how to make this pigmy race disgusting; though a certain French traveller has thought fit to exculpate Nature on this point, by asserting the above-mentioned conformation to be entirely the effect of art. The testimony of the people themselves, who have no other idea but that the whole human race is so formed, is sufficient to contradict such a supposition; but many other proofs might be adduced to shew that the assertion is without any foundation in truth. Numbers of Bosjesmans' women are now in the colony who were taken from their mothers when infants, and brought up by the farmers, who, from the day of their captivity, have never had any intercourse whatsoever with their countrymen, nor know, except from report, to what tribe or nation they belong; yet all these have the same conformation of the parts naturally, and without any forced means. The story of their perpendic pieces of stone in order to draw down the interior labia, is still popular in Bruyntjes Hoogté, where the author above alluded to received it. It was here that he spent the greatest part of his time with his Narina; for at that time a tribe of Ghonaquas lay on a plain bordering on the Great Fish river. The visit of this gentleman is still very well remembered there; though he takes care to suppress any mention of the country being inhabited by colonists, which, he supposed, would have diminished the interest he intended to excite. It may be observed that the people of Bruyntjes Hoogté know as little of the Bosjesmans as these do of the English, the communica-

tion being pretty much the same. The same author says it was from a Hottentot woman he made his drawing. If the print given in his book has been copied from that drawing, it should seem to have been a study rather from his own imagination than from nature.

"The elongated nymphæ are found in all Hottentot women, only they are shorter in those of the colony, seldom extending three inches, and in many subjects appearing only as a projecting orifice or elliptical tube of an inch, or less, in length. In the *bastard* it ceases to appear; a proof that a connection with different nations counteracts the predisposition to such a conformation.

"It is not, however, to the southern angle of Africa alone that the same predisposition for the elongation of the nymphæ is confined. The physical causes that tend to the production of so extraordinary an effect operated in parts of Egypt, situated under the same and opposite parallels of latitude as the Hottentot country. It was here, however, considered as a disease, an appearance so deformed and disgusting, that those who were troubled with it were glad to undergo the violent pain of the actual cautery in order to get rid of it.

"The great curvature of the spine inwards, and extended posteriors, are characteristic of the whole Hottentot race; but in some of the small Bosjesmans they are carried to a most extravagant degree. If the letter S be considered as one expression of the line of beauty to which degrees of approximation are admissible, these women are entitled to the first rank in point of form. A section of the body, from the breast to the knee, forms really the shape of the above letter. The projection of the posterior part of the body, in one subject, measured five inches and a half from a line touching the spine. This protuberance consisted of fat; and, when the woman walked, had the most ridiculous appearance imaginable, every step being accompanied with a quivering and tremulous motion as if two masses of jelly were attached behind."

M. Le Vaillant, the traveller here alluded to by our author, says of this strange conformation of the Hottentot women, "*ce n'est qu'une mode, une affaire de Gout*;" he denies that it is an elongation of the Nymphæ; "*mais des grands levres des parties de la femme*;" and he even asserts that in one horde which he visited there were but four women and one girl so formed!—See the last Paris edition of his first Voyage. Tom. ii. p. 251, 352.

This is not the only instance of infidelity, in M. Le Vaillant, that is detected by our author.

"The house of Slabert, the *Tea fonteyn*, is the next usual stage beyond Groene kloof. As this family holds a distinguished place in the page of a French traveller in Southern Africa, the veracity of whose writings have been called in question, curiosity was naturally excited to make some enquiries from them concerning this author. He was well known to the family, and had been received into their house at the recommendations of the fiscal; but the whole of his transactions in this part of the country wherein his own heroism is so fully set forth, they assert to be so many fabrications. The story of shooting the tyger, in which his great courage is contrasted with the cowardice of the peasantry, I read to them out of his book. They laughed very heartily, and assured me that although the story had some

some foundation in fact the animal had been shot through the body by a *shell-roar* or trap-gun, set by a Hottentot, and was expiring under a bush at the time they found it, when the valiant Frenchman discharged the contents of his musquet into the tyger and dispatched him. The first book which he published, of his Travels to the Eastward, contains much correct information, accurate description, and a number of pointed and just observations. The sale of the copy of this, encouraged the making of a second, the materials of which, slight as they were, seem to have chiefly been furnished by the publication of an English traveller, whom he pretends to correct; and, from an account of an expedition to the northward, sent out by the Dutch government of the Cape in search of a tribe of people reported to wear linen clothing. The fact seems to be this: that he left *Zwariland* in July, travelled to the Orange river, and returned at the beginning of the following December, at which time he is conducting his readers to the northward, as far as the tropic. The inventive faculties of the Abbé Philipppo, who is the real author of the work, supplied what he conceived to be wanting in the traveller's remarks, and in the two above-mentioned publications.

The disposition of the *Bosjesmans* is stated to be very different from that of their countrymen who are subjected to the power of the Dutch.

"The *Bosjesmans*, though in every respect a Hottentot, yet in his turn of mind differs very widely from those who live in the colony. In his disposition he is lively and cheerful; in his person active. His talents are far above mediocrity; and, averse to idleness, they are seldom without employment. Confined generally to their hovels by day, for fear of being surprised and taken by the farmers, they sometimes dance on moon-light nights from the setting to the rising of the sun. They are said to be particularly joyful at the approach of the first thunder-storm after the winter, which they consider as so infallible a token of the summer having commenced, that they tear in pieces their skin coverings, throw them in the air, and dance for several successive nights. The small circular trodden places around their huts indicated their fondness for this amusement. His cheerfulness is the more extraordinary, as the morsel he procures to support existence is earned with danger and fatigue. He neither cultivates the ground nor breeds cattle; and his country yields few natural productions that serve for food. The bulbs of the iris, and a few gramineous roots of a bitter and pungent taste, are all that the vegetable kingdom affords him. By the search of these the whole surface of the plains near the horde was scratched. Another article of his food is the larvæ of ants. Whether the soil of the grassy plains, near the Sea-Cow river, be too rich for the nature of these insects, or whether they are kept under by the *Bosjesmans*, I will not take upon me to say; but an ant-hill, so very common in most parts of Africa, is here a rare object. Holes now and then occurred, over which the hills of the insect, demolished by this people, once had stood; but they were not very numerous. A third article, the larvæ of locusts, he can occasionally obtain without much trouble; but the procuring of the other must cost him no small pains.

"Marks of their industry appeared in every part of the country, in their different plans of taking game: one was by making deep holes in the ground and covering them over with sticks and earth; another by piling
stones

stones on each other in rows, with openings or interruptions in such places as it was intended the game should pass, and where the hunter could conveniently lie in ambush to strike the animals with his poisoned spears, or shoot them with his arrows. In this manner were lines continued across the plains and mouths of defiles for several miles. Sometimes, instead of stones, were placed rows of sticks, with black ostrich feathers tied to the ends, as being more effectual in turning game towards the spot where they wished them to pass.

"When all these means of subsistence fail them, and they are certainly very precarious, they are driven to the necessity of hazarding a toilsome and dangerous expedition of plunder into the colony. Such a mode of life naturally leads to habits of cruelty. The disposition of the Hottentot race is mild and manageable in the highest degree, and by gentle usage may be moulded into any shape; but the treatment of the farmers towards them has been so very flagitious, that their cruelty even admits of palliation. Though in the eye of political justice it may be considered as a crime for a starving family, driven by imperious want to the necessity of taking the property of another who has perhaps more than he can possibly use, yet in the law of nature the offence is venial: but the Bosjesmans for their conduct have not only the plea of nature and humanity, but also that of retribution. They were driven out of their own country, their children seized and carried into slavery, by the people on whom they now commit their depredations, and on whom they naturally take every occasion of exercising their revenge. But that their studied barbarity should be extended to every living creature that appertains to the farmers, indicates a very altered disposition from that of their nation at large. Should they seize a Hottentot guarding his master's cattle, not contented with putting him to immediate death, they torture him by every means of cruelty that their invention can frame, as drawing out his bowels, tearing off his nails, scalping, and other acts equally savage. Even the poor animals they steal are treated in a most barbarous and unfeeling manner: driven up the steep sides of mountains, they remain there without any kind of food or water till they are either killed for use, or drop for want of the means of supporting nature.

"The condition to which this people has been reduced has entirely subdued that timid and pusillanimous mind which characterizes the Hottentot. When a horde is surrounded by the farmers, and little chance is perceived by them of effecting an escape, they will fight it out most furiously so long as a man shall be left alive. It frequently happens on such occasions that a party will volunteer the *forlorn hope*, by throwing themselves in the midst of the colonists in order to create confusion, and to give to their countrymen, concealed among the rocks or in the long grass, at the expence of their own lives, an opportunity of exercising more effectually their mortal weapons upon their enemies, and at the same time to facilitate the escape of their wives and children.

"Their plundering expeditions are conducted not without system. If, in carrying off their booty, they should chance to be pursued, they always divide; one party to drive away the cattle, while the other continues to harass the pursuers; and, when the peasantry prove too many for them, they stab and maim with poisoned weapons the whole herd. On all such plundering expeditions, they carry, in addition to their bows and arrows, lances that resemble the Kaffers' hassagai, but of a much smaller size, and always dipt in poison. Their bows are remarkably small; and, in the

hands of any one but of a Bosjesman, would be entirely useless. From the earliest infancy they accustom themselves to the use of the bow. All the little boys who came to us at the kraal carried their bows and small quivers of arrows. A complete quiver contains about seventy or eighty, made like those of the Hottentot that have already been noticed; and, in addition to these, a few small brushes to lay on the poison; pieces of iron, red ochre, leg-bones of ostriches cut in lengths and rounded, and two little sticks of hard wood to produce fire: this is done by placing one horizontally on a piece of withered grass, and whirling the other vertically between the hands, with the point acting in a hollow place made in the surface of the former. In a few seconds of time the velocity and friction set the grass in a blaze."

We are truly happy to find, however, that some attempts have lately been made, and not without success, to allure these people from the ways of plunder to habits of industry; and some hopes are entertained, that they will ere long be induced to settle in a peaceable manner, and to become not only inoffensive but useful neighbours; a communication devoutly to be wished, as much for their own sakes as for that of the colonists.

The following description of a small bird of the Cuckoo genus, called, by the Naturalists *Indicator*, and by the farmers of the colony, the *Honey-bird*, from its aptness in the discovery of the Bees-nests, is extremely curious.

"In the conduct of this little animal, there is something that approaches what philosophers have been pleased to deny to the brute part of the creation. Having observed a nest of honey, it immediately flies in search of some human creature, to whom, by its fluttering, and whistling, and chirping, it communicates the discovery. Every one here is too well acquainted with the bird to have any doubts as to the certainty of the information. It leads the way directly towards the place, flying from bush to bush, or from one ant-hill to another. When close to the nest, it remains still and silent. As soon as the person, to whom the discovery was made, shall have taken away the honey, the Indicator flies to feast on the remains. By the like conduct it is also said to indicate, with equal certainty, the dens of lions, tigers, hyænas, and other beasts of prey and noxious animals. In the discovery of a bee's nest, self-interest is concerned; but in the latter instance, its motives must proceed from a different principle. That involuntary and spontaneous agent, which is supposed to guide and direct the brute creation, and which man, unable to investigate the nice shades of cause and effect that no doubt govern all their actions, has resolved into one general moving power called instinct, is perhaps less a blind impulse of nature than a ray of reason. The chain of rational faculties from man, the topmost link, to the meanest reptile, may, perhaps, with equal propriety, be supposed to exist, as that which more apparently is observed to connect their exterior forms. If it be instinct that in Europe causes the shyness of birds at the approach of man, the same instinct instructs them to be so bold in India and China, where they are not molested, as almost to be taken by the hand. The different propensities of animals, proceeding from the different organs with which nature has furnished them, are no doubt modified and altered according to situation and circumstances, Most

of the small birds of Southern Africa construct their nests in such a manner, that they can be entered only by one small orifice, and many suspend them from the slender extremities of high branches. A species of Ixoria, or grosbeak, always hangs its nest on a branch extending over a river or pool of water. It is shaped exactly like a Chemist's retort; is suspended from the head, and the Shank of eight or nine inches long, at the bottom of which is the aperture, almost touches the water. It is made of green grass, firmly put together, and curiously woven. Another small bird, the *Parus Capensis*, or Cape Titmouse, constructs its luxurious nest of the *pappus* or down of a species of *asclepias*. This nest is made of the texture of flannel, and the fleecy hosiery is not more soft. Near the upper end projects a small tube about an inch in length, with an orifice about three-fourths of an inch diameter. Immediately under the tube is a small hole in the side, that has no communication with the interior part of the nest; in this hole the male sits at nights, and thus they are both screened from the weather. The sparrow in Africa hedges round its nest with thorns; and even the swallow, under the eaves of houses, or in the rifts of rocks, makes a tube to its nest of six or seven ages in length. The same kind of birds in Northern Europe, having nothing to apprehend from monkies, snakes, and other noxious animals, construct open nests."

An attempt has been made by some Moravian missionaries, called *Hernhutters*, to convert the Hottentots to Christianity; and they appear to have made a rapid progress in this laudable task of conversion. Mr. Barrow speaks very highly of their efforts and their conduct, and his description of the decency and industry of the female converts is truly interesting. The Dutch settlers, who were fearful that, by this means, they should be gradually deprived of their slaves, lately formed a most abominable plan for murdering them all, in time of Divine service! Fortunately the detestable plot was discovered (by a Hottentot) soon enough to prevent its execution; and the interposition of the English governor has secured them from similar attempts in future.

The last excursion of Mr. Barrow was to that part of the settlement which is inhabited by the Namaqua Hottentots of whom he thus speaks:

"Though the Namaqua Hottentots vary but very little in their persons from the other tribes of this nation, their language is widely different. It is obviously, however, of the same nature, and abounds with the clapping of the tongue, peculiar to the Hottentot. They are of a taller stature in general than the eastern tribes, and less robust. Some of the women were very elegant figures, and possessed a considerable share of vivacity and activity; and they had the same conformation of certain parts of the body as the Bosjesmans women, and other Hottentots; in a less degree, however, than is usual in the former, and more so than in those of the latter. Like the Hottentot women of the East, the most ornamental part of their dress was the little square leather apron, to which, in addition to the border of shells or beads, were appended six or eight chains in pairs, whose points dragged on the ground; the upper part of each chain was copper, the

lower of polished iron. They are supplied to them by the *Damaras*, a tribe of people to the northward, who will shortly be noticed.

"The huts of the Namaquas differ very materially from those erected by the Hottentots of the colony, or by the Bosjesmans, or by the Kaffers. They are perfect hemispheres, covered with matting made of sedges; and the frame-work, or skeletons, are semicircular sticks, half of them diminishing from the center or upper part, and the other half crossing these at right angles; forming thus a true representation of the parallels of latitude and meridians on an artificial globe. They are in general from ten to twelve feet in diameter; and so commodious, that many of the peasantry of the Khamies berg have adopted them.

"These people, like the Kaffers, pay the greatest attention to their cattle; and, after the manner of that nation, they give to the horns of their oxen artificial directions, confining the shape generally to the spiral line, something like the Koodoo antelope. Those of the Khamies berg, in the possession both of Dutch and Hottentots, are large boney cattle, not in the least degree inferior to those of Sneuberg. The people too in their persons are equally robust with those of Graaff Reynet. An old Namaqua Hottentot woman is a figure that the most serious could not behold without laughter, and an old Dutch woman of this part of the country without pity, the first being remarkable for the prominences of the body, the latter from its want of points and uninterrupted rotundity. The breasts of the former are disgustingly large and pendant; the usual way of giving suck, when the child is carried on the back, is by throwing the breast over the shoulder. In this formation of their persons, they agree with the Latin Satirist's description of Ethiopian women on the borders of Egypt:

"In Meroë crasso majorem infante mamillam."

"In the women of ancient Egypt, enormous protuberances of the body were very common, and have been attempted to be accounted for, by various authors, from a variety of causes. Though one of these may exist in the impurities of the water, yet the essential difference in the effect produced on a Hottentot and Dutch woman, shews different predispositions to exist inherent in the persons of each.

"It should seem, however, that some principle does exist in these highly elevated situations of Southern Africa, that sheds its influence on the animal, and even on the vegetable part of the creation. The withered stem of a liliaceous plant, apparently the same as that found on the banks of the Orange river, was seven feet long, and crowned with an umbell of more than fifty flowrets, each having a peduncle or foot-stalk of eighteen inches in length, making the diameter of the umbell to exceed that of three feet. The bulb, of which I could but conveniently carry a few, was as large as the human head. Of this enormous lily the people gave an account, not unlike that of the fictitious Upas of Java, rendered famous by a relation of it inserted in the notes to Doctor Darwin's fanciful, yet classic, poem of the Botanic Garden. They say, with regard to the lily, that the juice of its bulb is a strong poison; that the leaves occasion sudden death to the cattle which may chance to eat them; and that if small birds should happen to perch on its blossoms, they instantly roll off lifeless to the ground. Another species of amoryllis, called by botanists the *disficha*, common on all the mountainous parts of the colony, was now on the

Khamies

Khamies berg throwing out its long broad leaves in opposite pairs, forming the shape of a fan. Both the bulb, and the leaves of this plant, have been ascertained to be, without any preparation, most virulent poisons, that act on the animal system, whether taken into it by the stomach or the blood. The farmers pull up the root and leaves wherever they find them growing. It was said that the juice of this bulb, mixed up with the mangled body of a certain species of spider, furnishes the Bosj smans with poison for their arrows, more deadly than any other they are acquainted with. This spider should seem to be peculiar to the western coast of the country, at least I never met with, nor heard of it, on the other side. Its body, with the legs, which are short, is three inches in diameter, the former black and hairy, the latter faintly spotted; the beak red. It lives under ground, constructing over its hole a cover composed of the filaments spun from its entrails, and earth or dung. This cover is made to turn on a joint. When the animal is watching for its prey, it sits with the lid half open, ready to fall out upon such insects as serve it for food. On the approach of danger it closes the cover, and in a short time cautiously opens it again to see if the enemy has retreated."

We shall conclude our extracts with the very satisfactory account which our author gives of the vegetable produce of *Zwartland* and the neighbouring county.

"With a proper degree of labour and management in the culture of the land, by plantations and inclosures for shelter, warmth, and moisture, that part of the colony alone which lies within the great range of mountains, would be fully sufficient to supply with all the necessaries of life the town and garrison of the Cape, and all the shipping that will probably ever frequent its ports. In the introductory chapter, the probability was mentioned of the different foreign articles in the vegetable kingdom, of general consumption, that were most likely to succeed in this country. Since that was written, several of such articles have had a fair trial in the Botanic garden at the Cape, and many of them have fully answered the expectations that were formed. As food for cattle, four species of millet have been tried of the genus *Holcus*, namely, the *Sorghum*, the *Saccharatus*, the *Spicatus*, and *Bicolor*. All of these, except the *spicatus*, have been cut down several times in the same season, afterwards grew to the height of six to ten feet, bore a plentiful crop of seed, sprung up afresh from the old stumps in the winter, furnishing most excellent food for cattle throughout the whole year. A species of Indian Lucerne, the *Medicago esculenta*, was twice cut down, and afterwards gave a plentiful crop of seed. A small kidney bean, the *Phaseolus lobatis*, grew very rapidly, producing two crops the same season, and is an excellent species of food for cattle, whether given to them green, or dried into hay, which is the case also with the lucerne. A strong tall dog's-tail-grass, the *Cynosuroides coracanus* of India, useful both for man and beast, was cut down twice, and afterwards produced a crop of seed. Of this species of grass horses are extravagantly fond, and it will remain green nearly through the winter. The encouragement of the culture of all these would be of the greatest importance to the interest of the colony. The *Sesamum* plant promises very fair to become useful in giving a supply of vegetable oil for the table, an article that is at present very much wanted in the Cape. Tea, coffee, and sugar, might all be cultivated with success. But that which in a commercial point of view

is likely hereafter to render the colony of the Cape most valuable to the states on which it may be dependent, is the facility with which the cultivation of the different kinds of hemp for cordage and canvas, may be carried on to an unlimited extent. The *Cannabis sativa*, or common hemp, has been long planted here as a substitute for tobacco, but the idea was never extended to make it useful in any other way. It grows to a sort of branching shrub, losing entirely that habit of springing up in a single stem as it always appears in Europe; this, however, is entirely owing to its being planted singly. When sown thick on the ground as in Europe, it grows exactly in the same manner, ascends to about the height of eight feet, and gives to all appearance a fibre of equal strength and tenacity of that where it is usually cultivated, and it requires very little trouble in keeping clean on the ground. The different plants of India, that are generally cultivated there for the purposes of hemp, have been found to grow here, as well in every respect as in their native soil. Of these the most common are the *Robinia cannibina*, giving a durable fibre in the water, and on that account used in the east for fishing-nets and tackle. The Jute of India, *Corchorus olitorius*, thrives very well, as does also the *Hibiscus pinnatus*; whose leaves of a delicate subacid taste serve as a salad for the table, and the fibres of the stem are manufactured into cordage. A native species of hibiscus that I brought from the vicinity of Plettenberg's bay, yields a hemp of an excellent quality, little perhaps inferior to that of the cannabis, or common hemp, which is most unquestionably the best material yet discovered for the manufacture of strong cordage. The *Janap* of India, *Crotalaria juncea*, from which a strong coarse stuff is manufactured under the name of *Gunny*, seems to thrive very well in the climate of the Cape. Cotton and indigo may both be produced in any quantity in this colony; but the labour necessary in the preparation of the latter, and the enormous price of slaves, or the hire of free workmen, would scarcely be repaid to the cultivator. That species of cotton plant called the *birsutum* seems to sustain the south-east blasts of wind with the least degree of injury; but the Bourbon cotton, originally from the West Indies, will thrive just as well in the interior parts of the country where the south-easters extend not with that degree of strength so as to cause any injury to vegetation. Most of the India and China fruits, that have yet been brought into the garden, seem to bid fair for success. In short, there is not, perhaps, in the whole world a place so well adapted for concentrating the various products of the vegetable kingdom, as the Southern angle of Africa."

We have thus followed our author, through his valuable work, from the perusal of which we have derived much pleasure and instruction. His observations are, generally, the result of deep and extensive research; and, on most occasions, he displays an active and intelligent mind. There is one remark, however, which we cannot consistently with our duty, suffer to pass without censure.

"Geological observations on the gradual decay, or rather mutation of superficial form of this our habitable earth, leaves a doubt on the unprejudiced and unthackled mind, of the idea of the popular Jewish notion, that would limit its creation to the short period of six thousand years. The human

human mind appears lost and bewildered in attempting to form any conception of a beginning of the existence of matter, or of ought antecedent to it."

There is an appearance of *scepticism* here which ought most studiously to have been avoided. It would seem, indeed, as if the author were a *materialist*; though we have no reason to draw such an inference from any other part of his work. That the mind of a *finite* being should be lost and bewildered in the contemplation of *infinity*, or in attempting to form a *conception* of what is utterly *inconceivable* and *incomprehensible* by the limited faculties of man; is neither an object of surprize, nor a reasonable ground for disbelief or doubt. It is a melancholy fact, that, in modern times, philosophical investigations have very frequently terminated in infidelity. Strange! that the admirer of the natural productions of the globe should not look up from nature to *nature's God*; that he should not content himself with the extent of capacity with which that God has endowed him; that he should not cease to murmur at his inability to comprehend things which are purposely placed beyond the comprehension of mortals; and that he should not contemplate, with admiration and gratitude, the wonderful works of Providence, without attempting to fathom depths unfathomable!

The History of Scotland, &c. By Malcolm Laing, Esq.

(Continued from p. 313.)

THE spirit with which Mr. Laing writes of the politics of James I. prepared us for the treatment which he gives to the memory of the unfortunate but virtuous Charles. Rancorous, however, as that spirit is, it did not lead us to expect that it would hurry him into palpable contradictions in the very commencement of his history of that disastrous reign. We were fully aware of his determination to support the principles and practices of the popular party; but, remembering his promise to correct the mistakes of former historians, we looked for consistency, at least, as well in his reasonings as in his narrative; and having attentively perused his account of the turbulence of the Highland clans and ferocious barons under James, it was with no small degree of surprise that we found him representing the Scotch, in the beginning of the reign of Charles, as a people inured to laws and predisposed to submission!

"The accession of Charles (says he) was succeeded in Scotland by twelve years of profound tranquillity. The period is diversified with few transactions, *nor* (and not) distinguished by any strong indications of the convulsions with which the country was afterwards agitated. Among a people inured to laws and predisposed to submission, almost every commotion may be deduced from the improper interference and innovations of government, or from an injudicious opposition to those changes, which are silently effected

effected on the public mind, or in the progress of society imperiously required."

When the author penned this paragraph, he had surely forgotten what he had said, a little before, of the atrocious crimes of Lord Maxwell, and of the insurrection of the M'Gregors and M'Donalds. Were these people predisposed to submission? Or do the methods to which government had recourse to subdue them, indicate that the people of Scotland *in general* were *then* so inured to laws as to yield to them a ready and a willing obedience? But so regardless is Mr. Laing of consistency, that within the compass of two pages after this general assertion, he gives an account of a transaction, which proves, with the force of demonstration, that the Scotch were *not* predisposed to submission, and that almost all the great landholders were, in 1625, actuated by the same spirit, which was displayed by the M'Donalds in 1615.

A revocation of the impropriated tithes and benefices was executed among the first acts of Charles's reign; and that act, according to our author, was "strictly legal; but how was it obeyed by the tame and submissive Scotch? Why, "The Earl of Nithsdale was employed as commissioner, to extort an unconditional surrender of tithes; but the proprietors had prepared to disappoint his mission, and, if no arguments could persuade him to desist, determined, *according to the practice of their ancestors, to massacre his adherents and himself* in the midst of the convention." To massacre a minister of government with all his adherents, in the midst of a constitutional assembly of the estates called together for the purpose of discharging a legal duty is the *practice* of a people inured to laws and predisposed to submission!! This is a discovery, worthy of him who first perceived nothing but declamation in what appeared legal evidence to the Lord Chancellor Hardwicke; but it is not the only discovery which Mr. Laing has made, when investigating the motives which influenced the early conduct of Charles I.

"The *hierarchy* (he says) was recommended to James by resentment and policy, as an institution hostile to presbytery, congenial to monarchy, and to a superstitious mind, insusceptible of fervor, as a *ceremonious ritual*, that relieved the languor of vacant devotion. From the early impressions of youth, the hierarchy was revered by Charles as a divine institution, *alike to monarchy by their common origin.*"

Indeed! Charles appears from his own works to have considered the hierarchy as having had its origin in the command given by Christ to convert the world: did he trace the origin of monarchy to the same command? This, however, is nothing to the absurd ravings of Jane on this subject. He, it seems, considered the hierarchy as a *ritual*, and the archbishops of Canterbury and York with all their suffragans as so many *ceremonies*; but our author has not told us what led the learned monarch to conceive that those most reverend and right reverend ceremonies were calculated to relieve the languor of vacant devotion in country churches!

To the establishment of the hierarchy and the revocation of the impropriated tithes, Mr. Laing attributes the origin of all the evils which beset Charles in Scotland; though the hierarchy was established by James, and the tithes, according to the King's declaration which is here corroborated by collateral evidence, "were paid for to the uttermost farthing." To these grievances was added that of the King's coronation which was performed by the archbishop of St. Andrews, when "a splendid and religious ceremony was rendered *less impressive* by the introduction of an altar, and of unaccustomed rites, which the people viewed with abhorrence, and were unable to discriminate from the Popish mass!"

This is very extraordinary. That the Popish mass is viewed by the people of Scotland with extreme abhorrence we have long known, and that the idolatry to which it gives rise deserves to be abhorred we need not the eloquence of Mr. Laing to persuade us; but that rites, similar to those with which the mass is celebrated, rendered a splendid and religious ceremony *less impressive*, we should never have supposed but for his *authentic* testimony. These Popish rites he ascribes to the influence of Laud, whom he styles, "a priest without private vices or public virtues;" but it is well known to all but party-writers, that, as there never was a more zealous, so has there seldom appeared a more able, writer against the *real corruptions* of Popery than archbishop Laud, for whose true character we refer our readers to Lord Clarendon's history. When they have compared that character drawn by the noble historian to whom Laud was personally known, with this very short one by our author, drawn at the distance of more than a century and a half; when they reflect on the earnestness with which he urged the Scotch bishops to be particularly careful, that the canons which they were enjoined to frame for the government of their church, should not interfere with the laws of the kingdom, or be carried into execution without the consent and approbation of the Privy Council; and when they call to mind how strenuously he endeavoured to dissuade his royal master from his favorite, but unpopular and hardly equitable, project of forming a park for red deer between Richmond and Hampton-Court, they will surely allow that the ill-fated Laud, with some private weaknesses, possessed many public virtues. Some of them, perhaps, when they have considered the difficulty of the part which he had to act in restoring the discipline of the church which had been completely relaxed under the primacy of Abbot, and reflect on what he did at Oxford for the encouragement of useful learning, may be ready to exclaim with Johnson;

"Around his tomb let art and genius weep,

"But hear his fate, ye blockheads, hear and sleep."

Our author proceeds next to inveigh against the Scotch bishops for concurring with the King in "the introduction of the cope, an embroidered, and of the white surplice, an *idolatrous*, vestment," which he represents as a crime little inferior to that of Spottiswood the primate, whose

whose influence, he says, fomented an unjust prosecution of Lord Balmerino for the crime of circulating a seditious paper. If the account which he gives of the trial of that nobleman be indeed a correct account, we must admit that the Jury, which tried him, was guilty of flagrant injustice; but it seems somewhat extraordinary, that a Jury of *lay-barons* should have been influenced to pervert judgment by the head of an ecclesiastical order "of which the insolence often provoked disgust." This is, indeed, so very incredible, that we must conclude, either that the Archbishop was loved and revered by the lay-barons, or that Balmerino was guilty of the crime with which he was charged. Perhaps both sides of this alternative would be admitted; for the character of Spottiswood has been very generally revered by all parties, and the following is the account of Balmerino's trial by Spalding, a contemporary writer, who held a respectable office in the diocese of Aberdeen;—

"About this time the Lord Balmerinoch is put to the trial of an affize, and convicted of certain *capital points*. The Judge continues his doom while he writes to the King, who most graciously remitted him his life, ordaining him to be confined within six miles of his dwelling of Balmerinoch during his lifetime: therefore he got full liberty, to the King's great grief, for this his goodness."

On the compilation of the canons and Scotch liturgy, Mr. Laing says little that had not been said before him by Clarendon and Hume. He sneers, indeed, at all worship of God in public as being either "superstition or enthusiasm," which the former of these historians was incapable of doing; and he speaks of "the Emperors of the primitive church," a species of potentates of which we will venture to say that neither of them ever heard. He says, likewise, "that the consecration of the elements was, in the Scotch liturgy, a prayer expressive of the real presence, and their elevation from the altar of an actual oblation;" but many copies of that liturgy in the Saxon character are still extant, which certainly give the lie direct to the first part of this assertion, and shew that the latter part is calculated to deceive under the guise of truth.

On the tumult that was raised in Edinburgh, when the Dean, arrayed in his surplice, first attempted to read the liturgy, we have nothing that is new, and, at the same time, entitled to credit. We do not believe, that "in the first tumult, which our author represents as the offspring of female zeal, and the prelude, or perhaps the cause, of more violent commotions, *none but the meanest of the people were concerned*;" because Spalding, who may be considered as an eye-witness, gives a very different account of the matter.

He assures us (Vol. I. p. 55.) that, in consequence of the resumption of impropriated tithes, "a clandestine bond was drawn up, and subscribed secretly betwixt the malcontents, or rather malignants, of Scotland and England; that the object of this bond was that the two nations should assist each other till they got their wills both in Church and policy, and so bring both kingdoms under one reformed religion, and to that effect root out the
bishops,

bishops, that his Majesty might lose one of his estates; and likewise that they should draw the King to dispense with divers points of his royal prerogative. The clandestine bond thus past, of which the King and the bishops knew nothing, our nobles lay quiet till they found occasion to break the ice, and begin the bargain as was concluded."

The first occasion which they found was the giving of the communion to the people on their knees within the diocese of Galloway; and the second, the reading of the book of Common Prayer in St. Giles's church, Edinburgh.—

"when the nobles (continues the same author) devise a number of rascally serving-women to throw stones at the reader, and perturb the kirk, while they did vehemently. The magistrates, being in the church, commanded their officers to hurl their (these) rascals to the kirk door and lock them out; but then they became more furious and mad, (*as they were directed*) crying and shouting, saying Popery was now brought in among them. Here you may see they began at religion as the ground of their quarrel, whereas their intention was only bent against the King's majesty and his royal prerogative; and conform to the clandestine bond begins the disorder in Scotland."

This account of the first tumult, excited in Edinburgh by the introduction of the liturgy, agrees perfectly with that of Clarendon, who, though he says,—

That "in the hubub of the first day there *appeared* no body of name or reckoning, but the *actors* were really the dregs of the people; yet, he adds, they discovered by the countenance of that day, that few men of rank were forward to engage themselves in the quarrel on the behalf of the bishops, whereupon more considerable persons every day appeared against them; and the women and ladies of the best quality declared themselves of the party." Nay, he says that "within a few days the bishops durst not appear in the streets; and that such of the Lords as durst be in their company, or seemed to desire to rescue them from violence, had their coaches torn in pieces, and their persons assaulted, inasmuch that they were glad to send for some of those great men, *who did indeed govern the rabble*, though they *appeared not* in it, who readily came and redeemed them out of their hands."

Indeed, our author himself, with his usual consistency, brings very satisfactory proof that, in the first tumult, the meanest of the people were but the tools of the factious nobles; for he expressly says, that petitions to the privy council against the liturgy "were recommended by letters from the chief nobility, and the personal application of many private gentlemen;" measures, which, in the short space of three or four weeks, would hardly have been adopted by proud Scottish barons merely to appease the meanest of the people, had not those barons been leagued against the King by the "clandestine bond" mentioned by honest Spalding*.

* Though Lord Clarendon speaks of no such bond, he expressly mentions libels circulated through Scotland against the bishops, and a seditious correspondence carried on, before the introduction of the liturgy, between the malcontents of England and Scotland,

This bond, or at least factious combination against the King and the Church, was quickly followed by the Scotch national covenant, in which all orders of people bound themselves to oppose the canons and the liturgy; and the government of that kingdom was snatched from the privy council and ministers of state, and assumed by a set of covenanted societies called *tables*, before Charles knew that his authority was even impaired. Each table consisted of a certain number of noblemen, gentlemen, burghesses, and inferior clergy; and over the whole presided a general table composed of four members from each of the inferior tables. To the edicts of these novel and self-constituted authorities, the greater part of the nation paid a more submissive obedience than had ever been paid to the laws, or the proclamations of their most virtuous sovereigns; though the tyranny of the *tables*, as described by Spalding who lived under it, surpassed every thing of which we read in modern history, the tyranny of the French Convention and French Directory perhaps excepted. "Aberdeen, alone, says our author, was withheld from subscribing the covenant, by the influence of the University, and the power of Huntley;" but he is so far from bestowing any praise on this Abdiel-like fidelity of the Marquis of Huntley, and the University of Aberdeen, that he proceeds in the following strain of encomium on the effects of the covenant and the government of the tables:

"Great was the joy, and inexpressible the comfort diffused on the imagination, or the heart, by this *second reformation*, which was ascribed in its origin, and success to the divine presence, and compared in its progress to Elitha's* (Elijah's) cloud, from the breadth of a hand overspreading the firmament; and which was productive certainly of a change, if not a real reformation of manners, more austere devotion, an abstemious simplicity in apparel and diet, a gloomy circumspection in social life."

How joy and gloom came to be united we know not; but that the joy was far from universal, and that other arts than fair argument were employed to procure subscriptions to the covenant, the reader will be fully convinced by Spalding, who was reluctantly prevailed upon to subscribe it himself. But we proceed with our author, who gives the following very extraordinary account of the King's concessions to the covenanters, and of their pertinacity in rebellion.

"Nine months had elapsed since the first supplication (against the liturgy), three from the date of the covenant, when the Marquis of Hamilton, a man ostensibly connected with neither party (covenanters or anti-covenanters) was appointed commissioner to represent the King.—In the progress of the negociation it was soon discovered that the object of his

* The covenanters read their bibles, and if they made this comparison, they made it correctly. The probability, however, is they made it not; and that it is a fiction of our author's introduced into the history of Scotland for the purpose of throwing ridicule upon one of the miracles of sacred Scripture; but he should have read the scriptural account of that miracle, before he had employed it for such a purpose.

instructions

instructions was rather to obtain than to grant concessions. The surrender of the covenant was required as a preliminary; and, in return, the King promised to regulate the high commission by the assistance of his council, so that it should no longer be oppressive; and to desist from urging the liturgy and canons, unless in a fair and legal manner satisfactory to his subjects. Concessions so *nugatory*, after such long delays (the delays of nine and six months) were considered, *with some reason*, as a mockery of their demands!"

Suppose the Catholic Irish, before the late union of the two kingdoms, to have petitioned for an abolition of the test-act, an exemption from the payment of tithes to the established clergyman, and every thing which they mean by Catholic emancipation; suppose them, in consequence of their petition being rejected, to have formed themselves into different societies of united Irishmen bound together by the sanction of a solemn oath; and suppose these societies to have snatched from the Lord Lieutenant and the privy council the executive government of the kingdom; we appeal to our author himself, whether Ireland would not then have been in a state very similar to that of Scotland under the usurped government of the covenanted tables. Let us suppose likewise that, instead of dissolving such a rebellious combination by force of arms, our gracious Sovereign had entered into a negotiation with the rebels, and, demanding as a preliminary, a renunciation of the illegal oath and an abolition of the societies which had usurped the powers of government; had, in return, promised to the Catholics, to regulate the payment of tithes so as that it should no longer be found oppressive, and to repeal the test-act in a fair and legal manner satisfactory to his subjects at large, we beg Mr. Laing to say, whether he really thinks that such concessions could have been deemed *nugatory*, or considered with reason as a *mockery of the demands* of the Irish Catholics!

Charles, however, went farther even than this in his concessions to the covenanters. The commissioner having repaired to court and laid before him the state of the Scottish nation, was sent back with powers to grant all their demands. Accordingly, "the canons, the liturgy, and the high commission were unconditionally recalled; the articles of Perth were suspended; an assembly and a parliament were successively appointed, where the prelates might be legally prosecuted, and their usurpations restrained;" but even with these concessions our author is not satisfied. "At an earlier period, he says, indeed, that they might have proved satisfactory;" but sensible that at an earlier period they were not required, and determined to blacken the memory of Charles and vindicate the conduct of the rebels, he arrogates to himself one of the attributes of the Deity, and, searching the heart of the unfortunate monarch, finds that he had no serious intention to keep his promise!

The lords of the privy council thought differently from our author.

"Having considered (says Spalding) his Majesty's great goodness in granting

granting them more than they looked for, and as would seem more than enough, they found themselves fully satisfied therewith, and made an act thereupon, promising to use their best means to make his Majesty's hail subjects to rest content therewith, and all and every one should testify their thankfulness for so great goodness received at his Majesty's hands, and to offer their lives and fortunes in his defence, and maintenance of religion, whilk (which) act was subscribed by the said Lords of Holyrood-house the 22d of September, 1638."

The Lords subscribing, whose names the author gives, were twenty-nine with the commissioner at their head.

"The assembly, promised by Charles, was held, says our author, at Glasgow, where the family influence of the commissioner was powerful, in preference to Aberdeen where the covenanters were weak. From the disuse of assemblies, their original constitution was almost forgotten; and the lay-elders displaced by James appeared an innovation when they were first restored. But the tables distrusted the moderation of the clergy, *invited perhaps to the dominion of the crossier*; nor was the yoke of the prelates to be broken, that the domineering arrogance of presbyteries might again revive. From each parish an elder was directed to attend the presbytery; and when the clergy were thus *contro'led*, and from the *removal of the candidates* out-numbered by the laity, the most orthodox were selected as commissioners, and the chief covenanters as elders of the assembly. From a large accession of the nobility and gentry, its authority far exceeded whatever ecclesiastics alone could arrogate; and, to increase its influence, *four assessors were assumed by each elder*, to consult, in private, or in public deliberations permitted occasionally to interpose their advice. In a few presbyteries lay-elders were admitted with reluctance; but their introduction furnished the prelates with a grateful pretext, to decline the jurisdiction of an assembly no longer subservient to themselves or to the crown. An accusation had been preferred from different presbyteries, charging them respectively with heresy, simony, falshood, habitual swearing, drunkenness, deceit, adultery, gaming, and the profanation of the Sabbath;" (Why were not idolatry and murder added to this list of crimes?) "and collectively, with transgressing the limitations imposed on their order, and *usurping the title and deportment of ecclesiastical lords*."

That the bishops declined the jurisdiction of such an assembly as this; or that the commissioner dissolved it when he found it arrogating to itself powers inconsistent with the constitution of the kingdom, cannot surely surprise our readers; but before they form a judgment of our author's comment on the conduct of Charles, it is fit that they peruse a fuller account of this famous conclave and its proceedings than Mr. Laing has deemed it expedient to give. What is contained in the extract, which we have made from his book, is true; but it is not the whole truth. We shall therefore supply his omissions from Spalding, who, as he held, at the time, the office of commissary-clerk of Aberdeen, could not be a stranger either to the arts which were used to pack the assembly, or to the objects in view of the covenanters when met; and who is certainly entitled to much credit, because his history is merely a journal written for his own use and not intended

intended for the press, to which it was sent, for the first time, about nine years ago.

" Upon the 16th day of November, proclamation was made at the cross of Edinburgh, discharging convocation of the King's lieges to go to the ensuing general assembly, and none to come there but the chosen commissioners, and their ordinary servants, and that in *peaceable manner without weapons, esbagbuts, pistols, and such like*, under the pain of treason. But the covenanters protested against the same;—and, without regard to the King's proclamation, *they went on as pleased themselves*. In the mean time before the down-sitting of this assembly, the haill archbishops and bishops were cited to compare before *the presbytery of Edinburgh*, to answer to the complaint of John Earl of Sutherland, John Earl of Athol, and divers other noblemen. The complaint was odious if it had been true.—They are called before the presbytery of Edinburgh, who could not well be judges; and in respect of their not compareance, this complaint is referred to the general assembly, *before whom they durst not compare for fear of their lives, albeit the King had commanded them to come*. The complainers of set purpose were holden out as commissioners, to the effect they might compare as parties, and upon the next Sabbath, being the 28th of October, the said complaint was read out in the kirks of the presbytery of Edinburgh to *make this business odious*.

" Upon the 21st of November the assembly sits down, when the church gates were strictly guarded by the town, so that none had entrance but he who had a *token of lead, declaring he was a covenanter*. There came out of ilk presbytery of the kingdom to this assembly, one, two, or three *covenanting ministers*, with one, two or three ruling elders *who should vote as they did*. Now all being set, *the doors closed and guarded*, after prayer, as use is, they began to choose a moderator; but first the commissioner desired his commission to be read, which was done, and that day dissolved. The next day a moderator is urged, but first the commissioner desired his Majesty's letter sent to them to be read, which was done, and then fell to choose a moderator; but Dr. Hamilton, minister of Glasgow, *having by moyen won in*, stands up as commissioner for the archbishops of St. Andrews and Glasgow, the bishops of Edinburgh, Galloway, Ross and Brechin, by virtue of their subscribed warrant, dated at Holyrood-house, Newcastle and Glasgow the 16th, 17th, and 20th days of November, 1638, and presented unto the commissioner's grace, declinators on paper against the unlawfulness of this assembly, and desired the same to be read, *whilk was refused till first the moderator should be chosen*; whereupon the commissioner and said Dr. Hamilton both took instruments in the hands of the clerk register, and protested against any such election, and that same should not be prejudicial to the King nor the laws of the kingdom.—The moderator and clerk being chosen, the commissioner desires the earl of Trequair treasurer, the Earl of Roxburgh Lord privy seal, the Earl of Argyle, the Earl of Lauderdale, the Earl of Southesk, all lords of secret council, and Sir Lewis Stuart advocate, to be joined with him as assessors, and to have voice as he had in matters questionable, as was used in King James's time."

But, though Mr. Laing informs us that four assessors were assumed by each elder, Mr. Spalding assures us, that this demand of the King's commissioner "was absolutely denied, saying his grace had power to consult with his assessors, but *had no voice in the assembly*, and

and if the King himself were there, he should have but one voice, more than any member of the assembly had, marvellous to see! whereof the like was never before at our Scottish assemblies."

Still the commissioner bore with their insolence, and on the 6th day of their sitting, he prevailed with their clerk to read the protestations of the bishops against their authority,—

"Whereat," continues Spalding, "there was much *laughter* by the brethren; and much reasoning betwixt the commissioner and them. Upon the morrow the moderator desired the clerk to read their answers to the said declinators, and concludes to establish the assembly as a *lawful judicature against bishops, without the King's authority or consent of his commissioner*, who made still opposition against the same, and finding lay-elders brought in to give voices in the said assembly, as the ministers whom they had chosen commissioners before them would voice, and *no assessor granted to the King*, and the bishops were cited to compare before *such judges as were their mortal enemies*; for these reasons, and *other disorders of this assembly*, the commissioner appeared to become impatient, and required and commanded them, in his Majesty's name and authority, not to proceed any further, and to say prayer and dissolve the assembly, protesting, what they had done or should do, might no wise touch the King's prerogative or oblige his subjects, nor that their assembly acts should be esteemed lawful, but declared null."

Paying no regard to these protestations they were dissolved on the 29th of the month, and commanded to depart from Glasgow within twenty-four hours; but the covenanters "took instrument in the contrary, saying his Majesty had indicted this assembly, whilk he nor his commissioner *could not dissolve without consent of the assembly*." Accordingly they continued to sit in open contempt of law and equity; and the clergy absolving themselves, or, as Mr. Laing more properly expresses it, "*relaxing themselves from the oaths of conformity exacted at their admission to holy orders*," they proceeded, under the auspices of the Earl of Argyle, to condemn the canons, the forms of consecration, the liturgy, the articles of Perth, and the high commission, and to abolish episcopacy in Scotland. Of the fourteen bishops, whom the assembly assumed to itself a power to degrade, eight were excommunicated; and as the proceedings against them are more fully and accurately detailed by Spalding than by our author, we shall extract his account of those proceedings, as we think it will be deemed a curiosity on this side of the Tweed.

"The General Assembly having *heard* the complaints and libels given in against Mr. John Spottiswood *pretended* Archbishop of St. Andrews, Mr. Patrick Lindsay *pretended* archbishop of Glasgow, Mr. David Lindsay *pretended* bishop of Edinburgh," &c. hath ordained these *pretended* bishops to be deposed, and by their (these) presents deposes them not only of the office of commissioner, to have vote in parliament, counsel, or convention, in name of the kirk, but also of all functions, whether of pretended episcopal or ministry, declareth them *infamous*; and likewise ordains the said pretended bishops

bishops to be *excommunicated* and declared to be of those whom Christ commandeth to be holden by all and every one of the faithful as *ethnicks* and *publicans*!"

"When this work of reformation was accomplished, the Assembly, says Mr. Laing, arose in triumph. The oppressive policy of two reigns was now subverted: the baseless fabric of a divine hierarchy was at once dissolved."

Indeed! was oppressive policy subverted by condemning to the severest punishment fourteen men of whose guilt no proof was brought? The sentence of the Assembly proceeds upon having barely *heard* the complaints and libels against the bishops: it speaks not of proof, for proof was not required by those who were mortal enemies to the episcopal order.

"Tranquillity (says our *impartial* historian) was yet attainable, for the *professions* of the covenanters were *legal* and *respectful*." Granting this, what were their *actions*? Why, he says himself, that "ever since the arrival of the King's commissioner" (i. e. before the sitting of the famous Assembly) "their merchants had been employed on the Continent, in the purchase and the clandestine importation of ammunition and arms. The covenant was received by their countrymen abroad in the Swedish service; and Alexander Lesley, a distinguished officer, was invited by Rothes to return as their future commander to Scotland. Their pecuniary resources, to the extent, at least, of a hundred thousand crowns, were derived from Richlieu, who was stimulated to revenge by the refusal of Charles to connive at the partition of the Spanish Netherlands."

Thus, these *legal* and *respectful* covenanters, who professed that they were driven to arms in support of the *protestant religion*, scrupled not to be beholden to a Cardinal of the *church of Rome* for money to enable them to carry on war against their lawful sovereign and the *protestant church of England*! Pious and consistent men, worthy of having their actions recorded by the pen of an historian who severely censures Charles for not having at once yielded to all their demands!

As we do not always judge so impartially of motives and actions which we have been taught to view through the mists of education, as of others, presented to us for the first time, we shall suppose, a case very similar to that of the unfortunate Charles and the Scotch covenanters. In the year 1793 the clamours for religious and civil liberty were very loud in this kingdom; suppose that our gracious Sovereign had then been so far misled by those clamours, as to call together a convocation of the clergy of both provinces for the purpose of reviewing the liturgy, articles, and canons; suppose that by secret caballing the lower house had been filled only by powerful laymen and such clergymen as had entered with them into an engagement to overthrow our episcopacy, condemn the book of Common Prayer, and new model the articles, so as to make them teach the doctrines of Unitarianism. Suppose that this motley crew of ecclesiastics and lay-brethren had got the people of London so far on their side as that the bishops could

not meet for fear of their lives; and that in this state of things the lower house of convocation had degraded and excommunicated all the members of the upper, declaring them *infamous, ethnics and publicans*, and incapable of sitting in parliament, or council, or of officiating as clergymen; suppose, likewise, that they had refused to dissolve themselves at the King's command; that they had invited from France General Macdonald to be their future commander; and that they had been furnished with money by the French Convention to enable them to carry these violent measures by force; does Mr. Laing imagine that government ought tamely to have granted all their demands, rather than "hazard the consequences of an internal war?" When he or his friends have answered this question, we shall be able to judge of their impartiality when commenting on the conduct of the unfortunate Charles.

(To be concluded in our next.)

The Crimes of Cabinets: or, a Review of their Plans and Aggressions for the Annihilation of the Liberties of France, and the Dismemberment of her Territories. With illustrative Anecdotes military and political. By Lewis Goldsmith. 8vo. Pp. 315. Printed for the Author, No. 5, Thavies-Inn, Holborn. 1801.

WE have, during the course of our reviewing labours, been obliged to wade through much filth of every kind; but we have, hitherto, met with nothing which approaches the folly, stupidity, and atrocity of "*The Crimes of Cabinets.*" Lewis Goldsmith must have a head most singularly constructed to fancy that his crude mass of falsehood and misrepresentation can mislead the most ignorant or unwary, and a heart, we hope, peculiarly his own to proclaim himself, in the present circumstances, the friend, the panegyrist of France, and the determined enemy of Britain.

From beginning to end this silly, though criminal, production is professedly a most virulent attack upon all established Governments, that of this country not excepted; whose only regularity, the writer says, consists in a "*regular system of blood, rapine, and oppression.*" It is not surprising that a writer of this kind should, at the same time, stand forth the champion of revolutionary France: and if the merits of a champion are to be estimated by his *good-will*, Mr. G. merits every remuneration that revolutionary France can bestow; but if they are to be appreciated by his *powers of assistance*, even his idol Bonaparte will exclaim, *adversario da istum patronum.* This man, with an audacity not easily to be rivalled, brings forward every Jacobin assertion, the falsehood of which had been repeatedly demonstrated; and as a proof of its irrefragable verity, what does he do? pledges *himself* for its truth! How satisfactory, how convincing is this species of proof! But a man must work with the *basest* materials when

no others are to be found. As a specimen of this kind of proof the following example, out of many, will be sufficient. Mr. G. asserts, "that the infamous manifesto (as he calls it) of the Duke of Brunswick originated in the Cabinet of St. James's." How does he prove this? "I declare," says he, "upon *my honour*, and I am willing to *make oath*, that one of the King of Prussia's cabinet (private) secretaries, Baron F——, assured me it was a fact." We believe that the *honour* and oath of Mr. G. will have equal weight with the public: and were this Baron F—— any thing but a man of straw, brought forward to answer the purposes of Mr. G. it would pay the same attention to *his honour*, and *his oath*. That cabinet secretary's honour must not be very immaculate, nor his oath of much value, who reveals cabinet secrets to every travelling adventurer he meets. On this subject we shall only farther say that, if there be such a person as Baron F——, it will be well for Mr. G. if they never hereafter meet; as this Prussian may be disposed to question in a very *rough* manner the propriety of thus giving to the world his confidential communications, or rather, as we suspect, making him communicate what he never did communicate. We likewise advise this writer, when he again makes his progress through Europe, (he has been, as he tells us, a great traveller) to *avoid* all those Counts, Barons, Ambassadors, Envoys, &c. &c. with whom he claims acquaintance, with whom he was so intimate, and whose names, and communications he has introduced with so little scruple in his work: Mr. G's re-appearance before any of them will, to him, if we mistake not, be attended with *most unpleasant* circumstances.

To enter minutely into an examination of the "*Crimes of Cabinets*," to point out the glaring falsehoods with which the book abounds, to animadvert on the no-reasoning of the writer; to mark every instance of his unsoundness as a moralist, and a politician; to dwell upon his coarse and brutal language, to point out the innumerable examples of determined partiality to France, and enmity to this country, &c. would be a task equally useless and disgusting: but, after what we have said, we think ourselves bound in justice to exhibit a few specimens of the work, that our readers may determine whether our accusation be well-founded.

It is unfortunate for an author when he stumbles on the threshold: that Lewis Goldsmith has done so must be apparent to every person in the least acquainted with the subject. He has produced the treaty of Pavia as the foundation on which he builds his proof of *aggression* against France, and it appears at full length in his Appendix; a treaty which, on the face of it, bears all the most unequivocal marks of the most bungling forgery. It is pretended to have been concluded in July 1791, at Pavia, and that it is signed Leopold—Prince Nassau—Count Florida Blanca—Bischoppswerder. Now, it is ascertained beyond all contradiction that only *two* of these persons were in Italy at that time, and that *not one* of them was at Pavia.

The Prince of Nassau was cruising in the Baltic, and Count Florida Blanca was in Spain, while the blundering fabricator made them sign his apocryphal treaty at Pavia! This death-blow to the authenticity of the instrument, which the writer brings forward with such confidence, must have been known to him, else he must acknowledge his unsuitness for political disquisition. Does he think, then, that his making this pseudo-treaty the ground-work of his fabric will add to his reputation as a man, or to his respectability as an author? Not a page of this despicable publication can be turned over without meeting with a falshood; but we shall give only one more example. He has the effrontery to say that, in answer to Bonaparte's pacific offers, our Government replied, "that only the *Bourbons*" (meaning the restoration of the Bourbon family) "as the legal heirs to the French sceptre, could restore peace to the French nation." This he does in the face of the *true* answer, which is *verbatim* as follows. After saying that the restoration of the House of Bourbon would infallibly produce peace, Lord Grenville goes on, "But, desirable as such an event must be, both to France, and to the world, it is *not* to this mode exclusively that his Majesty limits the possibility of secure and solid pacification. His Majesty makes *no* claim to prescribe to France what shall be the form of her government, or in whose hands she shall invest the authority necessary for conducting the affairs of a great and powerful nation." So much for Lewis Goldsmith's respect for truth.

His moral character may be farther estimated by the praise he bestows on the assassin Ankarstroem. "The bold and manly hand of Capt. Ankarstroem frustrated the frantic schemes of that undegenerate descendant of the mad Charles XII." "The end," (the death of the Swedish monarch) he goes on to say, in the case of Ankarstroem, "justifies the *mean*!" (assassination.) Mr. G. tells us that he was at Stockholm when this (according to him) *glorious* blow was struck, and that he was "intimate with Count Horn." This avowal is rather imprudent; Horn, he confesses, was one of the conspirators, and king-killing intimacies, ill-natured people will say, look suspicious.

The most decided hatred to this country, and partiality for revolutionary France pervade the whole work. We shall give one or two specimens.

"Where, Britain, is thy wisdom, thine indignation? Where thy honour, thy dignity? What horrors shall hereafter mark the black pages of thy diplomatic history!! What millions of cold-blooded murders shall sanguine thy types!!"

"All the devastations, conflagrations, and murders, and all the horrid consequences of all the continental wars for a century past, are to be attributed to the *weighty arguments* and *gilded intrigues* of a *certain cabinet*."

"Englishmen seem now so lost to every sense of patriotism and philanthropy, that they only think of god Belly, god Pitt, and god Plutus;

Plutus; even God Jehovah is neglected, unthought of, for this stupid polytheism of modern Britain!"

Now for the contrast.

"The French, when they entered an enemy's country sword in hand, honourably paid for every thing they had—not in assignats, but in hard specie. Let the members of *all sorts and sizes of cabinets* learn integrity and social justice from those men."

We cannot, after this, be surprised to find this precious champion of liberty, and paragon of morality, pronouncing the French cause to be "the cause of freedom, and genuine virtue!" Nor will it excite much astonishment to hear him assert that Bonaparte's "moderation and generosity in victory stand unparalleled in the page of history!" Though persons, acquainted with the achievements of his "HERO," will ask him whether he had ever heard of the massacre of men, women, and children at Alexandria, merely to strike terror; or how he can reconcile the selling of the Austrian prisoners of war to the Spaniards for slaves, to the standard of unparalleled moderation and generosity in victory?

"I will not be sparing of my *colours*," saith Mr. G.—Of this describer's colouring our readers will judge from the following specimens. "The *royal tygers* of Germany, with the assistance of *jackall* Pitt.—France sees in the *thick-lip* of Austria, an unerring symbol of *assassination*.—The sleek hirelings of flagitious Cabinets.—The *she-bear* of the North.—I heard from his *murder-growling* lips myself.—Continental *crowned free-booters*.—The *vulture* (the King of Sardinia) was suffered to remain in his nest; a kindness afterwards repaid with a perfidy peculiar to the *gang*—only 30 hours' march from the *imperial den of iniquity*.—Lord Minto, one of our *diplomatic drawcanfsrs*," &c. &c. The unfortunate Pius, who had suffered every species of indignity and cruelty from Bonaparte and his satellites, has a double portion of this writer's *colouring* bestowed upon him. He calls him "an *arch-jesuit*—the *triple-crowned jesuit*—this *mitred hypocrite*," and rejoices over "his *richly-deserved fate*; a fate brought on by his own *villainy*."—We can find nothing which can rival this *colouring*, except some touches from the pencil of the Jesuit Harding; who thus addresses the Protestants of his day, "Ye are the children of the devil.—In your hartes the devil hath made his shope.—Bake until your bellies breake, ye hell houndes of Zwinglius and Luther's littoure.—Raile until your tongues burne in your headdes in helle fire."

We now take our leave of the "Crimes of Cabinets," with saying that the despicable and shameless effrontery of the work keeps pace with the atrocity of its object: and shall just hint to Lewis Goldsmith, who is his own publisher, that he must acknowledge at least some small *forbearance*, and *moderation* in the cabinet of St. James's as it does not appear that he is disturbed in his *publishing operations* at No. 5, Thavies-Inn. Had he, at Paris, written the *Crimes*

of the Consulate in the stile of his present performance, we risk nothing in affirming that, instead of publishing his work himself, instead of trusting to the boasted *moderation* of the Consul, he would have imitated the *prudence** of the London booksellers. One word more on this most despicable and most flagitious performance. The author comes so clearly within the express provisions of the act of the 3rd of his present Majesty, for the punishment of those who seek by *writing*, &c. to excite hatred or contempt of his Majesty's person or government, that we are decidedly of opinion that his Majesty's Attorney General will not perform his duty if he suffer him to pass unpunished.

A Voyage to the Isle of France, the Isle of Bourbon, and the Cape of Good Hope; with Observations and Reflections upon Nature and Mankind. By J. H. B. De Saint Pierre, Author of *Studies of Nature*. Translated from the French. *To which is added some Account of the Author.* 8vo. Pp. 334. 7s. in Boards, Vernor and Hood. 1800.

OUR readers, we presume, are aware, that this Voyage has not been recently made: it was commenced at the beginning of the year 1768. and terminated with the year 1772. The author professes to give "an account of the Plants and Animals natural to each country" which he had an opportunity of seeing, and also "of the Soil, both in its unimproved, and improved, state;" and then speaks "of the Character of the Inhabitants." From a writer of St. Pierre's celebrity we expected much; but we must confess that we have been disappointed. He indeed exclaims: "What apology can I make for having ventured to treat on subjects with which I am not scientifically acquainted?" Certainly no apology which can be accepted. His performance is such as a sailor would laugh at, a naturalist throw behind the fire;—by the moral philosopher only can it be perused with any degree of pleasure.

From numerous fanciful and erroneous notions, we cannot refrain selecting the following.—After lamenting the inconvenience experienced by sailors, from the short allowance of water to which they are frequently reduced, he says: "Could not that part of the ship, where the ballast is put, be divided into leaden cisterns, and filled with fresh water?" This betrays a strange ignorance of the elementary principles of gravitation. Was not St. Pierre aware, that a given quantity of fresh water is specifically lighter than the same given quantity of salt-water, consequently altogether unfit for ballast? Admit-

* "In consequence of his bookseller's refusal to publish this work, he is under the necessity of becoming his own publisher." Advertisement of the author.

ting the reverse, however, as to weight, the water would be shifting ballast; and in bad weather nothing can be more dangerous. If he even intended that the leaden cisterns should, of themselves, be of sufficient weight for ballast, still, as they were emptied, the shifting property of the water would produce a dangerous effect.

The most *curious* part of this work is the botanical hypothesis of its author, on which the popular system of Dr. Darwin appears to be founded. The most interesting parts, however, present themselves in the twenty-third, and twenty-sixth letters, of the former of which Dr. Goldsmith is said frequently to have spoken, "as a master-piece of good sense, and well directed attention and sensibility."

As we believe but little has been hitherto known in England respecting the life or character of St. Pierre, we shall present our readers with the following account, furnished by a "French gentleman resident at Vienna, whose high literary character, and extensive acquaintance in the learned world," the translator informs us, "rendered him perfectly competent to tell all he knew of *James Henry Bernardin de Saint Pierre*."

"That he is a sweet, simple, modest man, of great sensibility, and true worth; that J. H. B. *de Saint Pierre* had been a long time the intimate friend of *John (Jean) Jacques Rousseau*, and, like that illustrious author, shewed himself late in life among men of letters: that the French Jacobins spared him from respect to the great esteem in which he is held by all parties, though his opinions are essentially different from theirs, and though he is well known to favour the cause they would crush: that his gentle temper and love of ease, prevented his putting himself among the ranks of such as have opposed the revolutionary frenzy with courage and perseverance; that it is principally towards moral sentiment, and the improvement of the heart, his *studies* are directed: that he was appointed professor of this species of philosophy at a *new school*, which they wished to establish at Paris three years ago: that his instructions in that capacity procured him the most universal applause, but his lectures were not published: that he was much solicited to undertake a moral catechism, and worked on the subject a long time, but neither did this performance appear: that the deplorable irreligion and corruption France still abhors under, would now render the true principles of morals unacceptable: that these tenets, which so long prevailed, engaged Mr. de la Cretelle, who had likewise expended much time and consideration on a similar topic; but who was also impelled for the same reason to renounce it: that the silence of these two celebrated and valuable writers emboldened at last *Mr. de St. Lambert*, an old encyclopedial writer, and the public beheld from the pen of this pretended philosopher, a *Moral Catechism*, in three volumes, polluted with gross impiety, and basely accommodated to the dissoluteness in fashion: that morals are here represented altogether independent of religion: that *J. H. B. de St. Pierre* is he whose style has most of that kind of warmth and unction, which characterize the works of *J. Jacques Rousseau*, but he is less eloquent than his master, though sometimes as brilliant as Buffon, who is always more noble and manly: that as to the purity of language, and all the nicety of composition, he is not considered on the Continent as the most unexceptionable model; that his most esteemed production is a novel, entitled *Paul and Vir-*

ginia; that his *Studies of Nature*, in France at least, had originally no great success, and are calculated to excite a taste for natural history without teaching it: that his account of the new system of botany is more amusing than instructive; that all he advances on general physics is still worse: that the theories by which he would solve the phenomena of the tides, are palpably erroneous: that many other things in this voluminous work, merit reprehension, and youth ought not to dip into it till their studies are finished, and their faculties matured: that the author is, however, a man of honour and strict probity, whose labours have all the most virtuous tendency, and inspire not only admiration of the varied excellencies they disclose, but love for the mind that conceived them: that his style, though not a standard of correctness, is every where elegant and beautiful: that he often wants precision, and seems to hold in contempt both logic and metaphysics, has many false ideas and opinions, more paradoxical than just; but the ardent philosophy he breathes, and the sentiments of refined humanity he uniformly inculcates, more than atone for all his imperfections."

Having done with the author, it is time to bestow some little attention on his translator.

He tells us, that St. Pierre's "speculations on the vegetable world, contained in the three last letters, appear in the original in the form of a dialogue. But without adhering to this mechanism, we have compressed the whole in as few words as possible. A long table of sea terms, and various other matters, but little interesting to an English reader, are also omitted. The Editor has endeavoured to present his countrymen with the spirit and essence of this elegant work, stripped of its native *verbiage*, and he doubts not but it may contribute in this form both to amuse the imagination and better the heart."

The Editor—in this instance a synonym with translator—may have "endeavoured to present his countrymen with the spirit and essence of this elegant work;" but, without having seen the original, we can venture to assert, he has failed in that *endeavour*: for as to spirit, elegance, or even common correctness, the translation before us has not the most distant claim. We also think the conversion of a dialogue into plain narrative a presumptuous and unwarrantable liberty in a translator; especially one so very ill qualified for the task. We would much rather have seen St. Pierre's performance "*unstript of its native verbiage*," than with the mutilations of this miserable *doct into English*.

That we may not be suspected of making unfounded charges of inability, as to composition, the mention of two or three instances out of the *innumerable* multitude which occur, will be sufficient.—"The galliards are the length of the whole ship, which is level with the great cabin, and has a gangway before it as the cabin has." That is, the whole ship is level with the great cabin, and has a gangway before it, at the cabin has.

"Their habit of bringing up children which approaches nearly to a state of nature, and leaves them in an almost utter ignorance; but the vices of the negro women, which they imbibe with their milk, and their caprices, which they

they are suffered to exercise upon the poor slaves to a degree of tyranny beyond all bounds, adds to their ignorance almost all the depravity incident to society." Who can understand, or analyze this sentence! "I am really grieved to think that *in* speaking of mankind as they are, has more the appearance of burlesque, or exaggeration, than a real resemblance." "*Commodities*, from thence to the town, is inconvenient and hazardous." All this is stupid, and beneath criticism. The latter instance of "*spirit*" and "*essence*" indeed appears to originate with the printer; and, as the "*spirit*" appears to be somewhat above proof, to reduce it to the standard of common sense, we advise, for "*commodities*," a substitution of *conveyance*.

We dismiss this article, with remarking, that its typographical errors are shamefully numerous and glaring.

The Oeconomy of Charity; or, an Address to Ladies; adapted to the Present State of Charitable Institutions in England: with a particular View to the Cultivation of religious Principles among the lower Orders of People. By Mrs. Trimmer. 2 Vols. Small 8vo. Johnson. London. 1801.

IN the year 1787, Mrs. Trimmer published an *Address to Ladies*: but from that, she informs us, the present "work, though formed upon the same principle, differs greatly in its contents." The former book we have not seen; but, as it was dedicated to her MAJESTY, we cannot doubt of its propriety; especially as the one before us is honoured with the same ROYAL PATRONAGE. As the subject of this performance is of much importance to the community in general, as well as to ladies in particular; and as our Review thereof may possibly be perused by many who would not otherwise be apprised of its contents, we shall pay it all the attention which the benevolent designs of its author so well merit.

Mrs. T. traces the progress of charity schools in this country, from their commencement, in the year 1688, to the present period; and accompanies her narrative with many judicious observations on the various prevailing methods of educating charity children. The greater part of the first volume is occupied by remarks on, and detailed accounts of, Sunday Schools, and Schools of Industry; and some "outlines of a practical system of education for the children of the poor" are "offered for consideration." In the Appendix to Vol. I. is given a minute history of the abovementioned institutions in Old Brentford; not, as the author observes, because she is vain enough to suppose these schools are better conducted than others of the same description; but, as they have proved successful, she is desirous of adding her own testimony, in the fullest manner, to the utility of this species of charity. She has also another reason for laying this account before ladies, as the schools, in which the girls are instructed, are *entirely under female direction*.

! Sunday Schools were first opened in this town [Old Brentford] on June 18th,

18th, 1786. No place could be more unpromising to an experiment of this kind than Brentford. In saying this, I do not mean to cast illiberal reflections on my neighbours ;* on the contrary, I am happy to do them the justice of declaring, that those whose circumstances can afford it, are in general ready to promote any public work that has any utility in view ; and their cheerful contributions to the almost hopeless experiment of Sunday Schools may be produced as a proof of my assertion."

The Rev. Charles Sturges, at that time vicar of Ealing, was the proposer of these seminaries. A subscription was commenced ; and, on an appointed day, three schools, for the tuition of thirty scholars each, were opened : viz. one for the biggest boys, and two for girls and little boys. After this, the numbers were increased to forty, and even fifty, the poorer children being clothed in a sort of uniform. The young ladies of two boarding schools supplied nearly a hundred caps, and a number of tippets, made of old cloth ; and many articles of clothing were from time to time presented from different quarters. Before the expiration of the second year, the institutions were honoured with ROYAL PATRONAGE, her MAJESTY bestowing a donation which she has annually repeated. To the Sunday Schools was next added a School of Industry, which commenced with spinning : this was followed by a second for knitting stockings, and a third for plain work. There are at present two Sunday Schools for girls, and one for boys, in Old Brentford, and one for girls in Ealing. The number of boys is upwards of forty ; of girls nearly a hundred. The spinning and the knitting failing of their desired effect, about forty of the elder girls are employed in plain work, and twenty of the younger ones wind cotton, and pick rushes, for the use of tallow chandlers. About four years ago, a School of Industry for boys was attempted, and for a time succeeded. By mismanagement, however, a greater expence was incurred than the fund would bear, and the scheme dropped.

" The following hints, "relative to *Evening Navigation Schools*, we think, with Mrs. T. "are too important to be omitted :"

" It is a melancholy observation, that British sailors, though remarkably brave, are in general very profligate, prophane, and immoral ; would it not, therefore, be adviseable to establish in sea-port towns (in addition to Sunday Schools) Schools of Industry, in which boys might learn to spin and weave coarse thread for sail cloth, pick oakum, &c. ? And in order to train some

* We do not wish to "cast illiberal reflections" on any one, nor do we wish to depreciate the exertions of Mrs. T. and her benevolent associates ; but we are constrained to remark, that, notwithstanding the existence of these schools for fifteen years, the poor of Brentford, and its vicinity, possess the lowest, most degraded manners of any which have fallen under our observation. A lady — or, in plainer terms, a well dressed woman — cannot pass through the town without being insulted by men, women, and children. Their gross vulgarity can only be equalled by the most depraved inhabitants of the worst parts of the metropolis. *Rev.*

for

for the *sea* service, suppose an Evening Navigation School was founded, in which a limited number of boys might be instructed for an hour or two, twice or three times a week, in such particulars as all common sailors ought to know, previous to their going out to sea: a master, qualified to teach these boys, might easily be found in some experienced mariner out of employment. These boys ought to learn to *read* and *write*; and the books put into their hands on *week days*, should be such as have a tendency to excite sentiments suitable to a sea-faring life; such as *voyages* and *travels*; and part of their instruction in Sunday Schools should be calculated to give them a proper sense of the peculiar duties of the profession for which they are designed, and the necessity of securing the blessing of God to defend them against the dangers, and support them under the difficulties to which they will unavoidably be exposed."

The second volume of *The Oeconomy of Charity* extends to the conduct of ladies respecting the adult poor, with copious advice on the government of servants, and the duties of family religion. Parochial distributions, and the condition of the labouring classes, are amply investigated; and many valuable hints are thrown out for the increase of their comforts. Much miscellaneous matter presents itself, relative to the supplying the poor with food; and the relief of prisoners, and common beggars, by various means, are also noticed. The benefits of friendly societies, and lying-in charities, are *particularly* adverted to; and we cannot refrain from recommending to the attention of our fair readers, "The Rules and Regulations of the Charity for Lying-in Women, and Sick Persons, at Tottenham High Cross." This truly benevolent institution accommodates each lying-in woman, or sick person, who receives a ticket from any of the subscribers, with the loan of a pair of sheets, twelve napkins, a bedgown, and a shirt, during a month. Eleven shillings are also paid to each lying-in woman, towards defraying the expences of a midwife and nurse.

While thus providing for the corporeal ease of the lower classes of the community, let it not be thought that Mrs. T. neglects their spiritual welfare. After some sensible "remarks on the great neglect of public worship which prevails among the poor," she quotes an account of the Free Church at Bath, the idea of which was originally suggested by that sound divine and most devout Christian the Rev. Mr. DAUBENY, in a sermon delivered at St. Margaret's Chapel, Bath, in April, 1792, and the church was opened in November, 1798. Our author next proposes a division of the parishes of the metropolis into districts, each district having a free chapel, as an appendage to the parish church. She suggests that,

"On fitting up a chapel of this kind, rows of neat commodious benches, divided into numbered seats, for the *regular congregation*, should be provided, and seats for the children of the Sunday Schools belonging to the

district,

district, leaving an open space in the middle, with common forms for strangers*."

She then recommends the appointment of a committee, who are to procure "a list of the poorer inhabitants of the district, classed according to their religious professions, whether of the Church of England, or belonging to dissenting congregations."—"At the time of making the list, a numbered ticket may be given to each person, who shall profess a desire to belong to the congregation, to entitle them respectively to an appropriate seat in the chapel, with the corresponding number."

As it is of the first importance that the poor should be regular in their attendance on public worship, Mrs. T. conceives that "it would be expedient to establish a fund for the purpose of *Sunday Gifts*." The expense of this, together with that of Bibles, and Common Prayer Books, she thinks might be liquidated by "the sums usually given in private benefactions of money, provisions, and clothing," provided the plan was properly adhered to."

As a proof that she has not been recommending a visionary, impracticable scheme, in her proposal of making parochial gifts, she subjoins an account of an experiment of this kind, which was made in a populous town in the vicinity of London. For the account of this experiment, which exceeded the most sanguine hopes, we refer our readers to the work itself.

Having thus gone over the principal contents of Mrs. T.'s performance, we ought to close our review: but, as this lady attempts to answer the leading objections which have been made to Sunday Schools, we shall take the liberty of reverting to the first volume of her work.

"It is said," she observes, "that these schools afford opportunities for the emissaries of infidelity and sedition, to sow the seeds of their pernicious principles in the minds of the rising generation, which may hereafter lead to the subversion of the government in church and state; that they are chiefly in the hands of Sectarists; that vast numbers of those who have been brought up in them have become fanatical teachers, have deemed themselves qualified to hold disputations on religious topics; and have turned infidels and anarchists, who are spreading a malignant influence through the mass of the community."

All this, though common place, is positively true. However, as Mrs. T. says,—

"To condemn an institution as a bad one, because it may be made subservient to bad purposes is surely unreasonable, for according to this principle, every divine ordinance of revealed religion from the beginning of the world

* "Were parishes divided into districts, Sunday Schools might be conducted under the eye of the minister, and the committee of each district, without the dangers of their being perverted to ill purposes."

to the present time would come under condemnation; since each, in its turn, has been abused to purposes directly contrary to its original design."

Mrs. T. then alludes to *some* of the abuses which, *we know*, these institutions have been subjected to; and then observes, that these very abuses furnish arguments in their favour, and shew that they are "well calculated to diffuse knowledge abundantly, and at an easy expense, and there are no insurmountable difficulties in the way of those who are disposed to collect the children of the poor, for the purposes of giving them instruction."—Our author says, she is "confident, that in places where Sunday Schools are zealously and prudently conducted; upon a plan, favourable to the interests of the church, attempts are seldom made to establish them."—*Let this remark possess its full force:—it merits attention.*—She then says, "we have every reason to think, that those who are so industrious in the application of this institution to the propagation of their false tenets, would find means to spread their doctrines without it."

This supposition may *perhaps* be true: but, when we cannot entirely conquer an enemy, it is well to be able to diminish his resources, to retard and enfeeble his operations. If we cannot destroy the serpent, let us divest it of its poison.—Mrs. T. says:

"Whatever blame may attach to the *methodistical* teachers of Sunday Schools for *false interpretation*, they can scarcely be suspected of instructing children to doubt the divine authority of the Scriptures, or to prefer books of infidelity to their Bibles; for it is one of their fundamental principles to depreciate *human reason* in matters of religious opinion, and they refer to the BIBLE for the supposed proofs of their peculiar doctrines."

They do indeed "refer to the BIBLE for the *supposed* proofs of their peculiar doctrines;" but how do they wrest to *their own wilful purposes* the DIVINE TRUTHS of that book! Democracy, infidelity, and fanaticism, form a heterogeneous whole, the component parts of which, it might be supposed, would not well assimilate: they however act in concert; and when the BIBLE can be made to speak the language of sedition and rebellion, it must have the greatest weight with those who are improperly influenced. We must again quote Mrs. Trimmer:—"That infidel seditionists have caused many persons who could read and write to misapply their talents, by making them *Secretaries and Corresponding Members, &c. of Secret Societies*, must be acknowledged. But what reason can be given for laying this to the charge of *Sunday Schools*, since *writing* is seldom taught in these Schools?"

Mrs. T. indeed judiciously confines the teaching to SACRED SUBJECTS; and even this in the intervals of public worship only: but in many of those Sunday Schools which are under methodistical guidance, both writing and arithmetic are taught. For labourers of the lower classes, particularly in the country, this surely is unnecessary. Without *really* improving their mind; it, *at least*, gives them a *fancied* superiority, and renders them unfit for their occupations. Let the precepts

precepts of virtue and religion rather be orally impressed on their memory, than that their minds should be confused by a smattering of letter learning. It is not by the mere knowledge of reading, writing, arithmetic, algebra, or geometry, that a man becomes moral or religious. That methodists do also frequently pervert and falsify the divine word, and render it the vehicle of revolutionary sentiment, will not be denied; therefore the Sunday Schools which happen to be under *their* superintendence are to be dreaded as the cradles of anarchy and murder. Let their efforts be counteracted! Let their machinations be frustrated! To effect this; let it be deeply impressed on the minds of those concerned, that "it would be as easy, by means of Sunday Schools, to make early impressions in favour of the church and its ministers, as it has been found to excite prejudices against them."

Of the existence of an *organized confederation*, for the purpose of increasing the number of methodists; of training them up to the church; of purchasing small livings for them, and, by this means, of perverting the pure doctrines of the Gospel of Christ, as taught by the Established Church of England; and also of bringing that Establishment into discredit; we have long had indisputable proofs. *Clapham Common* is the seat of its power; and we shall some day, take occasion to notice its chiefs, and to expose its manœuvres. This is the *confederation* alluded to by Mrs. Trimmer in the following note.

"Of this organized confederation I know nothing but by report; but it seems to me very probable that a society, which holds its meetings in a court near Fleet street, in London, and calls itself the *Itinerant Society*, is a part of it. The professed design of this association is to establish Sunday Schools in every parish within ten miles of the metropolis, where they can gain a footing, and its agents have actually done so in many parishes within my knowledge; in which the hours of teaching are so contrived, as to occupy the time of divine service in the neighbouring parish churches. The assiduous attention paid by the teachers in these schools to the scholars, together with the gifts of clothing, and money which they bestow, win the hearts of both children and parents, and dispose them to receive with readiness any lessons these pretended friends may chuse to give them. This society professes to bring forward, as *preachers of the Gospel*, whoever shall appear to those who are appointed to examine them, to be inspired with the *gift of teaching*. It also offers comfort and relief to the poor in times of sickness. Whatever these people may insinuate against the church and its ministers, undoubtedly have a very powerful effect upon the minds of the ignorant; and is much to be lamented that no law exists for preventing the obtaining of licences for schools of this description; and that the proper establishment of Sunday Schools, upon a right foundation, does not in every parish obviate the plausible pretensions of these itinerants. Yet these schools, as far as I am able to judge, are innocent in comparison of many others that subsist in the kingdom, as appears from the last admirable charge of a learned prelate, whom the enemies of the institution had triumphantly, but unjustly, numbered amongst their supporters."

If our bishops do not speedily take some means for imposing
effectual

effectual check upon the rapid growth of Methodism; if, either dead to a sense of the danger which threatens the establishment; or rendered passive by their despair to avert or diminish it, they console themselves with the idea of *keeping things as they are*, without any attempt to make them better; they will not only betray the sacred trust reposed in them by their Sovereign, and violate the duty which they owe to the church; but they will find themselves egregiously deceived, in their ideas of a *stationary* opposition; and will, by their forbearance, daily increase the danger which they are now afraid to meet, encourage the alarming progress of schism, and expose the establishment to fresh attacks which will favour the promotion of anarchy, and aid the cause of subversion.

Suggestions respecting a Plan of National Education. By the Rev. William Shaw, B. D. F. S. A. and Rector of Chelvy, Somerset. 8vo. Pp. 20. 1s. Robinsons. London.

The Blagdon Controversy; or Short Criticisms on the late Dispute between the Curate of Blagdon and Mrs. Hannah More, relative to Sunday Schools and Monday private Schools. By a Layman. 8vo. Pp. 36. 1s. Robinsons. London.

AFTER the long and ample account which we last month gave of the Controversy that has been the occasion of both these pamphlets, we cannot enter much into the subject again. Yet we think it right to notice the progress of the controversy, to mark the pamphlets as they arise; and to add any new observations that are suggested by them. The former of these, in a letter to the Archbishop of Canterbury, touches upon the controversy a little only, and dwells principally upon some consequences deducible from it. But the latter enters into it minutely, and has made several observations similar to our own of last month. Both are strongly in favour of Mr. Bere, as indeed we actually know almost all the reading, all the thinking part of the clergy and the laity at Bath to be. We shall begin, however, with the latter pamphlet, as reasoning upon the facts and arguments of the controversy; before we proceed to record the opinion of the former upon them, and to explain his plan as deduced from them.

"The Blagdon Controversy," then, we understand to be written in part, or in whole, by a gentleman, wholly unconnected with any of the parties, little conversant with writing as being a veteran in the naval service, but pricked on by a generous spirit of regard for a worthy, yet much injured, clergyman.

"The *denouement* of the piece," says the veteran, very truly, "was the dismissal of the Rev. Mr. Bere from the curacy of Blagdon, after *seventeen* years service in that parish without reproach. It was therefore a natural expectation of the public, during this extraordinary occurrence, that the person, or persons, who prevailed on the Bishop to send his letter of dismissal, should

be brought forward. But the curtain dropped before such discovery. All they are told is, that no information respecting Mr. Bere came from Clevedon Court," Sir Abraham Elton's, "or Cowslip Green," Mrs. H. More's. "The invisible agent is ashamed to shew himself; but works, like the great Tempter, by suggestions in private. One thing is clear, that the person accused had a right to know his accuser, and the charges against him; and a refusal to hear him, was contrary to the practice of all civil and civilized courts. The Chief Justice of the King's Bench does not strike an Attorney off the roll, without giving him an opportunity of being heard; nor does he proceed without affidavits, and allowing the accused person to have copies of the charge; nor would the bar or spectator conclude, as Sir Abraham Elton did, from his unbounded respect to authority" *when exerted on his own side*, "that there were weighty reasons for the measure, which it was not for them to fathom."

"The language of the Bishop, venerable by age," adds our warrior, "is very pointed; coupling the dismissal of the curate with the cause of religion, and saying, in direct terms, that 'he is justly offended with his conduct.' But this is something like waste of words, unless a specific charge had been brought against Mr. Bere, which rendered him, if not infamous in the Bishop's eyes, at least unworthy of a cure of souls. And without such charge Dr. Moss," the chancellor, "must excuse me, if I excite an axiom in logic, '*de non apparentibus et de non existentibus eadem est ratio.*'"

This is very well put to the Rev. Divine, by this veteran of the deck. But it is as well put to the Right Rev. whom it equally reaches, though not equally addressed to him.

"How far this exalted pattern of female excellence and Christian charity," he remarks concerning Mrs. More, "was carried by resentment; is, like the cause of dismissal, *known only by the parties*. Whether she owed Mrs. Bere a grudge, for the part she took in appropriating her of her teacher's holding private meetings, is best known to herself. Some suspicion attaches, however, because she never made any enquiry of Mrs. Bere, though she had frequent opportunities of so doing. And this suspicion is strongly corroborated by her having sent to the Bishop a statement of accusations against Mr. Bere; which probably had their weight, though it is denied that his Lordship's judgment was finally determined by what was sent from Cowslip Green. Nay more! She must have employed all her eloquence to convert Dr. Crossman so completely, that from thinking well of his old friend the curate, he afterwards inveighs bitterly against him, and extols the virtues and abilities of the humble schoolmaster, whom he considered before 'as an ignorant fanatic and wretched theologist.'"

The *cunning* of Mrs. H. More has never been professedly exposed. Yet it is apparent in all this transaction. At the very commencement, before suspicions were well awake in the head of Mr. Bere, and on that calumnious speech of the schoolmaster concerning Mr. Bere, of which Mr. Bere had made complaint to her, and sent her an affidavit; she proposed for Mr. Bere "to lay the whole business before our common friend Sir Abraham Elton;"* when Sir Abraham

* Mr. Bere's first pamphlet, p. 19.

must have been known by her to be no "common friend," when he actually appeared soon afterwards to be an open enemy to Mr. Bere. She thus suggested insidiously to Mr. Bere a reference, that she knew she could command in the award. This single stroke marks her character strongly, and we, therefore, dwell upon it. In the progress of the business she pushes Sir Abraham forward, without one blush of shame on her cheek, for having mentioned him as a common friend and a fair referee before, to be her pleading, her writing advocate, her very strenuous champion, her very zealous votary. Comparing the proposal with the proceedings, we see the dishonourableness, we had almost said the dishonesty, of the proposal completely. And when we collate all the facts together; see the accusations clandestine in their production, concealed in their operation, even still concealed, and still clandestine to the very clergyman accused; yet find them followed by a punishment as arbitrary as they are invisible, we cannot but unite the cause with the effect, and be sure that the hand, which produced and concealed the charges, did, in the same concealed manner, produce the punishment also. Only, another hand was induced to act, and a *Bishop* was engaged to lift his brother Bishop's arm for striking the blow. Mr. Bere, and the Bath clergy, all know a little the medium of management. And we, who know more of this than they do, shall be strongly inclined (if justice is not immediately done to Mr. Bere) to lay all before the publick.

We could cite other passages from this useful pamphlet with pleasure, if we were not compelled to restrain ourselves. We feel the cause of Mr. Bere, to be the cause of the clergy in general. We, therefore, pass on to Mr. Shaw, happy to see the clergy and laity of Bath, or its vicinity, uniting to write in *his* favour.

"Mr. Bere's statement of facts," Mr. Shaw tells us, "is before the publick; and it incontrovertibly speaks for itself. I should, however, do violence to my feelings and to truth, if I neglected to bear testimony, that Mr. Bere is a man of good learning, sound religion, amiable manners, and pure morals; a faithful and diligent minister of the church; and, by his information and inflexible integrity as a magistrate, a public blessing: and that, therefore, the issue was as unexpected as it was surprising. Instead of a serious abridgment of his income, Mr. Bere for his publick services deserved some mark of royal favour." The Prelate of Durham, we are happy to hear, will do him equal kindness. "This indulgence of my inclination, however, is not meant to convey any censure of my venerable and respectable diocesan, and his son the Chancellor's conduct. But if I cannot say more, it is impossible to say less, than, that by some agency yet invisible to the publick," though visible to ourselves and some others, "the Bishop and his son, whose object is always to do right, have been grossly imposed upon."

We cannot speak so tenderly, as Mr. Shaw speaks. We blame severely all the parties hostile to Mr. Bere. Dr. Crossman, indeed, has proved himself too low for our very reprobation, by his shuffling;

contradictory, and mean spirit. "Good God," as Mr. Bere very justly exclaims in a note against him, on his trying to *quibble* off his lease for the tithes, "is this the reasoning of an honest man? of a Christian? of a clergyman? I am ashamed of it!"* So are we. The Doctor could hardly sink himself lower in our estimation, we thought, as we proceeded on to the passage for which this note is annexed. Yet he has here done so. The reptile has crept deeper into the mud, and buried himself completely in it. Nor can we, in any degree, excuse the conduct of the Bishop. It is contradictory, violent, and cruel. But the principal blame must rest upon the head of the Chancellor, who appears to have been acting, throughout the whole, just as he was prompted by another Bishop, who again became prompter to the venerable infirmities of his father's mind, and who has thus involved himself with Dr. Crossman, with both the Bishops, in a conduct that is the disgrace of all. We say this, in a lively reverence for the Clergy, and in the liveliest reverence for the Bishops. Yet we must say it. The general interests of the Clergy, thus assailed in the person of one of them, and thus assailed by a most paradoxical union of prelacy with disunion, imperiously calls upon us to say it. *Every* parish may be convulsed, and *every* Clergyman may be oppressed, if the *cunning* of Mrs. More can thus combine such discordant principles together, can thus conjure up even good spirits, even the very angels of the church, to do her work of mischief for her, and standing, as she does stand, in all the glory of a good angel, yet beginning to feel the taint of a bad one, can thus be able to

Ride in the whirlwind, and direct the storm,

upon the head of opposing worthiness itself.

Having here given our opinion again upon the Blagdon Controversy, and at greater length than we meant when we began; we can only stop to note Mr. Shaw's plan.

"We are thus all, my Lord," he tells the Archbishop at the close of what we have quoted above, "liable to unmerited injuries from the secret machinations, and invisible and artful agency of non-descript sectaries who allow themselves to be neither of nor out of the church. To prevent a repetition of similar injustice from similar causes, and that members of the church may be instructed by churchmen, I wish your Grace to introduce a bill in Parliament (without mentioning any class of heretics) to establish—not SUNDAY Schools, which never answered any other purpose than gratifying the pious vanity, and feeding the spiritual pride, of certain individuals; but—regular, daily, PAROCHIAL SCHOOLS."

Mr. Shaw then unfolds the parts of his plan. But we cannot attend to them now, wishing him, however, all success in his plan, and thinking with him it would usefully prevent such mischiefs as have been too sensibly felt at Blagdon.

* P. 114. first Pamphlet.

A Statement of Facts relative to Mrs. H. More's Schools occasioned by some late Misrepresentations. 18mo. Pp. 36. Cadell and Davies. London. 1801.

A Letter to the Rev. T. Bere, Rector of Butcombe. By the Rev. J. Boak, Rector of Brockley. 8vo. Pp. 10. Hazard. Bath. 1801.

AFTER the two preceding articles were committed to the press these two pamphlets were put into our hands. But, before we say any thing of their contents, it behoves us to state that we have just received information, that the Blagdon Controversy has terminated in a way that must give to every true friend of the Established Church the same degree of satisfaction which it has afforded to us. We are assured, that the Bishop of Bath and Wells has acknowledged that he had been deceived; that, in consequence, he sent his son, the Chancellor, to Mr. BERE, to apprize that gentleman of the circumstance, and to inform him that he had issued orders to re-instate him in the curacy of Blagdon; and, further, that he has actually taken his licence away from one of the apostles of Methodism, who has been very officious, to say the least of his conduct, in this strange business. We trust that Miss More and her advocates will derive a salutary lesson from such a termination of the contest; that they will perceive, no influence, however powerful, can long favour deception, or prevail against the church; and that they will henceforth be sensible that if they wish to secure respect to themselves, they must afford no countenance to sectaries, but learn sincerely to respect in others, the genuine principles, sound doctrine, and pure discipline of that establishment which originated with the founder of our holy faith, and is cemented and confirmed by the law of the realm.

The author of the first of these tracts we suspect to be the Rev. Thomas Drewitt, Curate of Cheddar, the same gentleman who sent us a letter containing some comments on a communication from E. S. in our last Number but one. Having printed the substance of this letter in the pamphlet before us, Mr. D. has absolved us from our promise to insert it, and indeed precluded the necessity of its insertion in our Review. Besides a letter from Mr. D. the tract contains six letters from other Clergymen, from two Curates of Nailsea, from the Vicar and Curate of Yatton, the Curate of Congresbury, the Rector of Shipham, and from Mr. Boak, the Rector of Brockley. One of the Curates of Nailsea, Mr. Sparrow, only says that he has never seen in Mrs. More's Sunday School in that parish, any conduct which he disapproved; and that the teachers and children attended the church regularly. Mr. Hawes, the Vicar of Yatton, contradicts a statement in Mr. Bere's Appeal, of Mrs. More having recommended a "notorious Methodist preacher, as her teacher at Yatton," and explains the circumstance in which he conceives the mistake to have originated. Mr. Boak contradicts Mr. Bere's assertion that Mrs. M.'s

school-mistress, at Axbridge, used extempore prayers to her people; and Mr. Drewitt denies, what Mr. Bere has affirmed, that the Teacher at Cheddar "is a methodist, attends their meetings, and lives in a licenced house." These are matters of fact, on which the parties are at issue, and it is not our province to decide between them. The chief object of these letters, however, (excepting Mr. Sparrow's) is to impress a belief that Mrs. M.'s schools, instead of increasing the number of Methodists, have produced a contrary effect. But, admitting the strict accuracy of every fact here detailed, still the conduct of Mrs. More's Teacher at Blagdon is an irrefragable proof that her school at that place could not have any such effect. If it be contended that this was an *exception* to a rule, it must nevertheless be acknowledged that it was an exception of so extraordinary a nature as to justify the suspicions which have gone abroad; and the resolution to support that schoolmaster at the expence of the incumbent was well calculated to give strength and currency to such suspicions. Again, after every exertion had been made to procure testimonies of the good-conduct of these schools, is it not rather extraordinary that not more than six Clergymen could be found to certify their purity?—We do not mean to press this point, but merely to shew that the evidence here brought forward is of no farther service than to invalidate the assertions of Mr. Bere, on two or three points, not, in the least degree, connected with the business at Blagdon.

The writer of the Statement impeaches the veracity of E. S. whose communication will be found in a former Number of our Review; but he is aware that one of the assertions which he has contradicted was so qualified as not to admit of a positive contradiction. The distinction of Methodists *in* the Church and Methodists *out* of the Church has either been not sufficiently attended to by these writers, or they have been afraid to meet the question. It is, certainly, not a *fanciful* but a *solid* distinction; and it is highly possible that the latter description of tectarians may have been diminished in a parish while the former have been increased.

Mrs. More, we are told, "is neither afraid, nor ashamed, to avow that earnest regard to religion, which is frequently branded with the names of methodism and enthusiasm, by those, who have no other idea of religion, than the outward forms of it." Who the persons here alluded to are we know not; but we know, that the insinuation is a very artful one, and ought not to have been made, without a positive reference to the persons to whom it relates.

Mr. Boak's letter relates to a private dispute between the author and Mr. Bere concerning the character of *Margaret Thorn*, one of the witnesses produced by the latter gentleman. As her evidence is by no means material or necessary to establish the facts brought forward by the Curate of Blagdon, her *credibility* is of little consequence, except to herself. As to her *competency*, no man who is not profoundly ignorant of the law, would attempt to call it in question. If Mr. Bere's statement, that this woman has, for some years past, been irreproachable

able, that she has regularly attended church, and received the sacrament, be correct, all her former misconduct ought to be consigned to oblivion; and no *Christian*, much less a *Clergyman*, ought now to reproach her with it. Mr. BOAK, in our opinion, had much better have been silent.

Lexicographia-neologica Gallica. The Neological French Dictionary: containing Words of new Creation, not to be found in any French and English Vocabulary hitherto published; including those added to the Language by the Revolution and the Republic, which, by a Decree of the National Convention in 1795, now form the Supplement to the Fifth Edition of the French Academy's Dictionary. printed at Paris in 1798; with the new System of Weights, Measures, and Coins. The Whole forming a Remembrancer of the French Revolution, as comprising a short History of it, and a View of the Republic; with Anecdotes, &c. &c. By William Dupré. 8vo. PP. 311. 7s. 6d. Phillips, Carpenter, and Clement. 1801.

AFTER the perusal of this ample title page, the nature of the publication cannot be mistaken. We are rather inclined to think that the author has attempted too much; and that he has united things very much discordant. To blend philology and political history, as he has done, is, at best, attempting a mixture which does not cordially assimilate; and yet this mixture may induce many to purchase the book, who would not have done so, had it been a work purely grammatical.

From the time of Louis XIVth to the Revolution, the French, watched over the purity of their language with the utmost solicitude; a new word, or a new phrase, was not admitted till after the most scrupulous investigation; hence arose that perspicuity and correctness of expression which it possessed. Since the new order of things has taken place, the language, like every thing else, has experienced a revolution; the French have now become as profuse in their coinage of new words and phrases, as they were formerly parsimonious; and a person, however well he may be acquainted with the classical language of monarchical France, is often at a loss for the explanation of the Republican superinduction. To remove this difficulty is the object of the work now before us.

"The vocabulary," Mr. Dupré informs us, "contains nearly a thousand words; not all indeed of new creation, but such of them as are to be found in the Dictionaries hitherto published in this country, will be found here with the new acceptations which they have lately received. This number of words might have been greatly enlarged, had not some attention been paid to the rejection of such as appeared with the character of *Neologism*, by which name the French critics have stigmatized the prurieny of many modern writers of their country in the matter of *new words*. It was therefore judged best to admit into this vocabulary those only which had been made use of by good writers, or eloquent speakers, together with such as had already found a

place in the latest Dictionaries published at Paris. A list of the publications made use of, in forming this collection of new words, will be found at the end, the citations not being always accompanied with the name of the authority in the body of the work."

We think, as Mr. D. was compiling a *Neological* French Dictionary, that he should have made it as complete as he could. It is not a Vocabulary of Words, sanctioned by the usage of good writers, and eloquent speakers, which the public expects from him, but a dictionary of that jargon which is the creature of the French Revolution, the bantling of French philological puriency.

We were rather surprised at the following inadvertency (for we can consider it as nothing else) in the article "Renardin, ine, adj. cunning as a Fox. A new adjective.

"*Aucune ruse renardine est étrangère aux délicats muscadins pour enlever la poule au pot des sans-culottes, et pour leur enlever la meilleure volaille.*"

"These delicate muscadins are *not* as cunning as foxes; they cannot rob the Sans-culottes of their poultry."

The translation here given is quite the reverse of the sense of the original.

A work of this kind was much wanted; and, upon the whole, we consider the present as an useful publication. Should it come to a second edition, the compressing the Anecdotes and Historical Matter, and the insertion of every Neological Word which can be collected, we are of opinion, would be a considerable improvement.

MEDICINE.

A History of Pestilential Diseases By Noah Webster, Jun. 2 Vols. 8vo. New York. 1799.

FOR ten years past we have seen different parts of America, a prey to the most desolating pestilence that ever invaded the human race. To trace its origin and, if possible, to rescue society from its exterminating power have engaged the investigation and abilities of many of the most eminent physicians of Europe and America; and if we have still occasion, at times, to lament the progress of a disease which seems equally to baffle the researches of the philosopher and the power of medicine, we must, at least, respect those talents which have been so often engaged in the interest of humanity.

In the volumes before us, we have a new attempt by Mr. Webster, of America, to ascertain the origin of Epidemic and Pestilential Diseases: in which the author leaving the more common opinions, and adopting a theory of his own, traces them to a more general cause, and connects them with some of the more remarkable phenomena of the natural world. In the first part of his work we have a view of the various opinions that have been held, as to the cause and origin of pestilence from the time of Hippocrates to the present day. Whilst he exposes many of these opinions as whimsical and absurd

absurd, he more particularly inveighs against that of Dr. Mead, who, in his Treatise on the Plague, endeavours to shew that it is propagated by specific contagion only; and that this disease, like the measles, or small pox, has been bred in Egypt or Ethiopia, and thence propagated and entailed on Europe; who denies also that the plague ever originates in Britain, but that it is always imported from abroad. In opposition, however, to this authority, respectable as it is, and still more so, as supported by the illustrious Cullen and others, Mr. Webster says, "It will probably be proved, that the plague generally, if not always, originates in the country where it exists as an epidemic; and that the common opinion of the propagation of pestilence, solely by *infection*, has had a most calamitous effect on medicine and on human happiness." Having thus rejected the common opinions, with regard to the origin and causes of pestilence, as weak, contradictory, or inaccurate, Mr. W. proposes the History of the Plague as an interesting subject, and one, from which we may draw some light as to the origin of this frequent and formidable disease. "As the most accurate observers of the operations of nature have suggested the probability that pestilential epidemics are caused by some occult qualities in the air, or by vapour from the internal parts of the earth, or by planetary influence, it is necessary to inquire," "says Mr. W." "how far such suggestions are supported by facts. For this purpose I shall note, as I proceed, any extraordinary occurrences, or phenomena, in the physical world, as earthquakes, eruption of volcanoes, appearance of comets, violent tempests, unusual seasons, and other singular events and circumstances, which may appear to be connected with pestilence, either as cause, or effect, or as the effect of a common cause. The result of this process," "he observes," "will probably be a refutation of some of the foregoing opinions, and the establishment of such as are more rational and philosophical."

In pursuing this plan, we find Mr. Webster, exhibiting an historical view of pestilential epidemics, and the phenomena of the physical world which preceded, attended or followed them, from the earliest accounts to the Christian æra. Through the whole of this melancholy catalogue of pestilence and death, to which so many thousands in Asia, Africa, and Europe fell the devoted victims, our author endeavours to connect each period of pestilence with the appearance of comets, earthquakes, volcanic eruptions, &c. in such a manner, as should lead to infer that the one depends upon the other, and that similar phenomena in the natural world are found universally to attend the calamity of pestilence in every age. In the following section, he carries us through the dark ages, in which we still find ourselves surrounded with earthquakes, volcanoes, comets, and pestilence, while he endeavours to ascertain the order in which they proceed, for the purpose of showing that they are still connected with each other, as cause and effect. Having thus brought us to the dawn of science in the fourteenth century, our author proceeds with the historical view of epidemics, from that time to the beginning of the sixteenth century. Among the number which marked this period, we find a description of the most desolating pestilence that ever visited the world. From China, where it first originated, and where, Mr. W. says, it was preceded by all the usual phenomena of meteors, explosions of central fires, &c. we find it traversing, with wasting fury, the whole of Asia, Africa, and Europe, and at last over-running Britain and Ireland, about 1349. In consonance with our author's theory, the whole of nature, during this period, appears feverish and disturbed; meteors appearing in the heavens, and the earth,

convulsed by the most tremendous earthquakes. To the pestilential state of the air, arising from these phenomena, Mr. Webster also ascribes the myriads of unusual insects which appeared at that time in China and in Europe; and to the same cause he reduces the diseases that at times invade cattle, fish, and the vegetable kingdom. In the following sections of the first volume we have a continuation of the History of Epidemics, with the various phenomena which preceded or attended them. For the detail of these, as of those already mentioned, we must refer to the volumes themselves; but through the whole he endeavours to resolve them into the same general principle, viz. a pestilential constitution of the atmosphere produced by meteors, comets, earthquakes, or volcanic fires: that according to the degree in which the elements are more or less disordered, epidemics manifest themselves in the varied forms of catarrh, measles, inflammatory fevers, affections of the throat, &c. to the most pestilential forms of bilious fever and plague. He allows, indeed, the effect of local circumstances, as far as they call forth the disordered constitution of the atmosphere into more violent degrees of action; but denies that these circumstances of themselves could ever produce the more pestilential forms of epidemics without a more general and exciting cause. He reduces, therefore, the doctrine of specific contagion, and the theory of propagating the fomes of epidemic diseases in vessels, or otherwise to a very inconsiderable amount. "When observation and philosophy," says Mr. W. "shall prevail over the prejudices of men in regard to the origin of these diseases from infection, it will be found that the angina, in its various forms, is only a particular stage, or modification, of the pestilence which spreads over the world at certain unequal periods. The milder forms of the pestilence," he observes, "appear in catarrh, measles, and chin-cough, which usually appear together, or nearly so, at the beginning of the more virulent general contagion: the latter and more fatal stages are marked," he says, "by anginas, cynanche maligna, petechiæ, fever, bilious and glandular plague in summer, and pestilential pleuritis in winter. That there are, therefore, certain times when the constitutions of men in all parts of the world contract a poison which nature makes an effort to expell, and that the different epidemics which accompany or follow each other in succession, appear to be the different modes by which nature strives to rid the human body of the virus."

It is on this principle of progression, from the milder to the more pestilential forms of epidemics, according to the predominant constitution of the atmosphere, that our author controverts the opinion of the Yellow Bilious Fever of America, of 1793, having been imported by infection; and even says, that the Treatise, written at that time, by Dr. Chisholm, in proof of its importation from the coast of Africa, affords to him the most satisfactory evidence that the disease was an epidemic, corresponding in its principal character with the pestilential fevers of America, many of which he asserts have been generated and long known in that climate. By a variety of documents he endeavours to shew, that the bilious plague was known, and often severely felt, in America more than a hundred years ago; and maintains that it not only originates there, but even in villages in the 44th degree of latitude, a more temperate climate than that of New York or Philadelphia. As to its origin in America itself, he considers the following fact as decisive. It was stated, he informs us, by the physicians, that all other diseases yielded at that time to this fever, disappearing gradually as this disease became more prevalent.

prevalent. After it appeared in June the scarlatina, which had been prevalent, subsided, and in September, when the fever was at its height, in frequency, the inhabitants were almost entirely free from any other complaint. "Here then," says Mr. W. "we have an infallible criterion by which to determine whether a disease is an epidemic of the place, or introduced and propagated solely by infection. A disease of mere infection can never extinguish other diseases of the place. The small-pox introduced into a town by variolous matter, and communicated to any proportion of the people, would not absorb a dysentery or scarlatina prevailing in the same place. A disease occasioned solely by infection would not affect another disease even in the adjoining house. Every disease that extinguishes other diseases, current in a town, is an epidemic originating in that town. It not only proves that the atmosphere will produce that distemper, but it proves that it will produce no other. On this principle, therefore," says Mr. W. "I will rest the question as it regards not only the fever" (he alludes to) "in New Haven, America, but every pestilence that ever existed." Having traced, more particularly, the History of the Pestilence of the United States in 1797, and, agreeable to his theory, connected it with many singular phenomena in Europe as well as in America itself; having marked the increase of the pestilential principle by the corresponding progression in the malignancy of the reigning epidemic, according as it assumed the appearance of angina, dysentery, common remittent, or yellow fever; having stated the opinions of several of the physicians at that time, and more especially the reports made by the commissioners of the Board of Health, he concludes thus; "Had the advocates for the domestic origin of this fever contrived and directed a series of facts to prove their own doctrines, it would not have been possible to collect stronger evidence in their favour than the report of the Board of Health. It is here decided also, by unequivocal evidence, that the yellow fever and bilious remittent are the same disease, differing only in degrees of violence, as it is agreed on all hands that the remitting and intermitting fevers are the same disease with a similar difference of violence." So far we have followed Mr. W. in his History of Epidemic Diseases. Whether the general principle he assigns as the chief exciting and remote cause of these diseases shall be established by future observation, time alone can determine. The system of the universe is formed on a plan so grand, elevated, and boundless; the phenomena that offer themselves to our observation are so varied, complicated and extended; and the laws which they obey so concealed from the most penetrating mind, that it seems impossible ever to form any theory of connection between her operations which shall appear certain and determined. Where the cause and the effect are so apparently removed and distant from each other, as the appearance of comets, meteors, &c. in one part of the world, and disease or pestilence in another very remote, the mind must pause in doubt before it can admit such distant and planetary influence. The investigation, however, Mr. W. would establish, is worthy the philosopher and philanthropist. Whatever tends to dispel error, or to introduce a greater portion of happiness into society cannot be viewed with indifference. So far our author meets our cordial approbation, and so far he merits the imitation of every enlightened mind.

In opening the second volume we are presented with a view of the Bills of Mortality for the two last centuries in different parts of Europe and America, from

from which, as connected with the preceding history, and the history itself, Mr. W. deduces the following observations.

1. "We observe an order and progression in the epidemics which is in a degree uniform. Periods of pestilence, with some exceptions, seem to be introduced by measles and influenza; then follow diseases of the throat, or anginas; lastly, pestilential fevers. During the whole period the measles, influenza, and angina occasionally appear in spring, autumn, and winter, and rarely, if ever, does a pestilential fever occur in a particular city or country, without influenza, angina, measles, or inflammatory fevers in the spring preceding, as immediate precursors. This is true in the tropical climates in cases of epidemics, and so uniform has been the fact in temperate latitudes that I am nearly prepared to say, that if none of these precursors appear in winter and spring, no pestilential fever will be epidemic in the following summer and autumn, unless the dysentery may be excepted. It holds true in every case of great pestilence.

2. "The progressiveness of the pestilential principle is obvious in the augmented bills of mortality; which immediately precede the plague. This arises from the number and violence of the malignant diseases which always precede an epidemic pestilence. This augmentation is visible, sometimes, two years before the plague appears, and almost always in the spring months preceding. In a few instances the bill of the preceding year is low, but in this some other epidemic has usually gone before and finished its course, or the plague has been preceded by influenza only, which does not swell the bill of mortality.

3. "Sometimes a series of epidemics falls with more violence on one hemisphere, than on the other; but perhaps in no instance has a course of diseases spread over one Continent, without showing themselves on the other." Of this he adduces several instances.

4. "In two periods within half a century, a severe angina and dysentery have been epidemic together, and once for a series of years, as in 1751, and from 1773 to 1777. This is an exception to the usual order, and other deviations sometimes occur.

5. "As catarrh precedes, so it follows, every severe epidemic pestilence; and the persons who have been affected with a pestilential fever in summer are more apt to be affected with catarrh at the commencement of cold weather.

6. "After some pestilential fevers in summer, the inflammatory fevers of winter wear the livery of the summer fevers. They generally carry with them bilious discharges, and a yellow skin. They have also this remarkable character, that they speedily run through the inflammatory diathesis and become typhus. They are the pestilence of winter, and sometimes appear *before* the pestilence of summer. This fact alone decides the question, that pestilential fevers of summer are generated on the spot where they exist, and derive their malignant and infectious quality solely from the state of the elements."

As Mr. W. considers influenza, or epidemic catarrh, as the disease most closely connected with pestilence, and the least dependent on local causes, he has, in the twelfth section, thrown together, in chronological order, the most obvious instances of this epidemic which have presented themselves in his researches, with the most remarkable physical phenomena preceding and following them; and of forty-four instances he has found, "That most of them
happened

happened after or during severe cold, or during moist weather, and in spring, winter, or autumn. Some, however, happened in dry hot seasons, and others in mild winters. Eighteen instances occurred in years when there was a volcanic eruption in Italy or Ireland; and eleven others, though in different years, were within a few months of eruptions making 29 out of the 44. Almost all happened in years of great earthquakes, or within a few months preceding or following them. Twenty-nine instances occurred within a year or a few months preceding or following the approach of comets. Every epidemic constitution," says Mr. W. "seems to commence with measles or influenza. To these succeed angina in some of its various forms, which are all the offspring of the same parent. Then follow pestilential fevers in the forms of dysentery, yellow fever, and plague. Whenever the epidemic constitution is manifested by influenza, measles, and affections of the throat, common diseases become more malignant, and sporadic cases of pestilential fever occur in almost every situation."

In thus tracing the order, connection, and progression of pestilential diseases, he conceives that certain species of them appear nearly together in time and place. The order, indeed, in which they appear, he allows, may not be exactly the same at all times, and in all countries, but still they occur so nearly together as to prove their alliance and dependance on the same general causes, though variously modified in the violence of symptoms by accidental circumstances.

As to the extent of the pestilential state of the atmosphere, or the universality of the cause of those epidemics, our author says, that it sometimes extends to both hemispheres, and at other times seems to be limited to one. That those diseases which are less influenced by heat or cold, or which depend most on some invisible state of the atmosphere, appear more frequently in both hemispheres at the same time, as has appeared so often in case of catarrh and measles. This contemporaneousness of certain epidemics demonstrates to Mr. Webster, that such diseases are occasioned solely by a constitution of air, without the influence of contagion, though he allows they are contagious when once formed. In again recurring, at great length, to the phenomena which attended pestilential periods, with conjectures as to the causes, we find our author once more involved in the doubtful speculations of planetary influence. After endeavouring to ascertain a variety of coincidences between the appearance of comets, earthquakes, and volcanic eruptions, he deduces, as his conclusion, that pestilence and earthquakes depend on one common cause which excites into action the internal fires. And having established a close connection between the interior parts of the globe and the surrounding atmosphere through the medium of the electric fluid, he takes it for granted that earthquakes are to be ascribed to the action of this principle of electricity, and thus supposes he has reached the general proximate cause of those epidemic diseases which speedily follow convulsions of the earth.

"The manner in which this effect is produced, whether by forcing an unwholesome vapour from the interior of the earth and vitiating the atmosphere, or whether by simply changing, on mechanical principles, the proportion of oxygen contained in atmospheric air, or by acting as a mere stimulus, or other unknown means, Mr. W. says, is a question of a philosophic investigation."

In rejecting the idea of famine ever being the cause of pestilence, he proceeds to the discussion of the subject of contagion and infection, which has given

given rise to such a variety of opinions among medical men : and, after marking accurately the variety of contagion, as it shews itself in plague, dysentery, small-pox, measles, &c. Mr. W. observes, " Had these distinctions been attended to by medical writers, it would have prevented the enormous errors of Mead and others, who maintain that the plague is propagated in Northern countries by specific contagion only. The truth is, he says, the plague is a contagious disease, like dysentery and most typhus fevers, but the contagion is *not specific*. From this he forms a distinction between *specific contagion* and *infection*; restricting the former to that quality of a disease which, within a proper distance, communicates itself from a body affected by it to a sound body, with great certainty, and under all circumstances of weather, situation, or season, acting either by contact or by near approach; confining the latter, or *infection*, to that quality of the disease which may or may not excite it in a sound body within a suitable distance or by contact, which depends on heat, foul air, and other contingencies, and which may excite the disease in the same person more than once. To the last species he confines the plague, glandular and bilious, typhus fevers, dysentery, and the milder kinds of angina, in opposition to Dr. Mead, who maintains that plague is spread by specific contagion only. He therefore denies that plague will spread or propagate itself unless when the pestilential constitution of the atmosphere is present; and places the various reports of the importation of this disease by fomites or otherwise, among the tales of ignorance or vulgar credulity. From all this we may readily conceive that quarantine or health laws, in cases of epidemic, will form but little of Mr. Webster's creed. The confidence that is given to these he compares to the respect the ancient Egyptians paid to the bird, Ibis, which they supposed averted the plague by destroying the flying serpents that the hot winds from Lybia brought into the country. He allows, indeed, that there may be cases in which public health may be benefitted by them; but that they can never reach the cause, or prevent the ravages, of epidemics which originate where they exist. He admits also the effect of local causes as augmenting the violence of plague, and therefore approves of the most indefatigable attention in pollution to every article of cleanliness, as thus diminishing the quantity of infection; but that in all cases where the invading pestilence arises solely from the uncontrollable laws of the elements, human efforts are in vain opposed to its introduction or its ravages. As to the means of mitigating, or preventing, as far as in our power, pestilential diseases, our author has many excellent and judicious remarks. Whatever credit we may give to his theory of pestilence, there can be but one opinion as to the means of prevention. These he mentions in his 17th section, and they merit the attention of the public police of every country. If they will not always prevent pestilence, they will at least certainly mitigate its strength.

Having thus followed Mr. W. through his History and Theory of Epidemics, in which he has shown great research, and often much ingenuity, we cannot find a better conclusion to this article than the following moral reflections with which he closes his treatise.

" In the construction of the Universe we observe every part of the system to be governed by uniform laws adapted with infinite skill to preserve harmony and order. Limited as our understandings are, we can discover many of those laws which are calculated to impress on our minds the most sublime ideas of the universal intelligence and wisdom of their great Author. The exist-

ence of natural and moral evils has led Sceptics to question the perfection of the Author of nature. But doubts on this subject argue want of knowledge, or want of candour. It is very evident that all the necessary evils of the system are calculated to produce good.

"The operations of that universal principle of light, heat, and fire which pervade our system, and which is incessantly compounding and decomposing the other more sluggish materials of the earth and atmosphere, are essential to the vicissitudes of the seasons, rain, snow, hail, and dew, all which are necessary to preserve the principles of animal and vegetable life. Storms, hurricanes, and earthquakes, and volcanic eruptions, however inconvenient to man, at particular times and places, are among the means of giving to the principles of life more equal distribution, and of renewing their energies. Epidemic diseases are the necessary effect of the general laws that govern the universe, but they have also a final cause of immense value to the human race. They are destined and calculated to answer most important, moral, and religious purposes.

"Men with their present natures, under a constant course of prosperity, would degenerate into brutes or devils. Uninterrupted ease and quiet contract the heart, and steel it against emotions of sensibility—the man rushes into crimes or sinks into sloth: so often have I seen the hearts of men depraved, and their moral character debased by sudden prosperity, that I am persuaded the world, without frequent inflictions of pain and distress, would not be habitable.

"The natural evils that surround us, intermingled with innumerable blessings, preserve the mind in perpetual vigour in seeking the means of protection; they lay the foundation for the exercise of the finest feelings of the human heart, *compassion and benevolence*, which are the principal sources of social virtue; they humble the pride and arrogance of man by creating in his mind a perpetual dependance on Divine Power; in short, they create and keep alive that sum of obligation and accountability to God, which is the germ of piety, and the basis of moral excellence."

The Villager's Friend and Physician; or a familiar Address on the Preservation of Health, and Removal of Disease. By James Parkinson.

"THIS little Treatise appears to have been dictated by the purest humanity; a virtue which, happily for society, is at present so characteristic of the medical profession. The friendly admonitions and salutary cautions, which are inculcated in this Familiar Address, have in view the best interests of the health and happiness of a most valuable part of the community; and were they observed with that attention which the author so earnestly presses, would be productive of the most beneficial effects. His observations on Exercise, Diet, Recreation; the Education of their Children, &c. mark equally his judgment and his goodness. The cautions as to exposure to cold, and the regulations he gives in the person of his village Apothecary, as to the most simple means of obviating disease or accident, are extremely judicious, though we are afraid that they may require more prudence and judgment in the application, than are generally to be met with in that class of society for whom his Treatise is more particularly designed. Against those hydras, the Empiric and the Quack, who are at once hostile to the health and morals of society, the Apothecary raises his warning voice; but while the pretensions of ignorance and imposture are more readily listened

to than the sober prescriptions of merit and ability, it is to be doubted if any Hercules shall be found of sufficient power to overcome this many headed monster. The Apothecary has done his duty, however, in this friendly Address, and the Villager who prudently takes him for his guide, will have no reason to regret his choice.

The Hospital Pupil; or an Essay intended to facilitate the Study of Medicine and Surgery. By James Parkinson.

AS the profession of medicine is of the utmost importance to society, every man, who is interested in its welfare, must be convinced how much the utility of the Physician and Surgeon depends on a regular and well directed course of study. Impressed with this idea, the Author appears to have written the essay before us; and no one who has run his course of medical pursuits can refuse his consent to the justice of his observations. The evil has been long felt and complained of, particularly in surgery, of young men, who, having hardly entered the threshold of education, hurry abroad into the world equally ignorant and inexperienced; and there are few but must reflect with regret on having had no friendly monitor to direct them in their medical pursuits. To guard against this evil, and to point out to the young student the plan of study best fitted to render him useful and respectable, are the objects of Mr. Parkinson's Letters. His Strictures on the Mode of Study, and his Directions for the Prosecution of it, are drawn from the soundest experience and observation. To the earnestness with which he inculcates a perfect knowledge of anatomy, as the true foundation of all medical and surgical improvement, every man must give his most unqualified assent: and his observations as to entering on Practice, and on Medical Jurisprudence, show at once his judgment and humanity. On the whole these Letters deserve the careful perusal of every young man who has in view the profession of Physician or of Surgeon.

DIVINITY.

A Dialogue between Formality, Gallio, and Evangelist, upon Village Preaching. 1d. or 5s. per Hundred. Luckman and Suffield, Coventry.

A Circular Letter from the Independent Ministers of the County of Warwick, assembled at the Annual Meeting at Birmingham, May 1, 1799, to the Associated Churches and Congregations meeting at Atherstone, Bedworth, Birmingham, Coventry, Foleshill, Kineton, Nuneaton, Kenilworth, Stratford-upon-Avon, Stretton, and Warwick. 1d. Luckman and Suffield, Coventry.

THESE two small Tracts, however insignificant in themselves, are not unworthy of notice, if it were only for the fresh proof they furnish of the unwearied and unceasing zeal of the party, from whose magazines they come, in promoting schism and separation. The means by which they have fallen into our hands are likewise somewhat remarkable. Some steady friends to order and union, in the county of Warwick, having found it necessary, from the unworthy advantage taken of their unrestrained benevolence, to come

to a resolution to restrict their future charities to the members of the Establishment, the resolution, to their no small surprize, occasioned much stir and agitation among the brethren of the separation. The motives for this alarm were, however, soon discovered by a Tyro-convert; who had not yet been let into all the secrets of this subtle sect. Inveighing with all the zeal of a presbyter; but without the judgment of an experienced one, against the supposed cruelty and tyranny of this step in the churchmen, he incautiously added, their meeting must soon be infallibly knocked up, unless means could be found to raise very considerable supplies. Deprived as their followers would now be of those aids, which they had obtained by their duplicity and hypocrisy, they would hereafter have to depend wholly on the conventicle. The incident not only shews, of what description of people their converts are, in general, composed; but also what are the means by which their conversions are brought about. All that is very mysterious and unaccountable in the affair is, where, how, and by whom those vast sums of money are supplied; by which chiefly, we are now well convinced, the success of separation is supported. Among their other charities, the Church party had, with equal piety and good sense, distributed some tracts among their less literate and more necessitous members, exhorting them to consistency and steadiness in their calling: to counteract which benevolent purpose, we suppose the tracts now before us were artfully, but impudently, thrown into the houses of some of those persons who were looked upon as its principal promoters. To this we owe the possession of them: and, cheap as they are, but for some such accident, they might still have escaped our notice.

The Tracts themselves, making all due allowance for sectarian craft and cant, are not ill-written. The first of them is in the form of a dialogue: Formality is a churchman about to be converted to the new doctrines, precise, but earnest and intelligent; Gallio, a churchman, ignorant in the extreme, and careless as to religion; and Evangelist, as his name imports, an evangelical preacher. A debate conducted in dialogue has this advantage, that the writer of it can easily give the advantage to any party and any principles that he sees fit to espouse. Accordingly, Gallio, as might be expected, is here introduced only to be exposed: whereas, had we been the sculptors, as the lion in the fable is reported to have said, the representation would have exhibited a very different appearance. We are not insensible that, in harangues addressed to multitudes, arguments palpably founded on false principles, and such as one might imagine there are no understandings so weak as not to be able to detect, prevail, perhaps, only because they are so weak, mean, and low. Of this the champions of conventicles are well aware; and thence justify themselves for insisting so much as they do on arguments which they cannot be ignorant are fallacious and false. Thus, the dialogue before us lays its chief stress on the position, that the doctrines of the separatists are not new, but, at least, as old as our Prayer Books; and that ignorance and prejudice alone think otherwise.

It will not be expected of us, that we should here follow this dialogue-writer into the wide field of controversy, respecting either the true exposition of the Articles, or Liturgy, of our Church. But we may be permitted to ask him, with what consistency any man who really understands what he professes to believe respecting that favourite tenet of the conventicle, the doctrine of Grace, as most separatists affect to understand it, can pray to God, in the words of our excellent Litany, "to give all his people *increase of* grace,

grace, that they may *hear meekly* his word, and receive it with pure affection, and bring forth the fruits of the spirit?" We forbear to press them farther on the tender points of praying to be delivered, "from all blindness of heart, pride, vain-glory, and hypocrisy; from all sedition, privy conspiracy, and rebellion," as well as "from all false doctrine, heresy, and schism."

As to the Circular Letter, we beg leave to ask, with all due deference, the "INDEPENDENT MINISTERS OF WARWICKSHIRE," how it consists with the known and avowed principles of independency, to *associate*; and more especially to "request a special union and concurrence in all the associated churches?" But, not to insist on this palpable inconsistency, who sees not, in this their pompous manner of announcing themselves, all that *pride and vain glory*, which are the very essence of Sectarianism? Passing over, for the present, the significant hint respecting the liberal *pecuniary contributions* they had obtained, we observe, but not with satisfaction, their alarming boast, that *many counties of England, no inconsiderable portion of Scotland*, as well as *several Christian countries abroad have in like manner associated*: and to these novel but growing associations, the Committee, with all the consequence and assumed dignity of the Pontiff of Rome, now address this general account of the STATE OF THE CHURCHES. And their success, if this account is to be credited, is such as may well arouse the attention of the most indolent and careles. It is not easy to strip their narrative of the technical and appropriate cant of the tabernacle; but, as far as we can comprehend it, in the district of Coventry alone, they speak of 600 meetings for religious improvement. But though the Sunday Schools under their direction both here, at Foleshill, and at Nuneaton, are spoken of as being considerable; their numbers are not specified: at Atherstone, they say about sixty or seventy children are instructed. At Callow Green, they say, their minister was prevented from preaching out of doors by the violence of a rude mob: and they seem to have met with still more discouragement at Stratford-upon-Avon. Since the decease of "the pious and Rev. Mr. Talbot at Kington, a zeal for evangelical doctrines has gradually abated, until at length mere moral essays have taken their place. The serious people of this town, being disappointed of their desired food, considered it their duty to erect a neat small chapel, where they invited an Evangelical minister to assist their furtherance and growth in grace." This minister is a Mr. Parsons; and "the work of the Lord is upon the increase in this part of his vineyard." We have not the least acquaintance either with the past or present circumstances: but we are, or think we are, so perfectly well acquainted with the *slang* (if we may be pardoned for having recourse to so low a word) of these Evangelical preachers, as they so presumptuously affect to call themselves, that we seem to ourselves to need no farther, nor more particular, account of the wheedling, the calumniating, caballing, bribery, and cunning that procured for Mr. Parsons this new chapel at Kington.

The letter closes with a statement of their finances, which suggests the propriety of farther and more earnest solicitations for fresh annual contributions. An Appendix is subjoined, giving the outlines of a plan for an itinerant seminary; the object of which is to instruct pious persons, who "possess *radical* qualifications for the Christian ministry," as that they may become "*acceptable* and useful itinerants."

We have dwelt longer on these penny pamphlets, than in the opinion of many they may perhaps be thought to have merited: but they have given us

a more

a more systematic plan of the project to overturn the Establishment, by first prejudicing the lower classes against their regular clergy, and then introducing preachers of their own cast, than, without such proof, we could have supposed to exist. In the last page is also printed a list of their tracts, "at remarkably cheap prices:" there are thirteen distinct tracts, all of which may be bought for less than nine pence. What may be the aim, or what is likely to be the end, of such numerous unlicensed, but also unrestricted, retail shops of heresy and schism, it is not for us to conjecture: we own we cannot behold them without the most serious apprehensions.

N. B. In p. 14 of this last Tract, they speak of "a generous friend in Scotland," well known for his "great exertions for the spread of the gospel by itinerant preaching," who has "kindly offered 100*l.* towards the support of their itinerant seminary." We have no doubt, that this is the same Mr. H. of whose ill-judged zeal in the encouragement of irregular preaching, we have heretofore had occasion to speak.

Plain Thoughts, submitted to plain Understandings, upon a prevalent Custom dangerous to the Establishment. 8vo. Pp. 18. Stanes, Chelmsford, Rivingtons. London.

THE prevalent custom here alluded to is "Itinerant preaching;" "a custom much more honoured in the breach than in the observance;" as is plainly and forcibly shown by this writer; Jeroboam's priests are increasing in number, and are among the pestilential causes that "make our Israel to sin." We trust that the other prelates in their summer visits to their dioceses, will ascertain the extent of this mischief; and strenuously co-operate with the Bishop of Lincoln in stopping its progress. "It is an unruly evil full of deadly poison."

The Example of Christ enforced, as a Motive to Benevolence. By R. Ward. 8vo. Pp. 24. Gower, Kidderminster. Hurst, London.

ON the subject of Christian Benevolence; so ready in every body's mouth, and so slow in many people's hearts, we can only, on this portraiture of it, remark, that it is a faint but well aiming outline. The august original referred to, and whose example he would enforce, has by no means animated the pen of this author; nor do we think the *calamus currens*, justifiable; it looks like the "reed shaken with the wind" of doctrine.

Two Sermons, on the Proclamation, December 3, 1800, and on the General Fast, Feb. 13, 1801. Preached at the Cathedral, Winchester. By the Rev. Edmund Poulter, Prebendary, &c. Dedicated in a Letter to the Lord Bishop of Winchester. 8vo. Pp. 56. Robbins, Winchester. Cadell and Davies, London. 1801.

IN the former of these Sermons, Mr. P. from the excellent, though old, injunction of the Apostle "Fear God, honour the King," takes occasion to point out the prejudices respecting the causes of the scarcity so long and so heavily felt; to assign the true reasons of it, and in a very impressive manner to recommend the strictest temperance in the use of the necessities of life.

In his second sermon he recurs, in part, to the same topic, but adds to it his weighty consideration, that "war does not cause even dearth, and consequently much less does it cause scarcity." In support of this he re-

fers to a proof which is incontrovertible, viz. "that from the Revolution to the present season in question, the prices of corn have been, on an average, less in war than in peace."

There are many admirable passages in this sermon; so many and, at the same time, so contrary to a disaffected and desponding spirit, that a cheap edition for general circulation could not fail of doing important public service. The following specimen is added, not as being the best but the shortest "inter stellas minores."

"I am aware," says Mr. P. "that in resisting one extreme, we are liable to fall into the other, against which I wish to guard myself; and only venture to suggest as my speculation in turn, that so far from war being now the cause of scarcity, scarcity is now the cause of war; by which I mean that our enemies, vainly relying on our supposed general distress, but still more on our particular dearth, continue the war against us, with the hope of effecting that triumph over us by *our wants*, which they cannot by their *own violence*. But, besides their grossly exaggerating our distress, they will find we are as ready, under the protection of Providence, to remedy scarcity by the one cardinal virtue of temperance, as we are to resist force by the other of fortitude."

Darlington Religious Tract Society, established in the Year 1800. 8vo. Pp. 8. Appleton, Darlington.

THERE can be no doubt of such Societies as this is, always meaning well and sometimes doing good; but possibly the best mode both of obtaining proper tracts for distribution, and, at the same time, of preventing local disputes concerning the choice of tracts in Provincial Societies, might be by applying to the leading one "for promoting Christian Knowledge" in London. An extensive and valuable selection may always be found there, and very cheap too.

The Alliance between the Church and the State. A Sermon preached before the University of Cambridge, Nov. 2, 1800, being the Day of Commemoration of Benefactors. By Richard Ramsden, M. A. Fellow of Trinity College. 8vo. Pp. 33. Hurst. London.

THIS is another sensible and spirited effort of Mr. Ramsden's in defence of Church and King. The flippancy of the times calls for all the support which the great cause demands. In the present vindication our author is singular in his mode of grounding it; but that need not detract from its solidity. In his Alliance he seems to consider the two parties as in the married state, where the sterner attributes of the husband are softened by the milder virtues of the wife; but are both equally conducive to the preservation of good order and happiness at home. The following is a specimen of his discrimination.

"In the comparison of the two employments, we look on the Magistrate, and see the image and representative of the divine terrors; we look on the priest, and see the image and representative of the divine love and mercy. The King and the Judge have in their train the implements of death, and the ministers of blood; but the priest has no such in his train. His train are virgins, pure, spotless, heaven born, faith, hope, charity, joy, peace, patience, meekness, temperance, chastity." P. 22.

"The knife and the sceptre having originally been in the same hand, points to a profession very different from that of a sacrificing priest."

A Discourse

A Discourse delivered in the Catholic Chapel at Irnham, on Friday, the 13th of February 1801. Being the Day appointed for the General Fast. By the Rev. J. F. Gossier, a French Clergyman. Printed at the Request and Expence of the Congregation. Pp. 26. Booker. New Bond-Street. London. 1801.

WHILE we are willing to give the author of this Discourse all the credit he aspires to obtain, for the veneration and gratitude he expresses (and which are so justly due from him and his brethren) towards their benefactors in this country, and also for his regret; the miseries brought upon civilized society, by the barbarians of his *own*, we cannot admit, that the dearness of the necessaries of life is *peculiar* to this island, it having been as bad in America, though in a state of peace. Nor are we by any means disposed to look forward to future events through the same gloomy medium as this writer does. Let the true reason for the general scarcity be what it may, the lower class of people have been provided for by the liberality of the higher orders; and will, no doubt, in their proportion, "prove themselves the staunch support and the glory of the British name."

POLITICS.

Supplément aux Reflexions sur l'Etat politique et Morale de la Société à la fin du dix-huitième Siècle: dans lequel L'Etat politique de la Société est continué jusqu' au mois de Juin. 1801. Par John Bowles, Esq. Pp 42. 1s. 6d. Rivingtons. London. 1801.

THIS is a translation of Mr. Bowles's Supplement to his Political and Moral Reflections reviewed in our Number for June; a work which well deserves to be circulated throughout Europe. The translator is a French Emigrant gentleman who is at present resident in Jersey. In his dedication to his friend, he assigns the following reason for translating the Supplement without having translated the original work. After pleading the insufficiency of his leisure time for the translation of a larger production, he says—"besides it seems to me that, although the author has thought proper to give to his last publication the title of *Supplément*, he might, with equal propriety, have termed it—*Observations on the Principle of the Treaty of Luneville, and on the fatal Consequences which would result to Europe from the Execution of such a Treaty.*"

His motive for translating the work, he thus describes. "It is difficult for me to express all the pleasure which I have experienced in reading it; it contains such just principles, it exhibits such important facts, it unfolds truths so great, so useful, and so essential, not only to the interests of Great Britain, but to those of all the other nations, and even of all the individuals, of Europe, that I cannot resist the desire which I feel of making it known to you, and thereby, of making you a partaker of the satisfaction which it has communicated to me."

This is a very just character of the work; and the translator appears to have performed his task, with ease, elegance, and accuracy.

An Address to the British Volunteers and my Countrymen, respecting the threatened Invasion of England, by French Usurpers! By a Volunteer and a plain Englishman. 8vo. Pp. 15. 1s. Hatchard. London. 1801.

THERE appears so much good intention in this Volunteer's manual exercise of loyalty, and his just abhorrence of French usurpation, with all its baleful consequences, that it would have been unfair to *pop him off* with reminding him of "ne futor," &c. and saying no more than, *shoulder arms!* with less parade.

NOVELS.

Old Nick; a satyrical Story. In three Volumes. 12mo. By the Writer of a piece of Family Biography. Murray and Highley. 1801.

AS the power of SATIRE comprehends a considerable degree of ability, and knowledge, the author who denominates his work *satirical* cannot have a very modest idea of his merits, and may properly be ranked among the objects of satire. This work is written in obvious imitation of FIELDING and of STERNE, but it falls much, very much, below the knowledge of mankind, and genuine humour of the former; and has more of the SHERIDIAN irregularity than of the Sheridian learning and spirit. The author does not seem to have settled any plan in his mind. Sometimes he is to be *Old Nick*, in relating the adventures of which his work is composed; but the moral sentiments he introduces, and the praise he bestows upon his virtuous characters, indicate nothing of the terrific Demon who is supposed to record them. That the author knows something of Greek, of Latin, of Italian, and of French, and has even a smattering of more recondite lore, he seems rather too solicitous to shew; and hence the work has not a mere *sprinkling*, but a *heavy shower* of quotations. The story has nothing very new, and nothing very interesting; but it may, on the whole, be fairly described as an *amusing jumble*.

POETRY.

Ancient Ballads from the Civil Wars of Granada, and the Twelve Peers of France, dedicated by Permission, to the Right Hon. Lady Georgiana Cavendish. By Thomas Rodd. 8vo. Pp. 200. Vernor and Hood. London. 1801.

THE Author, or Translator, of these Ballads, in a short advertisement, requests that no person will attempt to set them to music as they are in the hands of *eminent composers*. We have only to lament that these eminent composers have not something more interesting to engage their attention and employ their talents. All these Ballads are so much like one another, that the reader needs not give himself the trouble of perusing more than one. They might, perhaps, not be devoid of interest at the time when they were originally composed, but the events are so distant, and the manners so little resemble those of our time, that they appear to us
very

very dull and tiresome. There is plenty of *fighting*, indeed, in them to suit these warlike times; but the *Chevy-chase* metre the author has adopted, prevents any thing like a martial sympathy from rising in the mind. The best proof we can give of the author's talents, and of his manner, is his poetical offering at the shrine of his patroness.

To the Right Hon. Lady Georgiana Cavendish.

" Flown the days so great and glorious,
When the brave adventurous knight
Triumph'd o'er the foe, victorious -
In the tourney, tilt, and fight!

" Flown the days when honor call'd him
To maintain his fair-one's name -
Not a rival host appall'd him,
Still he won the prize of fame.

" Yet not flown that godlike spirit,
Which distinguish'd Britain's race,
We our father's souls inherit,
From whose loins our birth we trace.

" Where the stormy battle rages,
There the daring foe we meet,
Ship with hostile ship engages,
Gallia finds a sure defeat.

" Gallia, Holland, Spain no longer,
As in ancient days, renown'd;
Britain daily waxes stronger,
Whilst the nations sink around.

" Valour her brave sons adorning,
Manly sense and virtue rare,
Toils and dangers nobly scorning,
They alone deserve the fair.

" Matchless are her daughters,auteous
As the sweet celestial strain:
Well our knees may bend all-duteous,
Can our hearts from love refrain.

" High, indeed, among the fairest,
Shin'st thou bright illustrious maid,
Every virtue too thou sharest
In thy lovely looks pourtray'd!

" Gentle, generous, condescending,
Thine is all thy native worth
Of a patriot lineage, blending
Glory, honor, noble birth.

" Fain the high respect I'd shew thee,
Due to merit great as thine:
Fain the Muse would praise bestow thee,
And thy brow with laurels twine."

Poetry of the Anti-Jacobin. Fourth Edition. Large 4to. One Guinea. Wright. 1801.

THIS is the splendid edition of this admirable collection of Wit, Genius, and Classical Satire, which has been so long advertised. It was to have been embellished with prints, from the satirical pencil of Gilray, when it would have formed an incomparable work. But the Poets themselves thought proper to prevent the Artist from fulfilling his engagement with the Publisher, and, by obtaining possession of the plates themselves, rendered it impossible for the Publisher to fulfil his engagements with the Public. In its present state the book exhibits an admirable specimen of the Typographical Art, and, by the beauty both of the paper and the type, is rendered worthy of the matter which it contains, and of a distinguished place in every library.

MISCELLANES.

Hierogamy; or an Apology for the Marriage of Roman Catholic Priests, without a Dispensation, in a Letter to the Rev. J. A from the Rev. John Anthony Gregg. 8vo. Pp. 31. 1s. 6d. Hatchard. London. 1801.

DID we not know a little of Greek derivations, we might conclude from the facetious manner, in which the Rev. A. G. begins his apology, he was making game of the Roman Catholic Priests, &c. We both as clergy and laity of the Protestant Church think "marriage honourable in all men," where there are no legal impediments in the way to it; but nothing that Mr G. has here advanced would have removed one doubt as to the lawfulness of the married state among the Popish Clergy, had we been concerned in the question. However the holy father, by his late political accommodation to his consular first born, has made every thing easy to the rest of his children; so that Mr. G. might have saved himself all this trouble and expence, for conviction it carries with it none. It is ludicrous when he calls "men and women two essential moieties of humanity;" it even borders upon indecency when on such a subject he talks of the *sensations* and *frictions*, and the *excitability* of the nerves in performing their office. But enough of this and the subject altogether; only just pointing out some words that are not English, viz. *disauthorized*, *temerarious*, *appetebility*, and *nouriture*: the term *obligated* is vulgar, to say the best of it, and reminds one of the man in the play, who declared that though he was *obligated* to dance a bear, it was always to such tunes as the minuet in Ariadne. We wish Mr. G. as much harmony in his new dance for life.

Resolutions earnestly submitted to the Attention of the several Associations, which may be entered into throughout the Kingdom, in furtherance of his Majesty's most gracious Proclamation recommending Frugality and Economy in the Consumption of every Species of Grain, with cursory Remarks. By the Author of "An Appeal to the good Sense of the higher and wealthier Orders of the People." 12mo. Pp. 16. 1s. per Dozen, or Fifty for 3s. Hatchard. London. 1800.

THE necessity of strictly adhering to the reasonable advice so sensibly and zealously given in this Pamphlet is, we hope, in a great measure superseded by the promising appearance of an abundant harvest. Still, if we wish to avoid a repetition of the like evil, we should make use of the greatest economy in the consumption of this necessary article of life.

Observations

Observations on Friendly Societies for the Maintenance of the Industrious Classes, during Sickness, Infirmary, Old Age, and other Exigences. By Sir Frederick Morton Eden, Bart. Svo. Pp. 30. White and Wright. London. 1801.

WHATEVER comes from this highly respectable quarter, on the patriotic plan of guarding against the distresses, bettering the condition, and of course, increasing the comforts of the industrious classes of the community, must be worthy of public examination and regard. The humane and indefatigable Baronet demonstrates, that he is "not weary in well-doing."

In the pamphlet before us, he treats of these Friendly Societies in their origin, structure, and beneficial tendency; but, at the same time, points out the chief hindrances and difficulties in conducting the, so as to insure the good effects of them. Pity it is that, in p. 23, Sir Frederick is obliged to subscribe to the truth of the strange abuse of these, originally harmless, as well as useful, associations: "Such meetings, says he, though their object is the promotion of industry, frugality, and good order, have an obvious tendency to facilitate combinations for improper purposes, in trade, religion, and politics." To remedy this unfortunate misapplication, and, at the same time, to prevent any part of the funds from being wasted, if only in eating and drinking; and that the greatest possible benefit may accrue to the contributor, he proposes "an insurance office, possessing an adequate capital both in money and ability, and having trusty agents residing in various parts of the kingdom," to manage the concerns of the different societies.

There is an admirable note, at p. 11, (partly copied from A. Young) "on the earnest desire of agricultural labourers to become proprietors of land." We too look, with increasing desire, for the restoration of some of the good old ways, and this among the rest.

A list is given of those clubs, the rules of which have been confirmed, and also of those that have not; and allowing 283 for places omitted, &c. the whole amount is calculated, with very little variation, at 7,200 societies: then taking the average of each member's family at four persons, *two million and a half* of the people appear, by this statement, to be benefited by this sort of provision in England and Wales. Perhaps a separate establishment of this kind for soldiers with families, might be attended with public, no less than with private, advantage, whenever the time shall come for "beating their swords into ploughshares."

REVIEWERS REVIEWED.

BLAGDON CONTROVERSY, TO THE EDITOR,

SIR,

"Mendacium neque dicebat neque pati poterat." Attic: 15. 1.

THE statement which I sent you in May last, respecting the Blagdon Controversy, and the misrepresentation of facts in the British Critic having been partially contradicted by an anonymous writer in a late publication,

lication, entitled, "A Statement of Facts relative to Mrs. H. More's Schools;" I beg leave to transmit for your information, and that of the public, the following further particulars, corroborative of the statement which I then gave you. It is to little purpose, that your ears, and those of the public, are attempted to be diverted by a multiplicity of details, which are incorrect and fallacious. Misrepresentation, concealment, aggravation, and all the arts by which plain matter of fact is set in different colours from those in which it really stands, will not do when detection is so easy and proofs so numerous as in the case before us. The Controversy has already been extended to a length, which every good man must lament, and every peaceable man wish to avoid. And if the authors will write and publish in contradiction of facts, which yet have existence, and can abundantly be proved to have such, there is no knowing where the Controversy will end. It will be perpetuated, and must be so, as long as there is one who, with the means of information, has resolution enough to oppose truth to falsehood, and who will not suffer the latter to triumph while it is in his power to prevent it.

I send you, Mr. Editor, some further particulars demonstrative of the statement which I have before been the instrument of communicating to the public, and contradictory of that which I have already opposed in the British Critic. And this I do without any wish to incur the opposition of any man living. To provoke hostility was not my object in what I first submitted to your attention. The same avowal is my declaration now. But the same motive which then induced me, induces me now, and will, I trust, when occasion demands, for ever; a wish to throw a check upon the propagation of error, and to add my testimony—however inconsiderable—to the confirmation of truth.

The positions in the British Critic, which I took upon me to contradict, were the following: (See British Critic for April.)

1st. "That it is a fact well known and confirmed by the testimony of all the Clergymen resident in the parishes where Mrs. More has established schools, that she *invariably* places them under the direction and controul of the officiating Ministers."

2d. "That Mrs. H. More does nothing without the officiating Clergyman's approbation."

3d. "That where Mrs. More's schools have continued for any length of time, the Methodists have lost all their influence, and have been induced to leave the place."

These positions I mean again to controvert, and to observe the order of the British Critic, shall begin with the consideration of the first; which contains a declaration of a fact and of a testimony. With regard to the fact, "that Mrs. More *invariably* places her schools under the direction and controul of the officiating Ministers." I shall beg your attention to the following particulars.—In the spring of the year 1798, I fixed my residence in this place. Soon after my arrival, the care of Axbridge church was given to a gentleman who had lately taken Priest's Orders, and was a member of Corpus Christi College, Oxford. This gentleman (whose name I would readily mention did I think, with the anonymous author of the pamphlet before alluded to, it would add one iota of credit to what I relate) has authorized me to declare he never was invested with any authority over Mrs. More's school then settled in this place; nor was even desired by Mrs. More to lend his assistance, or take any part in the management

ment of it. He asserts further, that had he been possessed of any share in the management, he should have required, as an indispensable requisite, the attendance of the mistress with her scholars every Sunday morning and evening at church, from which, during one or other of the services, they always absented themselves. He did not approve of those Sunday readings as they are called, and expoundings of Scripture, which he thought had been much better performed in the church, and made a part of his own duty. And, in order to do away the necessity for these, he lectured and catechised the children of the parish himself, after the evening-service had been finished. This gentleman left Axbridge the latter end of the same year, and was succeeded in his office by the present Curate, the school still continuing as before. By him (the present Curate) I am authorized to declare he has never had any, the least application, mediately or immediately, from Mrs. More, to assist, inspect, or regulate, her school in any manner whatever; that he has never exercised any controul over it, and that from not opposing the manner in which it was conducted, and the principles which he is assured were taught there, he never thought it incumbent on him to give it any countenance by his attendance; and it never met with his support. The non-attendance (which was generally alternate) of the scholars at church in compliance with Mrs. More's directions was contrary to his sense of propriety; and the evening lecture, which assembled people from all quarters in different parishes, was a new species of instruction which he did not deem free from most weighty objections. These facts, Mr. Editor, were the principal ones which had fallen under my immediate observation when I first wrote to you, and I imagined, together with that singular instance at Blagdon, they were sufficient *deviations* from that *invariable* rule which the British Critic asserts Mrs. More observes, with regard to placing her schools under the direction and controul of the officiating Ministers, to authorize me to contradict him. This school, settled at Axbridge, was withdrawn at the end of the year 1799 or beginning of 1800, for no other apparent reason than because the most respectable inhabitants seeing its departure from its original constitution, and additions made in their nature objectionable, withheld the countenance which they before afforded it.

Respecting the testimony to the above fact, which the British Critic asserts he had of all the resident Clergy, it would be waste of words to attempt to disprove it. It was perhaps the testimony of one or two, and the eager zeal of the partial critic multiplied them into all.

I come now to the second position; "that Mrs. More does nothing in her schools without the officiating Clergyman's approbation." And this requires as little of my trouble as the former to place the veracity of the Critic in a very questionable point of view. Two successive Curates have been employed at Axbridge, neither of whom had any management or inspection of Mrs. More's school established there; but both disapproving the manner in which it was conducted, thought proper never to attend it. It follows of course nothing was done there with their approbation.

I pass on to the third and last position,—“That where Mrs. More's schools have continued for any length of time the Methodists have lost all their influence, and have been induced to leave the place.”—To exemplify the incapacity of the reviewer to give a verdict in this particular, I shall begin with the consideration of Axbridge, the place of my residence, and of course of my more constant observation. Here then is a meeting-house of the Methodists, open twice a week. It was so while Mrs. More's teacher

was

was here. There is no appearance of any inclination to leave the place, nor can it be seen that their numbers or their influence are diminished. The conduct of the teacher was not such as to discourage them, much less to eradicate them, as may be seen by referring to my former letter. Hence we will proceed to Cheddar, a parish adjoining the above, where Mrs. More has also an established school, and has had for many years. Here there are two meeting-houses; one a private house, about two miles from the church, the other, an appropriate one, just built, about as many hundred yards. This is the parish where Mrs. More's very flourishing school is settled, and where (according to a testimony signed Thomas Drewitt, Curate of Cheddar, in the parish already alluded to) there are not twenty persons in the Methodist's connection, to fill, as it should seem, these two houses. One is apparently capacious enough to contain 150 persons, or more, and I am told is generally so full as to be incapable of admitting an additional member!

I proceed next to Wedmore, another adjoining parish, and where Mrs. More has also, though lately, about two years since, made an establishment. In that parish another conventicle has begun to rear its menacing front, and is to be soon, if it be not already, dedicated to the service of the Methodists. Hitherto they have been satisfied with the humbler convenience of a licensed private house; but now, it seems, their pretensions, as well as their strength, soar to a higher pitch. I must now carry you to the parish of Wincomb, also adjoining to that of Axbridge. In this, likewise, there was a school, under the patronage of Mrs. More, but it has now been discontinued for some years. Methodists, I am informed, had here also a licensed private house during its continuance, and now have an appropriate conventicle. The persons who, by Mrs. More's appointment, presided over the school, are now the constant attendants at this seceding receptacle, but very inconstant at their church; so inconstant, as to have deserted it altogether.

These four parishes, Mr. Editor, adjoining to each other, and falling under my more particular observation, occurred forcibly to my recollection on the perusal of those assertions in the *British Critic* which ran directly counter to these instances demonstrated by fact. They occurred to me as irrefragable testimonies, that the Reviewers, on some account or other, had departed from truth. They will occur to you perhaps, to the production of a similar conviction, and if there be any man who can withhold his assent from the just arraignment of the critic's veracity, notwithstanding the instances above alledged, I must pronounce him incapable of receiving satisfaction from the greatest possible multiplicity of evidence and strength of proof. I shall forbear, therefore, to prosecute my enquiries in other parishes in which Mrs. More has fixed her establishments; where yet, I don't doubt, were I disposed to seek further, I should abundantly be furnished with similar instances to those already submitted to your inspection.

The pamphlet which has occasioned me to send you these corroborations of my former assertions, though it be produced by an anonymous editor, yet contains the signature of nine clergymen of the Church of England, all bearing testimony (of what nature, may perhaps hereafter appear) to the management of these schools; and meant, as it should seem by the strictures towards the latter end of the pamphlet, to discredit the account you have already laid before the public from me. It is not, however, my purpose at present to make animadversions, but to state facts: though, I must confess, I was not a little surprised, that nine clergymen should give their names (if this be really the case) to an editor, who, by the sophistry of his argumentation, shews, he either wants the wisdom to draw a true conclusion,

sion, or the honesty not to discard a false one. If he really think he has convicted me of falsehood, and added a prop to the tottering credit of the British Critic, I must leave him to exult in his wonderful ingenuity. I must remind him, however, that "inspection and direction," are words of very different import; and, that if he will confound the two, and argue from them as if they were synonymous, it is impossible to say what inference he may draw. It is often, he must know, the part of a subaltern to inspect an army, but the direction and controul are in the hands of the general who commands it. So with respect to Mrs. More's schools; the officiating ministers, as the pamphlet alluded to certifies, and as the Curate of Blagdon might have also certified with regard to himself, have *sometimes* the inspection of it, (and what individual, whether clerical or laical, may not have); but to *controul and direct* it, is not theirs, but the part and assumption of some one above them. Some of the clerical characters, it is true, whose signatures are to be found in that pamphlet, have certified, that the schools, instituted in their respective parishes, are entirely under their management, direction, and controul. But such, I imagine, will be included under the exception which I made, that it was not the case, *except* where the officiating clergyman was, what is called, a Gospel minister. In short, after a careful revial of my former letter, I see no reason to retract but one affirmation, and that, not surely in the estimation of my opponent, a very considerable one. It is that, "if there were one resident clergyman who had confirmed what the Reviewer had attested, he had confirmed a *known* and *wilful* falsehood." There might have been one, I allow, (though this be not probable either) who had confirmed it ignorantly or unknowingly: but the confirmation was a falsehood still, and the public being imposed upon thereby, the person who did it was guilty of a presumption, in no small degree criminal and reprehensible.

I have now done, Mr. Editor, with the task which I set myself, of substantiating, in some degree, my own veracity; led thereto by a respect which I feel for my profession, which requires of every one who sustains it, ut* "non mentiatnr unquam, decipiendi, aut nocendi causa," that he be never an assertor of falsehood for the purpose of deceit, or for the sake of injury. One thing, however, yet remains; that I satisfy the scruples and answer the demands of the anonymous editor, who is of opinion, that in order to attach credibility to what I have written, I should have told my name, and stated that I had myself attended the schools. To the former of these, I can assure him, it is my steadfast hope my heart will never suffer me to indite what fear or shame will ever prevent my putting my hand to; and though I do not see the necessity in the same light which he does, I shall readily do away this objection, which he seems to have, to credit the contents of my letter. To the latter I could also answer in the affirmative, that I had been at Mrs. More's schools, if not attended them habitually. But no answer of this kind is necessary, since the facts I have stated are facts which are not at all affected by the question. They are facts, the greater part of which have come under my own knowledge; all can be proved to have existence by testimony competent and unquestionable. To oblige this gentleman, though concealed himself behind the shrine of an anonymous publication, you will, if you please tell him, that I am,

His and Your humble servant,

EDW. CROSSE.

Axbridge, August 17, 1801.

* Lactan, Lib, vi,

RANDOLPH'S SERMONS.

TO THE EDITOR.

SIR,

I HAVE taken in your Review from its commencement; and, with every true friend to his country, I most cordially wish you success adequate to the meritorious design of your undertaking, and the masterly manner of its execution. If ever I derive greater satisfaction from the perusal of one part of it, than I do from another, it is from the *Reviewers Reviewed*; in which justice is done to the merit of those writers, whose talents are exerted to stem the torrent of infidelity, jacobinism, heresy, and schism; and who, for the praise-worthy part they take, are sure to be either misrepresented, passed over in silence, or dismissed with a sneer, in many of the periodical reports of new publications. In this part of your Review, particularly, you have done eminent service to the *Church of England*; you have exposed the sophistry of the Monthly and Critical Reviewers, and taught the Reviewers to write with more modesty, and caution. I was, for the first time, surprised, not to say concerned, when, on taking into my hands your last Number, I noticed the admission of a censure on one of your own critiques. It seemed to me, that you had carried your liberality somewhat too far, by establishing a tribunal against yourself, and permitting any objector to sit in judgment, in your *Magazine*, on what is written in the *Review*. Whatever appeal either an author, his friends, or his enemies, may think proper to make from your critical decisions; in my judgment, and in that of some of your warmest friends and supporters, that appeal should not be admitted in the form of an *Anti-review*. You have established, in the opinion of those who are most competent to appreciate merit, a character for sound principles in theology and politics, no less than for just criticism on works of literature and science. Without pretending to infallibility in your remarks, you may rest satisfied with the approbation of the wise and good: but, if you suffer your criticisms to be cavilled at, or controverted, in your own Review, you will open a door, which you will not be able to shut; every scribbler and sciolist, who set a higher value on their writings, than in your better judgment they deserve, will raise frivolous objections to your observations; and every one, who dislikes your principles, or envies your success, will avail himself of the opportunity you give him to vent his spleen on the Review, the Critic, or the Author; and you will be drawn into endless contentions with disappointed and angry authors, with their injudicious friends, and their rivals for fame; and (what I should be sorry to see) you will descend from the dignified character that you have hitherto uniformly supported.

I address myself to you, Sir, individually, as the sole conductor of the Review and Magazine, through whose hands, and under whose inspection, I suppose every manuscript intended for insertion to pass, before it receives its *imprimatur*. But though the management of such a work may be limited to the controul and superintendence of an individual, it is not possible, from the multifarious nature of the undertaking, and the general information that it must comprehend on a vast variety of subjects in every branch of human learning, that it can be carried on by the unassisted abilities, however splendid or extensive, of one man, unless he were endued with the wisdom of Solomon. You have, doubtless, many able auxiliaries, whose genius and particular pursuits and studies best qualify them to write on the subjects they select for their critiques.

critiques. Equal talents fall not to the lot of the critic more than of any other writer. If your critiques are not always conveyed in the same polished diction, by which many articles are distinguished; yet if you shew a thorough acquaintance with the subject of your criticisms; give a correct outline and just analysis of the work; permit the author to speak for himself, by the selection of such extracts as the limited nature of a review allows, and the importance of the book demands; so that the reader, who possesses common sense and a cultivated mind, may be enabled to form for himself some idea of the merit of the publication; if your remarks are always founded in good sense, supported by sound criticism, and clothed in accurate and perspicuous language; "nothing extenuated, nor ought set down in malice;" and if invariably you preserve a perfect uniformity in principles and sentiments; you will maintain unsullied the fair reputation which you have acquired; you will continue to add to the stock of useful learning, and to render essential service to the religion, the morals, and the social order of your country.

I would not seem to dictate to you, on a subject which engages your thoughts daily, and from which the public derive the benefit every month; nor would I obtrude my sentiments on yourself or your numerous readers: but, having perused, with much pleasure, and I trust, with profit, the very excellent volume of Discourses lately published by Dr. RANDOLPH, together with your review of them, and the letter signed *Oxonienfis*, I do not hesitate to say, that I see no reason to alter my opinion of the Discourses, or to be dissatisfied with your critique on them. Whoever has read the volume without prejudice or partiality, must allow, *that you have given a just analysis of its contents, and that your judicious remarks on the style, spirit, and sentiments of the writer are confirmed by the extracts you have made.* You evidently felt strongly, when you reviewed the article, and you have expressed yourself in a strong manner, as every man does, who has "the pen of a ready writer," and expresses his meaning, not like the cold phlegmatic critic, who is hired to give his opinion of a book, but like a gentleman, a scholar, and a Christian. Your eulogium on the Discourses may, perhaps, be thought by more than *Oxonienfis*, too unqualified. Readers, who do not enter into the sublime views and sentiments of the Doctor on divine Revelation, as you do, will not relish the commendation; and for their sakes I wish that it had been suppressed. But it did not deserve the ill-natured censure, and illiberal reflections of *Oxonienfis*; who, whatever pretensions he may make to an acquaintance with some of the best authors, with which the Church of England was ever blest (among which he adverts to a Hicks, a Cartcott, a Bate, a Jones, and a Horne) has not shewn the urbanity of a gentleman, or the principles of a Christian. Those eminent men, had they been now living, would have joined with you in the highest commendation of the Doctor's Discourses. *Oxonienfis* is not so unskilled in composition, as not to be able to discriminate between the style of the Reviewer, and the author. The very malignant insinuation that *the Doctor reviewed himself* carries with it its own confutation. The structure of the sentences and the turn of the periods are as different as it is possible for the composition of any two well-informed writers to be. The only agreement is in the sentiments and abilities of both.

That the critic more than the writer is a very *Tyro* both in divinity and composition, the observations and style of both disprove. If the Doctor
should

should not think it beneath his notice, to defend himself against so illiberal an insinuation, he will, shortly, have a fair opportunity of a reply, if he favours the public with another edition of his admirable Discourses, which I understand are nearly out of print. But whatever may be his resolution, or that of his friends, (who are *Anti-jacobin* in their principles) you, Sir, permit me to say, owe it to the Doctor, to your numerous readers, and to yourself, to refute, as speedily as possible, an injurious imputation, which, if suffered to remain unnoticed by you, would seem to reflect on the weight and impartiality of your criticisms; would leave you under the suspicion of having imposed on the judgment of your readers, and would derogate from the reputation of a *Review*, which, by its own intrinsic merit, and with the almost single exception of disdaining to court popular applause, by descending to the mean and mercenary arts too frequently employed to *puff* books and authors into notice, has, against an host of enemies, risen into deserved esteem with the public.

Oxford, July 18th, 1801.

VINDEX.

RANDOLPH'S SERMONS.

TO THE EDITOR.

SIR,

UPON my word, Mr. Editor, you have been roughly handled by Oxoniensis for your review of Dr. Randolph's sermons, and the Dr. himself comes in likewise for his share. I do not know whether you intend to take it tamely or not; but as you have shewn your candour by laying before your readers his severe censure of your conduct, should you not, in return, shew your spirit too; justify yourself, and expose him, which you may easily do; or if you think it not worth your while, I will save you the trouble, and do it for you. Sam Johnson used to say, the man was not to be found, who would write a twelvepenny pamphlet in defence of another; but a man may be found who will go so far as to write a letter in behalf of a friend.

You are accused by Oxoniensis of imposing on the public in general, and on him in particular, by what he calls your extravagant eulogy of Dr. Randolph's sermons. Now suppose, that, warmed by the subject and pleased with the discussion of it, you had rather exceeded in the eulogy, where was the great offence? Though it might give umbrage to the envious, fastidious, critic, the benevolent mind would see it in the proper light, as proceeding from zeal in a good cause, and readily excuse it. But how is the heavy charge against you made out? Why, truly, in the only way it could be done; by the old stale mode of misrepresentation and misconstruction: if you are determined to find fault, and cannot object to what a man does say, you must make him say something to which you can object. To prove the eulogy extravagant, you are represented as saying, that the Doctor's publication, "from its compleat sufficiency, promises to supersede the necessity of every other sacred publication but the Bible;" whereas all you do say appears to me to amount in fair construction to no more than this, that the plan laid down and pursued by the Dr. in his admirable discourses, "is alone sufficient, under the authority of the scriptures, to stem the torrent of infidelity, and establish, on an unshaken basis, the truths which they who believe in Christ hold most dear and sacred;"

which

which is, surely, widely different. To this commendation, the commendation you have given, the work is fully entitled; as every unprejudiced and candid reader, I am confident, will acknowledge; and the imposition to be complained of does not attach to you, Mr. Editor, but to your accuser, who, in his eagerness to condemn you, is unmindful of the commandment, "Thou shalt not bear false witness against thy neighbour."

As another instance of the degree of credit due to the representations of Oxoniensis take the following: Being facetiously disposed, he has a fancy to crack a joke; but, unfortunately, in the attempt, it breaks his teeth. He tells us, as if on your authority, that "this nutshell (viz. the Doctor's Discourses) is such a nutshell as the Christian church has *not* cracked from the days of Chrysostom to the present hour," when lo! you tell us no such thing; all you tell us is, that "a design planned with *more* judgment, or executed with *more* felicity, the Christian church has not witnessed from the days of Chrysostom to the present hour." Oxoniensis repents of having sacrificed his own opinion to yours, and purchased the Doctor's sermons. If he will take my advice, he will make another purchase, of which, I hope, he would not repent; and when he has made it, I would advise him not to part with it: I would recommend it to him, to "buy the truth and sell it not."

Being now so far set right, possibly, he may have to thank me for bringing peace to his perplexed spirit, and not leaving him to halt any longer between three opinions, to either of which, he says, he is incompetent to furnish a satisfactory solution. From the temperate style of the review, as it is in itself, without his false glosses, he may, perhaps, see no reason to suspect that the Doctor is the herald of his own commendations, and has reviewed himself, an idea suggested to the mind of the gentleman, it is presumed, from its being his own practice, whenever a fair occasion offers of transforming his goose into a swan. Nor will he have any ground to suppose, from the tenour of the review, manly and serious, as it evidently is, that you were making any experiment on the public, and trying, by way of banter, what you could get your readers to swallow with the help of your smooth wafer paper; and as to your being a very *Tyro* in divinity he could not entertain the thought for a moment, if he only gave the review a dispassionate, unprejudiced, perusal. It is incomparably well done, with hearty good-will; there is life and spirit in it; the analysis is excellent, and the extracts are judicious. It is the work of a master. In the words of Oxoniensis, "from an attachment to those principles, on which I conceive your Review to have been set on foot, and to the maintenance of which I consider your labours to be dedicated, I have become your regular reader;" and in my own words—while you continue to furnish such reviews, as your review of Randolph's Sermons, I will continue to be your reader.

And now for an observation or two about the poor Doctor. It is not the wish of Oxoniensis to take away from the real merit of Dr. R.'s performance; (certainly not, as you will see) he does not mean to say that Dr. R. is not entitled to commendation for the interest he appears to take in the cause in which he is engaged. (No, God forbid he should; that be far from him.) But the subject, undertaken by the Dr., is of a comprehensive kind, a subject which the most competent divine would find great difficulty in bringing with any degree of clearness within the compass of 150 pages; (the number employed by the Dr. according to his calculation;) he is not therefore

therefore surprised, that he (by no means the most competent divine of course) has done no more, but that he has done so much. How flattering! So much for his eulogies—"he damns with faint praise." But whoever, it seems, has been conversant with the writings of a Leslie, a Hickes, a Catcott, a Bate, a Horne, a Jones, will not only not have (how elegantly expressed!) to thank the Doctor for any acquisition to his stock of ideas, but will possess many to which the Dr. himself appears as yet to be a stranger. Acquainted as he is, no doubt, with all those worthies, he will *not only not have* to thank the Doctor for any new ideas, but he must have a vast stock to spare (in his own opinion at least) for friends, and it would be kind in him to help the Doctor to a few. But was the Doctor obliged to produce all the stock he had in this one work; and if not, how does Oxoniensis know that his own stock of ideas is so much larger than the Doctor's? I have some acquaintance with every one of these great men, and from what I know of them, I am convinced, however lightly esteemed the Doctor is by him, there is not one of them, who would not have thanked him for many things, have given him the right hand of fellowship, and have honoured him highly for his work's sake; for, Mr. Editor, "charity envieth not"—"charity rejoiceth in the truth."

On a general survey of the Dr's. work, Oxoniensis finds him "travelling, with lengthened strides, over a great extent of ground," and it seems to be more than he can do to follow him—like Ascanius after Æneas; it is *non passibus æquis*. But if, instead of a general survey, he had taken a more particular one, perhaps, he would have succeeded better. Indeed, his ideas on the subject appear so confused, that if he would condescend to read the work over again, with your perspicuous analysis before him, I am tempted to believe, it might be of singular use towards clearing his understanding, and fixing his attention; for the fault he complains of is not, as he pretends, in the Dr. but in himself; and he should not suppose the Dr. not sufficiently circumstantial in his application to our Saviour of the names by which the Redeemer was known, to fix the attention of other readers, because not sufficient to fix his attention, the contrary being the fact.

He is much disturbed at the sermon about Noah, and I doubt whether his distress is not the greater for the handsome things you say of it. He cannot conceive what business it had there, which is rather surprising; for surely when the design of a work is to shew Jesus Christ the same yesterday, to-day, and for ever, there is nothing very unreasonable, as a part of the plan, in referring back to that wonder of old time, when Christ by his spirit went and preached to the spirits (now) in prison, which in the days of Noah (the heir of the righteousness which is by faith) were disobedient; especially when our Saviour himself mentions these things as happening to them for examples, (*τύποι*, types) and being written for our admonition, on whom the ends of the world are come—"as it was in the days of Noah, so shall it be also in the days of the Son of Man." Nor is it easy to guess, why he should find any difficulty in admitting Noah to be a type of Christ, when he admits the ark to be a type of the Christian church; but whether he admit it or not, every sensible Christian will admit it, and in Noah builder of the ark to the saving of his house will see a type of Christ the builder of his church to the saving of the household of faith. We read of some, indeed, who having eyes see not, and, therefore, we are not to wonder if we occasionally meet with one of that stamp, who cannot perceive the likeness between a picture and the original, however perfect the delineation may be. Oxoniensis does
not

not remember that Noah is a name by which our Saviour was ever called, of by which he was ever known to his people; and probably he does not; but I will tell him something very like it; the propriety of which, as a Hebrew scholar, (which no doubt he is, being so conversant with the writings of a Bate, a Horne, and a Jones) must strike him immediately; Lamech, on the birth of his son, says in the spirit of prophecy; "this same shall comfort us, concerning our work and toil of our hands, because of the ground which the Lord hath cursed, and he called his name *Noah*," (anglice *Rest*;) and Christ, addressing himself to the multitude, says, "come unto me all ye that labour, and are heavy laden and I will give you *rest*," I will be to you *rest*. (Heb. I will be to you *Noah*.)

But so determined is your correspondent, Mr. Editor, to think no good thing can come from the Dr. that even Bp. Horne is not to escape censure, when the Dr. attributes the form and manner of treating this subject to some of his Lordship's notes; he is then to be reminded that the good Bishop was sometimes, perhaps, a little *visionary*, and imagination did not always, as it should, wait on the judgment; in other words, the Dr. is to be reminded, that the Bishop was a fanciful *enthusiast*. How does this agree with his being one of the six worthies, mentioned at the beginning; with the congratulations to the Dr. for having private access to the valuable store-house of the late Dr. Horne; with thanking him for bringing forward to notice some of the valuable relics of the late Bishop Horne; and giving the Dr. credit for the choice of so able a master? Oh, consistency, thou art a charming thing! "From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and from all uncharitableness, good Lord, deliver us."

One word more, and I have done. Strange to tell, the poor persecuted Dr. is introduced by Oxoniensis with an air of triumph as having given a mutilated description of the evangelical covenant, such a description as it was not to be expected would have fallen from the pen of a master in Israel. And how as the Dr. done this? Why it seems, speaking of our Saviour, he says, the terms of his covenant are, *repent and be forgiven*. And is this all the mutilation the Dr. can be charged with? Why, truly it is. Oh wonderful! Pray, when, the apostle says, *we are saved by hope*, does he mutilate the evangelical covenant, though he mentions neither of the three conditions of it, repentance, faith, or obedience? When *Jesus began to preach, and to say, repent, for the kingdom of heaven is at hand*, did he—I dare not put the question. But we are told, that afterwards he preached the gospel of his kingdom, the substance of which was, that repentance and remission of sins should be preached in his name. Now, if Oxoniensis had only read the Dr. a little more carefully, he would have seen that he was doing the very same thing, he would have seen, it was to *believing* sinners, the Dr. was preaching repentance, and that they were to implore forgiveness and acceptance for *Christ's sake*. And, indeed, astonishing as it may appear, after all this bustle about a mutilated description of the evangelical covenant, and the ignorance of a master in Israel, the gentleman is himself persuaded that the doctrine of repentance, faith, and obedience, the three conditions of the gospel covenant, is the doctrine of our author, because in some parts of his work it is sufficiently expressed; he is only surprised that in any page of so perfect a performance as that is represented to be, it should be unguardedly handled. This is too bad! Whatever the Dr. may have done, somebody has handled

the matter very unguardedly; to whom it is recommended in future to read before he writes, and to revise before he publishes.

For the comfort of Oxoniensis, and to save him from the distress of halting between different opinions, he may be assured this is not a letter written by you to yourself, nor by Dr. Randolph for himself; that the author is not a man of humour, writing in fun (as he will see) but of a serious, sober, turn of mind; and that whether a *Tyro* in divinity and composition or not, he remembers well the remark of the old divine on the *Monthly Review*, and which he has often made himself, which he thinks may have been originally communicated to Oxoniensis by his and

Your humble Servant,

July 30, 1801.

O.

SYDNEY SMITH'S SERMONS.

TO THE EDITOR.

SIR,

IN your review of my sermons, published in the Month of April, you have quoted opinions of mine, which are no where to be found in my book, and which are so extremely injurious to my character as a clergyman, that, I think, you are bound in justice either to acknowledge that your statement is not correct, or by quoting the whole of the passage to suffer your readers to judge for themselves. You accuse me of objecting altogether to the introduction of scriptural language into sermons; and of saying that the language of scripture is calculated to excite no other sensations but those of ridicule and disgust. The passage from my Preface to which you allude, and which you partly quote is this.

"There is a bad taste in the language of sermons evinced by a constant repetition of the *same* scriptural phrases, which, perhaps, were used with great judgment 200 years ago; but are now become so trite that they may without great detriment be exchanged for others—Putting off the old man, and putting on the new man—the one thing needful—the Lord hath set up his candlestick—the armour of righteousness, &c. &c. The sacred Scriptures are surely abundant enough to afford the same idea with some novelty of language. We can never be driven from the penury of these sacred writings to wear and fritter their holy language into a perfect cant, which passes through the ear without leaving any other sensations but those of ridicule and disgust."

Now is this to object, in general, to the introduction of scriptural language; or to the introduction of the same trite scriptural language? Is it to deny the charm of ancient holy words; or to guard against the destruction of that charm by the laziness and servility of eternal repetition?

You observe that "there is scarcely a single expression in Mr. Smith's book taken from the sacred volume." To verify this assertion, I took three sermons promiscuously in the first volume only. My very first sermon has thirteen scriptural phrases; my sermon, St. Paul xi. many of them long quotations. My Magdalene sermon opens with two whole pages of scripture. These are a few instances out of many, to shew the very unmeasured language of which you have made use. I really think, in justice to me, you should publish this letter. On the personalities against me which you have mingled with your re-

view

view of *my writings*, I will make no remarks at present; but shall choose another mode of addressing you upon that subject.

I am, Sir,

Edinburgh.

“ Your very obedient humble servant,
SYDNEY SMITH.

On the above Letter, which we have lately reviewed from this reverence, but angry, gentleman, we shall only observe, that we consider our review of his work as both *mild* and *candid*; and we are fully persuaded that all impartial men, who have but glanced at his preface, will readily concur in the same sentiment. The charge, which he brings against us, of having perverted his meaning, we must be permitted to think unfounded. Let our review be compared with his notable preface, and it will be seen, that the meaning we have annexed to the passage of which he complains, is strictly deducible, by implication, from his expressions. For the rest, we are truly sorry to perceive, that Mr. S. should imagine that we meant him any *personal offence as an individual*, which, we assure him, was far from our intention. To correct a *levity* which was certainly misplaced, and to counteract opinions that might perniciously operate on the *public taste*, were the objects we had in view, and which the threats of no man shall deter us from promoting. In the latter we know we have not failed; and in the former we shall also hope to succeed, when this ingenious author has had time to exercise a cooler judgment, and estimated his labours with maturer reflection. All that we shall further say of his book is, that it obviously is a production,

Quod non

*Multa dies, et multa litura coercuit; atque
Præsectum decies non castigavit ad unguem:*

OBLATIONS.

TO THE EDITOR.

SIR,

THROUGH your excellent channel of true Christian zeal and sound theology the Public may possibly receive many copious and satisfactory answers to the observation of *Clericus* in your last Number. I cannot, however, refrain from contributing my mite towards exposing the ignorance and correcting the inadvertence of this writer, as I conceive them to be of a very dangerous tendency. Indeed, I am disposed to believe, that the observation does not proceed from a real *Clericus*, but rather from a lay churchman who has but a superficial knowledge of the history of our *Rubric*, and the various admirable commentaries that have been written on it. From these authorities how will this gentleman be surprized to learn, that the word *Oblations*, the subject of his criticism, was not introduced into the service till long after the practice of making sacerdotal offerings ceased? Hence it never could be intended to apply to any collections made of the Communicants either for the benefit of the Poor or the Priest, but, in fact, to the elements of Bread and Wine which are about to represent our blessed Saviour's Body and Blood, which the Minister has been just directed to *place on the table*, and which he now humbly and devoutly offers or presents to Almighty God for that purpose, imploring him to accept the same; so that next to the actual consecration of these elements there can

be no part of the service so solemn and momentous as the words in the parenthesis alluded to. On this view a different construction of things, what temerity in the exclamation of *Clericus*, "*Away with Oblations!*" And, if a true churchman and a deserving character, with what confusion and regret will he be filled at having made it? Also, can any circumstance more strongly elucidate the necessity of waiting for episcopal sanction to deviate in the smallest degree from the prescribed form of sound words? What a wretchedly garbled or mutilated liturgy should we have, if every individual were to undertake to introduce amendments, or prescribe omissions according to his own imagination and conceit?

For further information on this subject, I beg leave to refer your readers to *Archdeacon Sharp's Visitation Charges, or the Rubric considered*, &c. printed in 1753; a book of which, if out of print, there ought to be, in these times, another edition; and for a true idea of the nature of the Sacrament, let them consult *Law's Demonstration of the Gross and Fundamental Errors of Hoadley's Book*.

I am no enemy, Mr. Editor, to rational and salutary improvements founded on the wisdom and authority of ecclesiastical heads; but I wish to discourage all unnecessary and indiscreet innovations, and, therefore, cannot too strongly recommend the above work of Dr. Sharp to the officiating clergy; for it grieves me every day to hear alterations in the service (the fruits of affectation) not more justifiable than the proposed omission of *Clericus*, though certainly of inferior moment, such as *who*, and *on*, for *whicb*, and, in the *Lord's Prayer*; the first lesson for this morning service is instead of saying *here beginneth*—adding after the Gospel, *here endeth the Holy Gospel*, instead of going directly to the Creed, &c. &c.

In regard to the sentences in the *Offertory*, where the minister has a discretionary licence, the observation of *Clericus* is just, and ought to be attended to. I am, Mr. Editor, though a constant reader of your work, a new correspondent, and a friend and well-wisher to your undertaking,

Bath, Aug. 17th, 1801.

OLD FASHION.

A Title-Page and Prefatory Letter, accompanying Proposals for a Treatise on the Chinese Language. By A. Montucci, L. L. D.

WE have now before us an Answer of Dr. Montucci to the Conductors of the *Critical Review* and *Monthly Magazine*, who, in their last Numbers, attacked his *Title-Page* and *Letter* in their comments on a work of Dr. Hager's.

"Dr. Montucci is quite at a loss whether to expostulate with the Conductors of the above Periodical Works, or thank them for their very early commentary on the *Title-Page* and *Proposals* which the Doctor published some months ago, concerning a work on the Chinese Language; together with a Letter, setting forth the motives which induced him to undertake his intended publication.

"His perplexity arises from the nature and style of their own Reviews; which are of such an improper cast, as to doubt whether they may influence the most partial of their readers: for, either their readers do, or do not, know the Chinese. If they know it, they will have found Dr. Hager's Work so defective, that learning (perhaps through their Reviews) that there is in preparation a Work intended to correct and improve it, they will be glad of the intelligence, and will not wonder at the very extraordinary

dinary exertions of those who have already espoused the wrong side of the question, to prevent, if possible, the success of their opponent. If they do not know Chinese, they will suspect the Reviewers to be wrong, from the indelicate language they have used in reviewing. While, on the other hand, Dr. Montucci's publication is announced, in their Reviews, to all parts of the globe, where their periodical works are forwarded; and he, conscious of this, but much more of the interesting materials already digested for his intended work, far from being deterred, has already sent to press something which will very shortly appear, and will serve as an introduction to his larger work.

"The futility of the arguments of the Critical Review, grounded on abstracts from Dr. Montucci's Prefatory Letter to his Proposals, will be manifest to any one who has read the whole of that Letter; and those who would give credit to arguments, grounded on quotations, without consulting the original, are not worth the notice of their opponent."

"Dr. Montucci, actuated by a pure zeal for promoting Chinese Literature in Europe, readily confesses that he was rather severe on Dr. Hager and the Critical Reviewers, in that Prefatory Letter; but he never advanced a word beyond truth, as he will amply demonstrate in a short time to Dr. Hager, and in the following lines to the Reviewers.* Dr. Montucci, when he communicated to the Critical Reviewers his intention of publishing a work on the Chinese Language, begged of them only to delay, till the appearance of it, their opinion on Dr. Hager's work, that they might, by a fair comparison, be able to judge of both, at least more adequately, if not perfectly well; and this application would have certainly been improper in any other case but that of the Chinese Language. While their reviews, both of Dr. Hager's work and Dr. Montucci's Title-Page and Prefatory Letter, prove now in the best manner to any one, who is even but little versed in Chinese Literature, that the Doctor was not inaccurate either in his observations or in his request: for who could possibly deny that it is the duty of all Reviewers rather to forbear reviewing a work for ever, than to do it without any archetypal criterion to go by? And that it was so in this case, if this answer does not fully prove it, the Doctor's work now in the press most undoubtedly will."*

The Doctor then proceeds to expose the injustice of some of the sarcasms, in which these Critics have indulged themselves at his expence, and to demonstrate their ignorance of the subject which they have undertaken to discuss. It is needless, however, for us to enlarge on this difference, since the Doctor's Answer is to be had *gratis*, on application to Messrs Cadell and Davies; and if it prove as satisfactory to all its readers as it has to us, the author will have no occasion to regret the trouble which he has bestowed on the composition of it.

MISCELLANIES,

TO THE EDITOR,

SIR,
AMONGST the numerous lists of *Tours through Wales* with which the press has teemed of late, one has recently made its appearance, which, from its very pointed and severe animadversions on the character of a body

* See the POSTSCRIPT."

of men, upon whose conduct the dearest concerns of the community so greatly depend, demands the most serious attention of every man who feels himself interested in the cause of truth and in the welfare of his country. You will, I presume, be at no loss to perceive that I allude to that entitled, "A Tour through Part of North Wales in the Year 1798, &c." by the Rev. John Evans, A. B. late of Jesus College, Oxford, and noticed in the Anti-jacobin Review for December last. The charges therein brought forward against the Established Clergy are of so heinous a nature, and of so deep a dye, as to allow no one to peruse them with indifference to whom the existence of such an evil is matter of any concern; for if such allegations as are there made be just; then truly is that unfortunate country brought to a most alarming and deplorable situation; to such a one indeed as loudly demands some immediate and effectual remedy; to such a one as (to use Mr. E's language) casts the greatest reflection on the "Ostensible Messengers of Grace, and more especially the Episcopal Guardians of the Establishment, and well becomes them to pause and inquire into the cause of such things." But, if they be unfounded, then does common justice forbid that the public should remain undeceived with regard to their falsehood; in order therefore that it may be the better enabled to judge of the nature of these charges, I shall here insert them.

"Religion appears among this people what it really is, the most important concern of man: in the Churches, the service was performed with a degree of solemnity not generally observable in England." But, "perhaps more of this spirit (of devoutness) was observable out of the Church than in it; and without any disparagement to the Clergy of North Wales, many of whom are highly respectable in their official as well as social capacities, the reason is obvious. Some of the Established Clergy are not content with a dereliction of the great duties of their station, but by opposing those doctrines, which, as Ministers of the Gospel, they ought to preach, they render the grand engine of Reformation, the Pulpit, unedifying; drive the inquiring mind to seek religious information elsewhere, and thus disperse and starve the flock they have sworn to collect and feed."

This, if it be correct, is a most serious and "awful consideration" indeed. Not content with a dereliction of the great duties of their station, but by opposing those doctrines which, as Ministers of the Gospel, they ought to preach, the Established Clergy of Wales drive the inquiring mind to seek religious information elsewhere!! Add to this, the use of a certain rhetorical figure, which taught him not to deny them all credit; tends, and doubtless was intended, to add poignancy to the narration—

"Leno sum fateor, pernicies communis adolefcentium

"Perjurus, pestis; tamen tibi a me nulla est orta injuria."

TER. ADELPH.

In the Anti-jacobin Review for December last, the Public is presented with a most exact portrait of this splenetic Tourist; and had the Reviewer's knowledge of the country, which Mr. E. professes to describe, been equal to that by which his vile motives are exposed; any attempt of mine to rescue the character of that respectable body of men from the unwarrantable obloquy cast upon it, in this publication, had been unnecessary; that, however, unfortunately, not being the case, I feel it a duty incumbent upon me to use my utmost endeavours (as will many others, I hope, Letter quæ-

libed

lified than myself) to undeceive those who, being strangers to the country, are liable to be led astray by it; and to counteract the evil which may arise from the (*occasionally gratuitous*) circulation of it in this and the adjoining counties.—Whether Mr. E. be himself a Clergyman of the Established Church, or whether he be one of those who have given themselves authority to distribute “religious information *elsewhere*,” I am unable to decide: let that however be as it may, the object of the publication is the same, the tour undertaken principally with a view to botanical researches, discovers itself alike to be designed as a Treatise on the Culture of a Weed, ten times more pernicious than the hyoscyamus or the atropa, which is no other than *Schism*.—“It is too notorious (continues he) for the friends of the Church of England to deny that the late increase of the dissenting interest, *as it is termed*, so loudly complained of, has been occasioned by the Clergy themselves; the dissolute lives of many, the carelessness and irreverence of others, have proved a stumbling block to the weak, and a *just plea* for the *schismatic*: while essential errors in the preaching of others, has drawn the enlightened and conscientious part of the people, however reluctantly, from their parochial churches, and the bosom of the church, forced those religiously disposed to look for more faithful teachers amongst less polished people, and to assemble in barns and under hedges for rational and devout worship, thus made dissenters by imperious necessity.”—Whether this bears not the strongest resemblance to the language of the **Pausonian School*, I leave the public to determine; as well as of the obvious and evident tendency of such doctrine. On the above unqualified attack upon the Clergy of North Wales, I can, without dread of contradiction, assert, that it is grossly illiberal, unjust, and rancorous; if he find any such as he describes the whole body of them to be, it must be amongst those of his own clan, some of whom, to my knowledge, have been very industrious in circulating his publication in the diocese of Bangor; (for this, and that of St. Asaph, are the only two which he seems to have visited) than the Clergy of which, as a *body*, I do insist upon it, none in Great Britain are more zealous, more respectable, or, what probably might have created his spleen, more hostile to the enthusiastic, *unnecessary*, and dangerous system of itinerancy. Amongst so numerous a body of men, subject to human infirmities like others, it inevitably will happen, so long as the world exists, that some will always be found who are not so unexceptionable as might be wished; but, I again repeat it, that, as a *body*, they are excelled by few either in having a proper sense of their duty or industry in the discharge of it; and, till he proceeds to facts, it is unjust, mean, and criminal to talk of the *imperious necessity* of deserting them. When he says, that the inhabitants of Wales are under the necessity of resorting to the Dissenting Meeting-houses, in order to hear something that is rational; I know not whether it be his own shamelessness or *irrationality* that is most conspicuous; for needs Mr. E. be informed that three-fourths of the itinerant preachers, in Wales, are scarcely able to read, or at all events to write even their own name; and if he approve the extemporaneous effusions of such men's brains to the excellent Liturgy of our Church, I trust that no other argument will be required of me to make good my assertion, nor an apology for making it. Again—if by their not hearing any thing rational in the Established

Churches of Wales, he means to assert, that the Clergy preach unscriptural doctrine, then, I must say, it is very strange indeed, that, encompassed by so many enemies, they have not ere this been called to an account by some superior authority to Mr. E's. But if he calls their doctrine not rational, because it resembles not the frenzied, barbarous, and unhallowed rhapsodies of his darling sectaries, then do I most sincerely pray that he may ever (unless God vouchsafe to enlighten his understanding that he may see his error) have the same reason for his complaint. Now, what adds most to the injustice of his reflections is, that in the persons which he has visited he is an utter stranger, (and that he is totally ignorant of the language of the country, his work sufficiently testifies) and yet with what unparalleled freedom does he deny this Clergyman the merit of uprightness in the sacred cause, and to that, the capacity to intrust those entrusted to his charge; and how artfully does he waye all animadversion on the character of the itinerants, and that because he was conscious of his inability to vindicate it.

Mr. Polwhele having favoured the Public with "Anecdotes of Methodism" in England (which by the bye Mr. E. would do well to peruse), I shall, by way of supplement, subjoin a few leading traits in the character of that sect in North Wales.

1. A Methodist, some time ago, having a cow to dispose of, by way of enhancing the value of her, lent with her to the fair, another cow's calf, and sold him with her as her own; but the purchaser to his great astonishment soon found that she would not suffer the calf to approach her; and accordingly, interrogated the Methodist with regard to the reality of the calf's being her own: when this honest man, to substantiate what he had asserted, called in his servant, who, he said, was witness to his giving the calf to the cow on the preceding evening.

2. A Clergyman, who was lately to have married a couple, in the county of Anglesea, observed, that the intended bridegroom was in a state of intoxication, and accordingly expostulated with one of the attendants, who is a Methodist, on the impropriety and indecency of his appearing in such a condition on such an occasion; but was assured by him that the young man had not been drinking a drop that day; ere however the ceremony had scarcely commenced, he shewed but too evident marks of inebriation, when the Clergyman, very properly, walked out of church, and asked this pious man how he could tell him that the young man was not intoxicated; but he denied having made such an assertion, and said he merely told him, that he had not been drinking, by which, he said, *he meant* that he had drank no *ale*, but that he had had some *brandy* he did not mean to deny.

3. A respectable Clergyman, in this country, informed me, that on the Sunday after the great association of the Methodists, lately holden at Beaumaris, his church was surrounded by a number of these people, during Divine Service, some of whom peeped in at the windows, whilst others hooted and howled in the church-yard; and that when the Warden and Clerk went out to them, they did indeed withdraw, but shewed the most insolent signs of contempt, and of heart-felt mortification at their inability to do more.

4. One of those men, who are represented in the pamphlet, entitled "Hints to Heads of Families," as having gone over to Ireland for the avowed purpose of preaching to the Welsh regiments at the time of the late rebellion, having occasion, lately, to go up to London, probably for the purpose of receiving new instructions from his enlightened directors and coadjutors there, gave it out,

out, before his departure, that his Majesty had heard so much of his learning, piety, and eloquence that he had desired he would take the earliest opportunity of paying him a visit at St. James's. Ridiculous, Mr. Editor, as this anecdote may appear, there are scores in this country at present who believe it to be true; and Mr. Evans may, if he pleases, attribute this to the want of *rationality* in the discourses of his Majesty's preachers at Whitehall.

5. I have heard it, from unquestionable authority, that the greater part of the Methodists in Wales, who have read the extract from the 13th Sermon of John Pawson, have given it their most unqualified approbation; whilst the author of the *Hints to Heads of Families*, and that of another well written Address in the Welsh language, are consigned to perdition.

With similar anecdotes a folio volume might be filled; but these will, I trust, suffice to convince every rational and thinking man, that *Methodism*, in this country at least, is but a cloak to hide every deformity which can disgrace the Christian character; hypocrisy, lying, prevarication, dishonesty, and a rooted enmity to the establishment, and to every ordinance of God and man. Add to this their doctrine, if it be not *Antinomianism* itself, is something extremely like it. In vain, therefore, will the ablest minister of the established church oppose serious argument, and sound scriptural doctrine to these more alluring and flattering tenets; especially as they are rendered more grateful to the *itching ear* by the enticing aid of novelty; for the itinerant teachers are ever wandering from place to place. (O! prudentia vaserima!) And monthly meetings are holden in each county, where matters are so ingeniously managed, that the same person shall not appear more than once or twice a year in the same conventicle. Such is the bait set before the ignorant and unwary; such the artifices made use of to allure, and mislead them; and such the enthusiasm instilled into them when converted: no stone remains unturned, which impedes their progress; no opportunity of disparaging the character of the established clergy suffered to escape; no peace granted; no common civility shewn to that man, who unites not with them in their deeds of darkness.

Does Mr. E. then admire them; is he unable not to "furnish his quota of approbation?" it is his misfortune; yet let him not audaciously attribute this "defection" to the clergy; for it is certainly not to them, but to himself and the like, that they are at this moment indebted for their existence; and let me add (I am very sorry to say it) to those noblemen and gentlemen in the principality, who seem to give them every encouragement: how many Methodist-teachers and Methodists are employed as agents and clerks in this small county, who are thereby invested with a degree of authority amongst the tenantry, which they but too well know how to make a bad use of? I reside constantly, as it were, in the very focus of methodistical furor; I have, therefore, opportunities of seeing much; and of hearing more of their proceedings; and I do openly avow, that if gentlemen of property will not devise some prompt and effectual means of checking this dangerous infatuation, I know not how soon, nor how deeply they may have occasion to lament their supineness.

As to Mr. E. he appears from the very moment he set foot in this "Alpine country," to have fancied himself transported into a kind of terra incognita, to which no European had hitherto ever found his way; and, therefore, supposes himself, without dread of contradiction, at liberty to make whatever assertions his imagination could suggest to him; and to say the truth, he has indulged it to the very utmost extent.

The only encomium, which I ever heard bestowed upon it, was by a lady, who observed, that his language was very *pretty*; such ex. gr. are the following—"Salient angles,"—"convate instinct,"—"umbrageous woods,"—"the dense foliage of the owe hanging woods just permits the observer to ken the whitened foam of these agitated waters."—As the foregoing serve as a specimen of his *pretty* language; the following will give some idea of the perspicuity and accuracy of his descriptions—"the average radius of an yew, at Mallwyd, is thirty-nine feet." O! Matheus, where wert thou when thy sapient pupil was at Mallwyd?—As to his religious tenets, I shall wave all further animadversion on that delicate subject, as he may be a candidate for preferment amongst his much admired sectaries: but if the reader's curiosity be not satisfied with these few extracts, he may for the trifling sum of *eight shillings*, procure the tour itself, though it fill a whole *octavo* volume, in fine large print, with an *extensive margin*.

Anglesea, July 20th, 1801.

E. LI.

POETRY.

TO THE EDITOR.

SIR,

SOME time ago you published, in your Review, an extract of a Sermon printed by John Pawson, together with some strictures thereon. The paper here inclosed relates to the same person, which having fallen into my hands, I sent it to you, and you may make any use you please of it. What gave occasion to it was this.

Some years ago, one Alexander Kilham, an itinerant preacher, then resident at Alnwick in Northumberland, printed a pamphlet, proposing some alterations in the Methodist œconomy; in which he reflected very sarcastically upon John Pawson and some others connected with him. John Pawson, then resident in London, wrote a letter and got nine others, together with himself, to sign it, and sent it to another preacher at Alnwick to assemble a meeting, or Synod to try Kilham, and get him expelled from their connection. Kilham called this letter the London Bull, alluding to the Pope's Bulls of old; and these ten signatures he considered as the ten horns of the beast, described in the Revelation. On this, a paper war commenced, in which Kilham had clearly an advantage over his adversary; though Pawson called in many to aid him in the contest.

A bystander (not connected with either party) looking at these combatants, amused himself for half an hour in singing the enclosed lines to the tune of Chivey-chafe.

ARGUS.

THE LONDON BULL.

For disputants, like rams and bulls
Do fight with arms that spring from skulls.

HUDIBRAS.

A bloody contest once arose
'Twixt Scots and English race;
"When Percy of Northumberland
Was slain in Chivey-chafe,"

A receipt

A recent combat still more fierce
Was fought near banks of Tweed ;
Between a hardy northern goat, *
And bull of English breed. ”
This goat came bounding o’er the hills,
Right frisky on his way ;
And, challenging the beasts around,
He fill’d them with dismay.
At length a stately bull stepp’d forth,
To check his wanton pride ;
And, full of eagerness to fight,
He took a hasty stride.
His head was high, his horns were long,
His hoofs were vastly large ;
His mouth he open’d wide, and roar’d,
Advancing to the charge.
The goat with front as hard as flint,
Soon gave the bull a wound ;
And, with a second well-aim’d blow,
He laid him on the ground.
The bull now look’d around for help,
And made a piteous moan :
Then panting, with his tongue stretch’d out,
He gave a dying groan.
The goat then stamp’d him with his feet,
Exulting o’er the slain ;
And in his wonted frisky mood,
Went vaunting o’er the plain.
Some farmers † found the beast thus slain,
All weltring in its blood ;
And with attention view’d each part,
Around it whilst they stood,
Its skull, they found, was very soft,
Although the skin was rough ;
And e’en the horns, though vastly long,
Were made of spongy stuff.
Its feet and hoofs, when closely view’d,
Were partly mix’d with clay : ‡
But what its age §, or what its sex,
They could not clearly say.

* The he-goat, seen by Daniel in a vision, was Alexander, king of Macedonia, who slew Darius the third, figured by the ram.

† i. e. The local preachers in Yorkshire.

‡ See Dan. ii. 43.—The signatures to the London Bull were of heterogeneous particles ; and therefore could not coalesce.

§ The age, or precise time, when Popery commenced is not determined by the Commentators.

They scann'd the body round again,
The belly, legs, and tail :
Some said, 'twas of the female kind,*
But others, 'twas a male.

Then one, more waggishly inclined,
Minutely search'd the scull ;
And confidently cried aloud,
" It was an *English* bull." †

A consultation now took place,
This carcase to dispose :
For, as the flesh was bruised so much,
A fetid smell arose.

It soon would putrefy, they said,
And might infect the air :
'Twas safest then to burn it whole, ‡
Or bury it with care.

A pit was dug without delay, §
Ten fathoms under ground ;
And then they roll'd the body in,
Where it could not be found. ||

Some say, indeed, the horns remain,
And are in number ten :
And one has little glaring eyes, ¶
Resembling those of men.

'Tis also said, they are of use,
The country to alarm :
And rouse up folks to watch the goat,
Lest he should do more harm.

Yet still he struts and butts at all,
Of pranks he is so full :
And eagerly he looks to find
And slay an *English* bull.

Newcastle, Feb. 20, 1797.

* Alluding to Pope *Joan* : the difference between *Joan* and *John* is not great.

† i. e. a blunder. ‡ See Dan. vii. 11.—Rev. xvii. 16.—Rev. xviii. 8.

§ See Isaiah xxx. 33.—Rev. xix. 20.

|| It is to be feared there is too much of the body (i. e. popery) still to be found in England.

¶ See Dan. vii. 8.—i. e. Dr. C.

HISTORY.

SUMMARY OF POLITICS.

IN our last view of the political state of Europe we took occasion to point out the magnanimous disposition of the Russian Emperor, as affording some faint glimmering of hope, that civilized society might still be rescued from that inevitable ruin which the rapid progress of French principles began to produce, and which the passive obedience, since manifested, to the destructive influence of French arms, has threatened speedily to accomplish. But we observed, at the same time, that the effects to be produced by such disposition would essentially depend on the encouragement which it should receive from the British Cabinet. We have no means of ascertaining, with precision, the instructions which our Ministers gave to LORD ST. HELEN's, our Ambassador at Petersburg; but we are disposed to draw some strong inferences from the difference of the language employed by the Emperor, in respect of France, since the arrival of that Nobleman at the Russian Court. We before noticed the official declaration of the Russian Ambassador, M. KALITCHEFF, to the French Consul, in which the latter was reminded of his solemn engagement to restore the plundered KINGS of *Sardinia* and the *two Sicilies*, to their respective thrones and territories; and was plainly told that nothing but a strict compliance with the express terms of that engagement could ensure the continuance of amity and of a good-understanding, between the two countries. Lately, however, a note of a very different tendency has been circulated, in which the Emperor commands all his Ambassadors and Envoys in Foreign Courts to treat the French Ministers and Agents with respect, and as *friends*. Whence could this glaring difference in the language and sentiments of this young Prince arise? In vain, we conceive, will its origin be looked for, in any other source, than in the new policy of the British Cabinet, which has regulated its instructions to all our Ministers abroad. We long since deprecated the selection of LORD ST. HELENS as Ambassador to Russia, at the present crisis; because we knew his sentiments in respect of French affairs, and that his decided opinion had invariably been, that any attempt to resist the French would be useless. Impressed with such a conviction, the natural bent of his own mind, would lead him to second most heartily that pacific system which our ministers have manifested a determined resolution to pursue. *They*, indeed, are resolved to afford no grounds for those reflections which had been so liberally bestowed on their predecessors, for exciting the powers of Europe, to vindicate their rights, to assert their dignity, and to maintain their independence, by combining their efforts against that revolutionary power, whose avowed object, and whose constant practice, it had been to invade the first, to violate the second, and to destroy the last. *They* have displayed an unequivocal disposition to avoid every thing which has even the semblance of *violence*; and to adopt those fanciful notions of *moderation* and *candour*, which we thought had been happily exploded, and which have a direct tendency to excite, by the measures of weakness and inefficiency which naturally flow from them, the contempt of foreigners, and to sink us, from the glorious height to which, (by the vigorous and dignified conduct of the late administration) we had been raised, to a state of national degradation. The leading principle on which the present ministry came into power, we highly

highly commended at the time, and shall, on all occasions, most diligently and strenuously propagate; but we had a right to expect, from the decided support which they had invariably given to the political measures of Mr. PITT and his associates, that they would, with unabated perseverance, pursue the same line of conduct themselves which they had so highly approved in others, and defend with equal zeal and equal spirit the best interests of their country. But, instead of justifying such hopes, and fulfilling such expectations, they stumbled on the very threshold. When OTTO, the French Commissary, was instructed by his master to make some propositions to his Majesty's Secretary of State, LORD GRENVILLE, with that dignity which became his station, and with that regard for established usages, which it is now, more than ever, indispensably necessary to enforce, because, in all their negotiations, the regicides of France have treated them with *studied* contempt, deputed Mr. HAMMOND, a gentleman of the same rank, to receive his communications. Not so; LORD HAWKEBURY, who, anxious, no doubt, to shew the extreme solicitude of the ministry for peace, had the *courtesy* and the *condescension* to communicate, in person, with the *Citizen* Commissary. It will easily be conceived, that this circumstance derives all its *importance* from the disposition of the enemy whom we have to *encounter*, the known nature and tendency of his views and principles, and the extreme peculiarity of the times; all the dreadful effects of which cannot possibly be counteracted without a never-ceasing attention to objects, some of which are *apparently* trifling, though all of them are *in reality* important. The *safety* of a nation is most closely connected with its *dignity*; and whenever the least relaxation of the latter is observable, apprehensions may justly be entertained for the former. Besides any compliance with a revolutionary practice is both degrading and dangerous. Such conduct was the less to be expected from the Nobleman in question, because, in all his speeches in parliament, from the commencement of the war to the late change in the ministry, he had unequivocally evinced the most rooted abhorrence of the French Revolution, its agents, and abettors, and had constantly recommended the adoption of measures the most strong and decisive.

Another instance of this disposition to court the wretched tools of republican France, has been lately exhibited in an occurrence but little known. A report, which had been current in the city respecting the French commissary, having been stated, though accompanied by an expression of the writer's conviction that it *could not be true*, in the *Porcupine*, a paper conducted on the most loyal principles, and which had received the express approbation of his MAJESTY, and the countenance of his *present ministers*, who acknowledged not only its *utility* but its *importance*, Citizen OTTO had the incredible effrontery to complain to the government, who, with a *meanness* which every honest mind must despise, which has actually excited the indignation of every one to whom it has been related, and our opinion of which we want words to express, told him, that HIS MAJESTY'S ATTORNEY-GENERAL should prosecute the paper, whenever he, OTTO, chose to call upon him for that purpose; thus putting the KING'S Officer at the disposal of the Commissary of a *Regicide* Usurper, and persecuting a loyal individual, who had submitted to the greatest privations and sacrifices, to constant labour and expence, in order to support the rights of his Sovereign, the true interests of his country, and especially those religious principles to which the very Ministers in question are indebted for the possession of the power which they

they now enjoy. It would, indeed, have puzzled the ingenuity of the most acute lawyer to discover a *libel* in the paragraph complained of, and the ATTORNEY-GENERAL would inevitably have failed in his strange endeavour to convince a British Jury, that it merited *punishment*. His blows would have infallibly recoiled on himself, and he and his advisers would have certainly exposed themselves to reproach and scorn. Still the intention and the act are the same; and such conduct, while it creates disgust, is well calculated to deter men from volunteering their services in a country, where attacks on its inveterate and implacable enemies are viewed with a suspicious eye, by the very individuals whose immediate duty it is to afford encouragement and protection to the assailants!

To the application of Citizen Otto, for impudence unparalleled, it might, and ought to have been, answered, that the laws were open to him, and he might have recourse to them if he thought proper; but that he ought to recollect what had been the invariable practice of *every* Republican Minister in the different courts on the Continent, since the revolution; what too was the *project* of his predecessor Gallois, who was commissioned to carry on a *reasonable correspondence* (we speak from a knowledge of the fact,) with certain individuals in this country; and that, although *his* (Otto's) conduct was known to the *Government* to be exempt from objection, although *his* sentiments were known by no means to agree with those of the First Consul on many points of importance, and although *his* behaviour was consonant with *their* wishes, yet this knowledge public writers had no means of obtaining; and it was, therefore, natural to expect, that their opinions would be founded upon, and their conclusions drawn from, the known principles and proceedings of all the *other* Republican Ministers who had resided in the various Courts of Europe. Such an answer would have been just, reasonable, and dignified, becoming the Minister of the British Empire, and the servants of the British Crown.

It is from the disposition thus unequivocally displayed, that we are led to refer the apparent change in the sentiments of the Russian Emperor to the views and instructions of the British Cabinet. If we be right in our conjectures, one irreparable mischief will unquestionably flow from such mistaken policy. The First Consul of France will eagerly avail himself of this alteration in the opinion of Alexander to conclude such an arrangement with him as shall effectually terminate the difference which has existed between them; and this he will easily achieve, without those sacrifices to good order and regular government, which the Emperor was lately disposed to exact. We shall then be left destitute of allies; and if the Corsican Usurper should abruptly break off the present mock-negotiation, as we are strongly inclined to think he speedily will, for his aversion from peace is notorious, though his ministers wish to terminate the war, we shall then have to maintain the contest alone. We are sensible of our ability to fight, and to triumph, without any support; but surely when an opportunity presents itself for securing a powerful friend, the Ministers who reject it have much to answer for.

On the other hand should BUONAPARTE, stimulated by the loss of Egypt, forego his revolutionary projects for a time, and consent to sign a treaty, on our restitution of part of our conquests, what then would be the relative situations of this Country and of France? With the enormous increase of power and resources which our enemy would have acquired, it would be impossible for us so to disband our armies and dismantle our navy, as to reduce

duce both to the usual force of a peace-establishment;—consequently, our expences would be but little diminished, while those resources which we derive from our extensive commerce would, from obvious causes, be considerably abridged. The Country too would be inundated with Frenchmen; their principles and their vices would taint the minds and corrupt the morals of the people; and the seeds of another revolution would be speedily and widely disseminated. The FRENCH CONSUL, meanwhile, whom nothing will deter from the pursuit of his favorite plans, but his absolute inability to accomplish them, will not fail, by intrigues, at the *Porte*, for which his nation are celebrated, either to obtain permission from the Turkish Ministry to establish a Military Colony in *Egypt*, or else, in violation of the treaty, and no one treaty has he failed to break which it has not been his *interest* to support, he will send such an army to take possession of that Country, as we shall never be able to subdue. In short, his means of mischief would be increased, in a tenfold degree, and of his will to exert them no one can reasonably doubt. Peace then, at this period, on any other basis, than the *status quo* or the *uti possidetis*, would be a sure prelude to the ruin of our Country. But we should think, that with such men in the Cabinet, as a PORTLAND, a CHATHAM, an ELDON, a PELHAM, and a YOKER, the Premier would never be able to conclude such a peace as that which we deprecate. And convinced we are, that if he did conclude it, he would instantly lose the support of Parliament, forfeit the confidence of the Country, and experience that fate which a BOLINGBROKE, a BEDFORD, and a SHELBOURNE have experienced before him.

We earnestly hope that these brief reflections, which we have now no opportunity to extend, on the most momentous of all political subjects, will have their due weight with those to whom the interests of the Country are now confided. It is with pain, that we have found ourselves reduced to the necessity of condemning some part of their conduct;—but *measures* not *men* are the objects of consideration with us; who will ever declare our sentiments on the public conduct of public characters with that manly freedom which forms the characteristic feature of a genuine British mind; and in strict conformity with those principles which we have ever professed and will ever support. We honour the firmness with which his Majesty's present Ministers stood forth, at an awful crisis, to support the religious establishment of the Country; and we admire the integrity for which they have been distinguished in public and in private life; but we lament the absence of that harmony, co-operation, and vigour, which are necessary to give strength to the Government and dignity to its proceedings; to make it beloved by its subjects, respected by its allies, and feared by its enemies.—We here speak the sentiments of thousands who venerate their Sovereign, and would cheerfully lay down their lives in defence of his throne;—may Ministers feel their force, and regulate their actions accordingly.

TO CORRESPONDENTS.

WE have never seen the two publications mentioned by our Correspondent OLD FASHION.

The Third Letter of "Verax" shall appear, either in the next Number of our Review, or in the Appendix to the present Volume, which will be published on the first of October.

APPENDIX

TO VOLUME IX.

"*Paris à la fin du 18me. Siècle, or Esquisse Historique et morale des Monumens, et des Ruines de cette Capitale; de l'Etat des Sciences, des Arts, & de l'Industrie à cette époque, ainsi que des Mœurs et des ridicules de ses Habitans.* Par J. B. Pujoulx. A Paris, chez Brigitte Mathé." 8vo. Pp. 388. Paris, at the End of the 18th Century, &c.

THE writer of this sketch announces himself "as a man of letters, who had contrived to preserve a kind of independence during the long period in which humanity was degraded in France by errors, excesses, and crimes of every species, while," he says, "it was, at the same time, raised above itself by the most exalted heroism." He professes himself to have been a mere spectator, never an actor during that period, and assures his readers that in his "rapid sketch he will be a painter, an historian, sometimes a critic, always moral, but never a politician;" and, with very few exceptions, he has kept his word.

The Public will find in this work a great variety of subjects agreeably, though slightly treated.—The reader will be sometimes instructed, and almost always amused; but we imagine that, after having contemplated this delineation of Paris, he will not have a very high idea of the *reforming* powers of the French revolution; however fully he may be convinced of its *desolating* and *destroying* energies.

We give the 36th chapter, as a specimen of the work, not because we conceive it to be better than many others, but because its extent suits the bounds within which we are obliged to confine ourselves.

MEALS.

"About 200 years ago the Parisians dined at mid-day: at present the artisan dines at two, the considerable merchant at three, the clerk at four, the new-man, who has become rich, the speculator, the banker, at five; the minister, the legislator, the rich bachelor at six; and these last usually rise from table at the hour when our ancestors went to supper. Three-fourths of Paris no longer sup, and the half of these three-fourths are forced to this practice by economy. Those who do sup sit down to table at eleven o'clock, and go to bed in summer at the hour the workman rises."

After going on to tell us, though the French have now fewer plantations of coffee than formerly, that even all the lower people breakfast on milk-coffee, he proceeds to the chief object of the chapter.

"But let us console ourselves. A new mode, a new taste has lately been introduced: our rich men wish for something *solid*, their wives are of the same opinion, and our best coffee-houses have become eating-houses. By the side of the sign which announces chocolate, tea à l'Anglaise, coffee à la crème, limonade, orgeat, &c. you read every where *breakfasts cold and hot*, that is to say, sausages, kidneys, wings, &c. &c.

"Enter that parlour, see with what neatness, and how alertly you are served. It is mid-day, that is the hour of breakfast—Let us sit down a moment. A benevolent observer of every ridiculous absurdity, of fancies of every kind, I sometimes yield to them, for the sake of a more close examination. I am at home here. I know the frequenters of this place. I can name to you our modern Cræsus and Aspasias: this sort of people court notoriety, their characteristic is so marked, that see them only once and you cannot forget their features, their manner, and above all their language, that alone must betray them.

"That fat man, with a short neck, is an excellent speculator; that gay carriage at the door is his. What an appetite! four dishes already emptied! Believe me, his appetite for business is equal to his eating powers, and this ensures him success: he is rich, very rich, and has been only *twice* a bankrupt.

"The young man, who is at the other table, and who views with such attention the furniture, who measures "the mirrors with his eye, and who weighs his fork and spoon, who then passes to the contemplation of the jewels of those at breakfast, and who has just had a peep at your watch when you pulled it from your fob, well, that young man"—"Is, no doubt, a thief?"—"Not at all, he is accustoming himself to valuation"—"I understand you; that he may hereafter steal to more advantage"—"No, he is a pawn-broker, the proprietor of a noted shop, where he lends at fifty per cent. besides extra charges."

"And that woman, who is coming in with two young men, is she going to breakfast at an eating-house?" "Why not?"—"Arms naked, back naked, &c. &c.—What a confidence in her manner! how impudent a look! she is certainly a ——" "She is the ci-devant Marchioness of —, and is now only at her *third* divorce. She is with two gamblers."—"Rich, I suppose?"—"What is your meaning? a week ago they had not a sou; yesterday they wallowed in gold, and to-morrow perhaps they may be starving."—"But their income, their property?"—"Is at their finger's ends."

"We have breakfasted, let us go out through the room where they drink coffee—there are few people—the hour for this kind of breakfast is past. Do you see that man who dips the remains of a roll in a glass of currant-water?"—"Yes, I conjecture, from his old brown coat, that his fortune was not long."—"You are right—look back to the parlour we have just quitted, look at that rosy-faced bon-vivant, who, having finished the contents of the dishes heaped up before him, is dispatching his seventh kidney: that devourer of kidneys was, ten years ago, the humble *lackey* of the currant-water man."

The following short extracts will give our readers some farther idea of *revolutionary reformation*.

"In the 2d year of the Republic I was travelling in a Diligence, in which were two men, whose appearance, even at that time, was extraordinary. They were sent by a town in one of the Departments which border

on

on the Puy-de-Dome, and were going to Paris to solicit a fund for the erection of a granary, wherein to deposit the corn which they collected by the mode of requisition. Surprised at their mission, I asked them if they had no public building in their Commune. 'None,' they replied—'we *had* a large and beautiful church, but we have demolished it!' "Why so?" returned I innocently, and almost imprudently. 'We have already told you,' said they both together, with an expression of countenance it is impossible to paint, 'because it was a *church*!'

"Respect for the dead has been ever connected with the doctrines and ceremonies of all religions—that respect has disappeared among us with the annihilation of religion, and we have no institution to encourage its revival. It appears that we wish to make insensibility a duty, which some savage tribes consider as a virtue. Were a Chinese to meet a solitary coffin in the streets of Paris, borne by hirelings, who utter coarse jests as they carry it along, he would exclaim—'this people are either insensible or barbarians.'

Nothing better however could be expected from a nation, every individual of which is condemned by a decree of the legislators to *eternal sleep*.

A few sensible chapters on the subject of education appear towards the latter end of the volume; which, however, seem rather out of place in this work, as neither the matter nor the manner perfectly harmonizes with the other contents of the publication. We say that they are sensible chapters, though we do not, in all points, agree with the author.

Mr. Pujoulx is conscious that he has said many things which may be displeasing to the powers that be; and which, of course, might produce to himself disagreeable consequences: he therefore takes care to announce that the scene he delineates is Paris *before* the commencement of the *Consular Government*. As to that Government, he leaves it untouched, considering it, no doubt, as a subject no less delicate than dangerous. He will not even venture to say, or to predict any thing concerning it. This is the quintessence of wisdom under the present state of things. He, for his part, "leaves all predictions of the future to those overgrown children who have been unable to comprehend the past." His opinion of the present state of the French nation, considering all things, could not have been more clearly conveyed.

Regne de Richard III. ou doutes Historiques sur les Crimes qui lui sont imputés, i. e. the Reign of Richard the Third, or Historic Doubts, as to the Crimes which have been imputed to him. By Horace Walpole. Translated from the English by Louis XVI. Printed from the Manuscript, written entirely with his Majesty's own Hand, 8vo. Pp. 263. Debray. Paris. 1800.

THIS publication, as its title imports, professes to be a translation of the late Lord Orford's "*Historic Doubts*," by the hand

of the unfortunate Monarch, who fell a sacrifice to the fury of those monsters, whose machinations have since struck at the basis of social order, morality and religion, have indiscriminately overturned Monarchies and Republics, and deluged the world in blood. Without pronouncing on the authenticity of the M.S. we shall lay before our readers the account of the Editor.

"One of the thousand events of the revolution occasioned the manuscript of this translation to fall into my hands. It was about to be burned as waste paper, when I recognised the hand-writing of Louis XVI. Without speaking, and without appearing to attach any importance to it, I put it in my pocket. On my return home, I made haste to run over the M.S. I compared the writing with the letters of the unfortunate Monarch, and found the resemblance perfect: there was a similar negligence in the formation of the characters, the same confusion in the letters. All who have examined the writing of the King know that it is not easily deciphered. By the assistance of a magnifying glass, I read enough to satisfy me that the M.S. contained a discussion on a particular period of English history. By the help of the title and a marginal note, I discovered that the author of the original was Horace Walpole, and that it had been printed in London in 1768. After some enquiry, I found the book at the shop of Barrois the younger, and was soon convinced that the M.S. was a translation of the work of Walpole by the King."

The Editor goes on to inform us, from certain circumstances, which want of room will not permit us to detail, that 1782 was the period when this translation was begun. He likewise assures us, from the freshness of the ink in the corrections, and from the information he had received from persons who attended him, that Louis retouched his M.S. In the latter days of his life, while he remained in the Thuilleries; and that he was then a more perfect master of the English language, than at the time he first translated the *Historic Doubts*. As a proof of this, he tells us, "I have heard Rolland say, about the close of 1792, that Louis XVI. was so well acquainted with that language, that when he received a letter written in English, after a very rapid glance, he read it to the Council in French with the same facility as if it had been written in his native language." He then concludes his advertisement—

"If any reader is so incredulous as to dispute the right of the King to this translation, he may have an opportunity of convincing himself, by his own eyes, that the M.S. is, from beginning to end, in the hand-writing of his Majesty."

After endeavouring, in this manner, to establish the authenticity of the M.S. the Editor assigns what he deems a probable reason for the choice made by Louis XVI. of the *Historic Doubts* to employ his leisure hours. "The work of Mr. Walpole, he says, is the defence of a King, whose character had been unjustly blackened by the pen of history, the French Monarch felt himself in a situation nearly similar; he was most wrongfully accused of crimes of which he was entirely
guiltless;

guiltless; Lord Orford's ingenious defence of Richard would therefore naturally draw his attention, and, convinced by the reasoning of the writer, he translated the work; meaning, in this way, to tell posterity "You see how faction can disguise and disfigure truth; let me trust then that in some future day my character, which the rage of seditious and rebellious subjects has endeavoured to blacken, will be defended with equal ability."

Of the merits of the translation we shall only say, having compared it in a variety of places with the original, we found it sometimes incorrect; but, upon the whole, at least equal to the works of many translators by profession.

It may be necessary to remark, before we have done, that the Editor, from a note which appears in the first page of his advertisement, seems to have examined the hand-writing of Louis XVI. with singular attention; indeed, with such minute attention, as may have enabled him, had he been so disposed, to *deceive* by the exactness of his imitation. We do not say that he has practised this deceit in the present instance; but, in cases of this kind, if the most convincing proofs of authenticity are not produced, suspicions will naturally arise.

D'Ivernois on the Causes of Buonaparte's Usurpation.

(Concluded from our last Appendix, VOL. viii. P. 157.)

THE account which our author gives of the fiscal operations of the usurper, during the first six months of his reign, are truly curious, and certainly places him on a level with the most illustrious of his predecessors in the arduous science of finance. His first step was to dismiss Lindet, and to appoint Guadin as his successor, in the important office of Chancellor of the Exchequer, in other words, Minister of the Finances; who opened his administration with the pompous declaration that—"the Republic must, at last, be rescued from that state of penury which affords such a striking contrast to the triumph of her armies, and gives foreigners, who flattered themselves with the hope of subjugating us, a false idea of the extent of our resources. *Yes, those resources exist entire.*"

Immediately after this last revolution which placed the sceptre of the Bourbons in the hands of an obscure foreigner, the Consular Journals proclaimed to the world the confidence reposed in the new Government as manifested in an assembly of merchants and bankers, at Paris, who voted, by *acclamation*, to the First Consul a voluntary loan of twelve millions of livres, about 500,000l. sterling. But ere three weeks had elapsed, and ere the news of this generous offer had reached the remotest parts of Europe, Citizen Guadin found himself reduced to the necessity of telling the world that one-fourth part of this loan only had been advanced, and that it became necessary to supply the remainder by means of a lottery!—"A measure to be sure not

to generous," observed the Minister, "but still commanded by the difficulty of existing circumstances."

Recourse was next had to a variety of schemes for establishing the currency of some new *paper*, all of which of course failed. The sagacity of the Minister then led him to make, to the collectors of the revenue, the *modest proposition* of giving a security to pay monthly a twelfth part of the *estimated* amount of their receipts; though it was well known that the actual produce never amounted to more than a *third part* of the sum at which it was rated in the Republican Budget. A law was actually passed to enforce this regulation, but its inefficacy was soon afterwards proclaimed from the tribune. Many similar projects equally notable and equally practicable were afterwards adopted, tried, and abandoned. One of these Consular resources is too curious to be omitted here.

"A croud of young citizens had succeeded in exempting themselves from the effects of the military conscription, by obtaining or clandestinely purchasing certificates which declared them incapable of serving. Although their certificates had been legally confirmed, Buonaparte proposed to revoke them in a mass, and to authorize the bearers of them to re-purchase them for three hundred livres to be applied to the purpose of equipping the conscripts for the army.

"This fiscal operation excited some opposition among the tribunes. These certificates, said Thieffé, were given, under the public faith, to citizens who have since contracted, and whose duty it was to contract, engagements which we ought to respect. These citizens have become husbands, and fathers, or are placed at the head of useful establishments. A task is imposed on them which many of them cannot possibly fulfil. I perceive in this *retro-activity* a striking injustice which renders the project inadmissible!

"The project, however, was admitted, although it makes no exception even in favour of real sickness or infirmity!

"The same motive which dictated this law induced a commutation of the punishment of *inheritance*, pronounced against deserters, into a simple fine of 1500 livres. Thus, in this happy abode of perfect equality, the most serious offence is punished by equal fines, without the smallest attention to the inequality of the fortunes of the delinquents. Those who have the means of paying 300 livres into the treasury of the country will henceforth be exempted from the necessity of shedding their blood for her, or if their zeal should lead them to face the enemy, and they desert their post, may wipe away the stain which their cowardice inflicts by a pecuniary sacrifice of 1500 livres. Strange equality this which the Abbé Sieyès has restored to the French, and for the discovery of which he has been loaded with national rewards!"

The next efficacious measure proposed by the Consul was a *bankruptcy*.

"A bankruptcy! I beg pardon of the admirers of the First Consul! This hideous word should never accompany a name so illustrious, nor be applied to an administration which signalized itself, in its very birth, by the most liberal protestations of making morals and finance

go hand in hand, and of no longer suffering the smallest deviation from the tutelar principles of public faith.

"I am very well aware of all the loyal declarations which are repeated in praise of him; I have even noted them down, as I did those respecting his predecessors, because every time that I cast my eye upon them they bring to my mind a certain subordinate malefactor who, when brought to expiate his crimes on the scaffold, consoled himself with the reflection that he had never passed the image of a Madonna without taking off his hat, and devoutly making the sign of the cross.

"The French Legislators may console themselves with a similar reflection, and their financial history presents two points of view equally dissimilar; that if their pompous professions of *national good faith*, and that of the acts by which they violated that faith. In their uninterrupted career of pillage, violations of treaty, breaches of good faith, repeated bankruptcies, reductions of the public debt, first to one-third of its original amount and then to nothing, they never at least suffered any opportunity to escape for professing the most inviolable respect for national honour and fidelity. The moment any mention of public faith is made in their presence, they prostrate themselves. If, at that very moment, you point out to them an object of confiscation, an act of spoliation, an invasion, a bankruptcy, some treasure to pillage or store to seize, they dart with ardour on their prey, and as soon as they have dissipated the fruits of this new plunder, they return, all-contrite, to kneel down in the temple of probity, and to sing in chorus their accustomed hymns. Let us now see, whether Buonaparte, when he seized on their power, disdained the inheritance of their hypocrisy."

The operation of which the following account is given was the first act of the Usurper's reign.

"Amidst the financial embarrassments which preceded and produced the revolution of the 18th Brumaire, Stevenotte had proposed to suspend the payment of about 50 millions for which the contractors had received securities; and this proposition, which at first excited great murmurs in the Council of Five Hundred, was at last adopted. In the hope of throwing all the odium of the measure on the Jacobins, and of acquiring a great character for justice, Buonaparte's faction eagerly availed themselves of the short sitting at St. Cloud to procure the rejection of this infamous resolution. The motives specified in the Journal of the Council were; 'that it would consecrate the most glaring violations of public faith, and would inflict a most severe blow, not on the national credit which had received a mortal wound from a number of improvident and disastrous laws; but on the honour of the Council of Elders which wishes to restore that credit on the basis of *principle* and of *loyalty*.' The joy of the contractors, on this occasion, was the greater, because the Consul's first care was to announce that the Republic will never be formidable until its engagements shall be contracted with prudence, proposed with frankness, and observed with *fidelity*."

"This resolution, to oblige past engagements, was the more meritorious, as, besides the 50 millions for which Ramel had given security, his successor, Lindet had issued, on the same account, 30 millions of other securities, entitled *Billets du Syndicat*, two-thirds of which yet remained to be paid. Far from being alarmed at this increase of debt, payable in demand, Guadin, in the very first decade of his administration, observed, 'that the Syndical notes had rendered great services to the Republic, and that it was but just to re-

to them that value which the unfortunate circumstances of the times had made them lose.' Arnould took occasion, from this impending act of justice, to congratulate the creditors of the State on having at length found a Government which—'abjured for ever the *depreciating system*, the system of giving a *pledge* in order to redeem it by means of speculating on the depreciation of the original security."

But no sooner was the new constitution established than all these delusive hopes vanished, and Guadin had the profligacy to publish a speech in all the public papers, in which he represented the indispensable necessity of calling in all the securities which had been given for the payment of the public debt. Among these were the securities first given to the contractors and the syndical notes, forming a total of 70 millions of livres, which he proposed to receive in payment for national domains yet remaining to be sold! The fatal decree was issued on the 5th of January, when an order was given to the collectors of the revenue to suspend all payments to the holders of such securities!

"Thus the reign of the First Consul began by a bankruptcy of 70 millions due to the contractors employed by the Directory, and, which is not less remarkable than the bankruptcy itself, he declared it of his own authority, and without applying to the Legislature, although an express law had passed to give the contractors these securities which he seized in virtue of his Consular decree; and although the Directory had never dreamt of depriving them of them without the consent of the two Councils. Now, as the Consular Government disdained to observe this form, its decree exhibits at once the tenth national bankruptcy, the first violation of the new compact, and a striking example of the baseness of the Tribunal which neither dared to take cognizance of the fact itself, nor to denounce it to the Conservatory Senate.

"It must not be forgotten that the Minister who proposed this bankruptcy was the same who had proclaimed, four decades before, that the resources of France were *entire*, and that he again advanced the same favourite position in the very report in which he pressed the Consuls to seize upon the securities which had been given to the contractors;—'Our resources are still *immense*,' said he, 'but they cannot be all brought into use at the same time.' The measures which I propose to you are intended to give stability to the service."

"Grotius has somewhere observed that the French Government possesses a wonderful talent in affecting poverty when called upon to pay its debts, and in affecting opulence whenever it wishes to alarm its enemies. It must be acknowledged that the financiers of revolutionary France have brought this talent to a state of perfection; for, when, in the decree just quoted, they declared themselves bankrupts, it was only for the *real interest* of the State-creditors, and in order to convince their enemies, that their resources were *entire*. Certainly, although I wrote a book to prove how far they were exhausted, I never pretended to assert that they were *entire* for the purpose of decreeing bankruptcies, at the very time when they were exulting in the integrity and opulence of the bankrupt Government.

The following is a brief account of the various national bankruptcies which have taken place in France, since the revolution:—

"In

" In the first year after the destruction of the plates which had been used for the assignats, the contractors made an advance of near 200 millions to the Directory, who promised to pay them in specie, but who, in fact, paid them in *mandats*, which, on the very day on which they were issued, bore a discount of *ninety per cent.* ! More cautious, in the following year, the contractors required drafts (*ordonnances*) on the provincial collectors of the revenue. Ramel gave them, and, after suffering them to be protested, availed himself of the general *consolidation* of the debt, which took place after the revolution of the 18th Fructidor, to exchange every draft for 300 livres for an inscription of 100 livres in the great book, which, at this time is not worth more than from six to seven per cent. of the original debt, due to the contractors !

" At the beginning of the year 1798 the Directory had the address to tempt them once more by offering them *letters of credit*, and as these were no better paid than the *ordonnances*, they quieted the holders of them by giving them a mortgage on the arrears of taxes, which they soon clandestinely appropriated to their own use under the title of *loan*. New contractors still came forward in 1799, but, on the double condition that the produce of certain taxes should be made over to them, and that they should be authorized to appoint their own clerks to receive them, in order to prevent all clandestine *loans*. Ramel subscribed to these conditions without hesitation ; but in January 1800, Buonaparte ordered these clerks to withdraw, and the collectors to receive the taxes as usual for the use of the government !

" But these frauds have ceased to be profitable to the government ; for since they pay only about one-half of their securities, they can make no contracts but at double the market price of the article ; thus it is the same thing, and, although the bankruptcy of the Consuls releases them from a part the burden of past expences, it renders infinitely more difficult the expedients which are necessary for meeting the current expences."

• It appears from the speeches of the Members of the Legislature, and from the documents presented to their inspection, that the receipts of the year fell infinitely short of those of the preceding year ; and that " in spite of the rich display of new resources which signaled the new reign, the ancient deficit increased more than ever, at the very time when Buonaparte was proclaimed regenerator of order and of the finances."

In order to prolong this delusion, it was determined to reduce the expenditure from 806 millions, to 593, and as Gaudin flattered himself that the receipts of the year would amount to 601, the deficit was suddenly changed into a *surplus* by a single stroke of the pen ! It is thus that by reducing the expences, *on paper*, more than a *fourth*, and by raising the receipts, *on paper also*, 136 millions more than they had ever yet produced, that *equilibrium*, in finance, of which the French financiers boast so highly, was restored !

The ninth chapter contains much curious information and many judicious reflections on the political administration of Buonaparte, in which his temerity, his weakness, and want of judgment, are strongly exposed. The author also offers some very just observations upon the precipitate

precipitate return of the emigrants, and the mistaken notions by which it was influenced. For our part, though we can make great allowance for the distressed situation of many of these illustrious exiles, and for the desire, so laudable and so natural to the human bosom, to return to their native country, yet we cannot conceive any situation so degrading, so dishonourable, as that of a French Nobleman following the train of Buonaparte! To court the favour of a low-born wretch who has usurped the throne of their lawful Sovereign, who has associated himself with rebels and regicides, and who has established the most complete tyranny over all Frenchmen, without even having the merit of being a Frenchman himself, is, in our estimation, an act which disgraces them for ever, and entirely destroys the merit of all their past services!

The contemptible frivolity, and the wretched versatility of the French, in their submission to the Usurper, whether he announced himself as the god of war or the angel of peace, whether he proclaimed himself the restorer, or proved himself the destroyer, of their rights, are justly exposed and censured. Buonaparte, soon after his accession,

“Suppressed nearly a hundred periodical publications and fixed their number at fourteen, without even deigning to assign a motive for this limitation. An act so arbitrary did not draw forth the least remonstrance from the conservators of the public liberty, and the Parisians joined in chorus with the Prefect of the Police, who called them to witness that *the freedom of the press had succeeded its licentiousness*. In the same proclamation we are also told, that *the liberty of the press and the liberty of pleasure must convince them that it was the intention of the Government to treat them as free-men*. This liberty of pleasure which, in fact, amply consoled them for the loss of the freedom of the press, was the permission to open what they called *the temples of folly*, and it did not excite less joy in the minds of the inhabitants of the towns than the opening of the Christian churches did in those of the people of the country.”

The pride and insolence of the Usurper were fully displayed in his treatment of the Senate of Hamburg and in his eagerness to communicate his accession to the British Monarch.

“Such was his impatience to treat with crowned heads, on an equal footing, that he announced, under his own hand, his exaltation *to the first magistracy by the voice of the French nation*. Strange event! The new Appius Claudius, who had thus declared himself invested with this dignity, had, however, neither taken the trouble, nor allowed time, to proceed to the votes which he had desired might be sent from the provinces to the capital. What do I say! He communicated his installation to England even before the most remote districts of the indivisible Republic could possibly be apprized of the existence of such an office, or that he was invested with it. His eagerness to impart the happy news to the British Cabinet, even made him commit a most ridiculous blunder. He no doubt meant to say, that, although the two rival powers might still, for the affliction of humanity, prolong the struggle by an abuse of their remaining resources; they would only

only by that means *accelerate* their exhaustion. But, instead of this, he observed, that *by the abuse of their resources, they might still RETARD their exhaustion for a long time.* Certainly, if this be the case, and if republican France can *retard the exhaustion* of her resources by the abuse of them, it is not surprising that her resources are still *entire*, and she must be assured of prolonging their existence in a progressive ratio by the aid of this new physician."

"Another production, which bears the stamp of his character on the face of it, is that which he sent to General Saint Cyr, after some advantage which that officer had gained; in which he ordered him to let his soldiers know that *he was satisfied with them and hoped to be more so in future.* But the style of this dispatch is very modest compared with one which he addressed to General Brune, whom he sent to subdue the insurgents in La Vendée;—*let me soon hear that that their Chiefs have lived.* Such is the tone of a Roman Emperor which he assumed with his proconsuls, at the very time when he said to one of his ædiles who asked for his orders to sanction or prohibit the representation of *Richard Cœur de Lion*;—*what have I to do with the Monarchs of the stage?*

"Although the Parisians collected with a religious respect all the expressions of this kind which escaped from his pen, or issued from his mouth, his Consular Majesty has hitherto abstained from calling the capital his *good city* of Paris, and the French Republicans his *subjects.* But can any thing be conceived more scandalous than the disdain with which the Corsican adventurer left the palace of the Luxembourg as a residence unworthy of him, to occupy with his wife the apartments of LOUIS XVI. and MARIE ANTOINETTE, at the Thuilleries, which were still stained with blood? There was in this act such an odious mixture of hardness of heart and effrontery as is more easily felt than described.

"The same may be said of his impudent attack on the two Chiefs of the House of Bourbon, whom he reproached with *not having known how to honour their misfortunes by exploits.* This reproach was the more base and cowardly as it was a fact known to all Europe that these two Princes solicited as a favour the permission to partake the dangers of their faithful subjects, and that they were constantly restrained by the absolute refusal of the combined powers."

Our author is at a loss to account for the strange imprudent conduct of this upstart usurper, but had he been acquainted with our English proverbs, he might have found in one of them a very natural solution of this ænigma—*set a beggar on horseback and he'll ride to the devil.* Buonaparte's want of foresight was never more strangely displayed than in his hasty declarations in favour of the Emigrants, which, as he ought to have foreseen, soon raised a clamour among the interested purchasers of their stolen property; when he not only retracted all that he had said on the subject, but issued against the Emigrants, a proclamation still more furious than any which had yet appeared! In his first letter of March 11th, he expressly ordered the Prefects "*to receive all Frenchmen to whatever party they had belonged!*" but, fourteen days after, he told them "*to fix their attention principally on those who, by their attachment to republican principles, and by their acquisition of national domains, present to the Government a*
security

security for their devotion and fidelity to the constitution of the eighth year." Well might our author exclaim—

"What reliance can be placed on a Government so versatile even in respect of the principles which it publicly proclaims, and which retracts its professions so hastily and in a manner so offensive? I am not willing to believe that the *illustrious* warrior meant to lay a snare for the too-credulous Emigrants; but it is too evident, that, at the very moment when he urged them to return, he took care to justify by his threats any future acts of violence which he may deem necessary for the *security* of his Government."

"A trait of duplicity less equivocal and still more scandalous, because it was wholly gratuitous, was exhibited in the letter which he addressed to the Army of the East, in which he told them that *he was often with them in thoughts*; so far it would have been nothing worse than a pleasantry unworthy of his station, if he had not added these incredible words—"Soldiers, think of the day when you will return VICTORIOUS to the sacred territory. That will be a day of joy and GLORY to the whole nation."

"It should be observed that this promise of a triumph, was signed by the same general who had just authorized his lieutenants to enter into a capitulation with the enemy, in order to extricate the troops from that *fatal crisis* to which they were reduced at the moment when he deserted them. Nay more, he had himself offered to evacuate Egypt, in a letter which he wrote to the Grand-Vizier, in which he told him—"that he should deem that the happiest day of his life on which he should be able to terminate a war at once *impolitic and without an object*." Would not any one be tempted to believe that he had gone to Egypt at the head of his best troops, merely for the purpose of making this pacific assurance in person?

"The most remarkable part of these two official papers, is not so much the gross falshood of the assurances which they contain, as their absolute inutility; for what purpose could it answer to congratulate the wretched army of Egypt on their *victorious career*, and their *glorious return* to the *sacred territory*, which they had not the most distant hopes of revisiting without imploring the humanity of the English? For what purpose protest to the Grand Vizir that he had never thought of attacking his master? There are, in all the proceedings of this Corsican, and even in his most trifling expressions, a prostitution of speech and contempt for his fellow-creatures which form a new æra even in the history of the French Revolutionists.

"Yet when we see, that nothing has hitherto been able to dispel the delusion in which he has enveloped the minds of the French, not even his correspondence in which he acknowledged to Kleber that he left him in a desperate situation, we cannot but fear that there is, in the effrontery of his boasting, in his dictatorial proceedings, in the magnificence of his promises, and in the terror of his threats, every thing which is necessary to rivet the chains of the people who have invested him" (or rather who have suffered him to invest himself) "with supreme power."

There is but too much truth in this last reflection so degrading to the national character of the French. But the dreadful effects which might naturally be expected to result from such infatuation on the one part, and tyranny on the other, will, in the opinion of the author, be averted by the utter exhaustion of the resources of France, which exhaustion must produce the ruin of the Republic. He proves, from the authentic documents

ments of the Republican Government itself, and from the speeches and assertions of its ministers and supporters, that the exhaustion is as great as he represents it to be. Carnot, who is stated to be "the only regicide who has acquired the reputation of a statesman," has observed, "France will infallibly be exposed to new shocks from the distressed state of her finances. There can be no *stability* in a State, whatever its constitution may be, unless there exist an equilibrium between the display of its strength and the *reproduction* of its means."

The address of *Ramel*, who was then Minister of the Finances, to the Corsican Usurper, is still more pointed and more remarkable.

"It is as impossible to govern without a revenue, as it is easy to reign without a sceptre and without a diadem. Where objects of superfluity daily diminish, objects of taxation must soon cease to exist. Such objects can only revive in France by means of a peace, and as they gradually and incessantly diminish, the receipts of the treasury must also daily diminish, in proportion to the progressive increase of the taxes, and the progressive impoverishment of the people. Paper-money stifled the Republic in her cradle, by *volatilizing* fortunes, by depreciating the value of property, and by sowing the seeds of death in all the operations to which recourse could be had as substitutes for such paper. The national domains are irretrievably dissipated, and new confiscations would be more ruinous than productive. All the links of the financial chain, which kept the vessel of the State at anchor, are broken and dispersed, and none but *the lawful Chief* can possibly collect them again and join them together, because he alone can make a peace, on which Frenchmen can rely. Such is the exhaustion in which the revolution has plunged them, that it is not in the power of man to raise upon them one-fourth part of the sum necessary for the support of the war, nor even one-half of the revenue which the peace-establishment would require. To seize the sceptre, under such circumstances, would be to expose yourself to a catastrophe, more or less distant, but not less inevitable than humiliating. Every thing is changed since the disastrous expedition to Egypt has deprived us of the fruits of your brilliant conquest of Italy, which alone had supplied by the booty taken from the conquered the exhausted riches of the conquerors. This booty has escaped us, even in the midst of the war, which we have no other means of supporting, unless your triumphant bands should again seize upon the resources of our enemies and turn them against themselves. Those of France have disappeared for a long series of years! Whoever dares to tell you that they are still *entire*, is either the most ignorant of men, or the most inveterate of your enemies. He seeks to lead you to the adoption of revolutionary measures. Remember that such measures can only enlarge the gulph of the deficit, that they plunged all your predecessors into it, and that even should you succeed in subduing your foreign enemies, you will never escape those whom the shocks of finance will raise up against you at home."

This address of *Ramel* contains a true description of the state of the Republic and of the nature of its resources; and the subsequent conduct of Buonaparte, in attempting farther conquests in preference to an honourable peace which he might have commanded, shews most clearly and decisively not merely the temper of the man's mind, but

but the determined object of his pursuits and the policy of his Government.

Our author considers it as certain that recourse must be had by the Usurper to those *revolutionary measures* the use of which Ramel so strongly deprecates; and that his ruin will be the infallible consequence. The progressive deficit of the revenue appears to be as follows:—In the fifth year the total of effective receipts was 446 millions of livres; about eighteen millions and a half sterling:—In the sixth year, 384, or sixteen millions sterling; in the seventh year 330, or thirteen millions and three quarters sterling; and in the eighth year, only 220, or little more than *nine millions* sterling! If we were ever to degenerate so far from the generous spirit of our ancestors, if, sunk in sloth and enervated by luxury, we should ever so far degrade ourselves as to lose sight of all superior considerations, and to render this momentous war a question of *arithmetical calculation*, the documents here furnished would supply the fairest possible grounds of decision, and afford the most incontestible proofs of the wisdom, and the prudence, as well as of the justice and the necessity, of continuing the contest, until the peace and safety of Europe can be established on a solid and permanent basis.

“ Unless we shut our eyes against conviction, how can we deny that the revolutionary Monster has almost consumed, devoured every thing, and that he will daily become a surer and an easier prey, if he be pursued with vigour and constancy, until he has restored all the fruits of his plunder;—the throne, conquered territories, and confiscated property.

“ What! shall we still dread him, when his own defenders acknowledge that it is out of their power ‘to extort fresh sacrifices from families who have nothing left to sacrifice; to exact fresh losses from those who have nothing to lose.’ Shall we still dread him, when this new Government, which represents itself as, at once, so popular, and so well-obeyed, has just proclaimed its inability to extort from its exhausted subjects more than fifteen millions” (625,000. sterling) “per month, less than one-third of what Louis XVI. raised in time of profound peace, and before the French Empire had been aggrandized by the conquest of so many fertile provinces! FIFTEEN MILLIONS A MONTH! and I have been reproached with having propagated *illusive and dangerous* opinions; with having defied the Government to levy on the people of France more than a million a day! We now see the successor of that Government, Buonaparte, arrived nearly at the same deficit which he left behind him in Egypt. Already at Paris, as at Cairo, that crisis is drawing nigh which will be *fatal* to him, and whence, sooner or later, the deliverance of the social world must result.

“ But I shall be told, you have for some years represented this *crisis* as *near at hand*; yet, from every successive fall the revolutionary Government has risen again with a more threatening aspect, at least in appearance, and even now it announces armies more formidable than ever. Every thing indicates either that the French have some *unknown* resources, or that their deficit is *exaggerated*. They have gone on, they still go on, and, if one may judge of the future by the past, there is nothing to prove that they

* “ Speech of Duveyrier the Tribune, in the first Sessions of that Assembly.”

cannot

cannot continue to go on for a great length of time.' Such was literally the language holden, at the beginning of the campaign of 1799, by certain timid men, who quoted, with alarm, the brilliant budget in which the Minister Ramel promised his followers a revenue of 725 millions. And although at the very time when his boasting thus imposed upon foreigners, as that of his successor now does, in despair at seeing the two Councils of France also duped by his representations, and laugh at his anxiety on account of the deficit, this same Minister, in his report of the 24th of April, 1799, inserted the following confession in the records of their proceedings: "It may perhaps be necessary to combat an *objection* which has been often made, but which has never been *investigated*; when it has been observed that the service still being supported in the midst of surrounding difficulties, either the obstacles must have been *exaggerated*, or there existed some *unknown* resources. Such reasons were alledged during the fourth year; and during the preceding years, circumstances were different, yet were they obliged to pass a law for the *liquidation of arrears*, and a similar law was passed in the fifth, and in the sixth year. It must not be concealed from the Republic, whose members love to know the truth and are worthy to hear it, that the *deficit* between the receipts and expenditure is the *wound of the State*; and is the greatest of all evils that can possibly afflict a Government."

The only possible means of warding off, for a time, the natural effect of this alarming evil, is by continuing the war, for the purpose of supporting the army at the expence of foreign powers. This was the principal motive which influenced the renewal of hostilities on the Continent in the last year of the reign of the Directory, who, pressed by their adversaries, in the Council, were compelled to disclose the fatal secret to France and to Europe.

"In 1797, the Directory being strongly pressed by certain Legislators, (the very men whom they afterwards transported) to conclude a peace, had not recourse to any of their usual pretexts, but, in a private conference, put this plain and pithy question to them—WHO WILL SUPPORT OUR ARMIES? Dreadful answer, which is alone sufficient to explain the otherwise inexplicable conduct of the Directory, the invasion of Switzerland and Piedmont, the expedition to Egypt, the seizure of Malta, and the rupture of the negotiations at Rastadt.

"WHO WILL SUPPORT OUR ARMIES? Neighbours of France, you hear this question! needs it any commentary? You are destroyed to support them; you are destined to pay the instruments of your ruin. Let your Princes again suffer themselves to be seduced by this military Government; let them disarm you will soon see that Government inflame its volatile people, and again collect them by the sound of the martial trumpet, and by inviting them to bring to France the riches of the world."

Lecoulteux endeavoured, but in vain, to combat by solid reasons the splendid chimeras of Garat and Lacuée, all of which have been adopted and pursued by Buonaparte, and will be adopted and pursued by every successive ruler of revolutionary France.—There are some observations so just in two of the speeches of Lecoulteux, that we cannot resist the temptation to quote them.

"I ob-

" I observe 1st. that there is neither liberty nor sovereignty for a people who are despoiled of their property or exhausted by tributes ; 2nd. that, even should we exercise the right of conquest in Italy, it is not, with the system which now prevails in Europe of making war only with numerous armies which require an enormous pay and immense supplies of provision, that the conquest of a country can ENRICH the conqueror. In my estimation, on the contrary, one tax well established, prudently imposed, easily collected, will add much more to the strength, power, and credit of France confined within her present limits, than the spoils and tributes of conquered nations."

Again, when bent on renewing the war, he warned them of the danger resulting from the encouragement of a military spirit, and military habits, he told the nation —

" That led away by this impulse, they would soon have no other industry, no other habits, no other labours, no other morals than those of war, because in war alone would they find the means of existence, and their resources. How, in that case, *shall we ever be able to make peace?* What measures can we take for drawing a considerable portion of the people of France from the mode of life to which they will have become habituated?—Do we wish for peace?—its return must be preceded by several regulations of importance, at the head of which, I shall ever place that which will secure to the Government an annual revenue independent of casual supplies and military contributions, a revenue sufficient, not merely in *opinion* but in *fact*, to meet the expences which you yourselves have sanctioned and ordained. Of equal importance also, in my opinion, is that which will create for the people of France a durable revenue dependent on their labour, their soil, their industry, their relations with foreign powers, their friends or allies ;—a revenue independent of their conquests, their armies, and their adventures."

The want of money had a visible effect on the means taken for recruiting the army at the close of 1798 ; most of the conscripts who joined were destitute of cloathing, arms, and accoutrements ; but, what is still more curious, in this free country where the spirit of liberty, i. e. of military plunder, is said to actuate every mind, the conscripts deserted in crowds, and not one-tenth part of them marched to the frontiers.

" This dreadful result of a levy which the Legislative Body had decreed as a prodigy which it could easily accomplish, must have surprized them the more as they had pronounced a sentence of *disinheritance* on all who should fail to join on the appointed day. It is even asserted, that the *Marechaussee*" (a regiment of horse formerly employed for the purpose of securing travellers from the depredations of highwaymen, and for the detection and apprehension of thieves and deserters) " had recourse to a means equally ingenious for conducting them to the armies: If a respectable Journalist may be credited, they bound them together four and four, by the aid of a machine called a *quadrille*, which only left their legs at liberty. But what was still more curious than this moving pillory, was the eulogy pronounced on the young citizen-conscripts, by Francis de Neufchâteau, Minister of the Home Department. " Their meeting, their departure, and their arrival will be

so many festivals. It is not now, as it formerly was, when a croud of wretched militia-men chosen by lot from the lower classes of people, were dragged, in tears, from the bosom of their country.—All the children of the first families now arm, without exception, in defence of their own cause. They set out with joy, and the songs of liberty accompany them on their road. They go without any uneasiness for those whom they leave behind.”—Never, surely, did the world exhibit such a nation of impostors!

On the subject of peace with the French Republic, the ideas of M. D'Ivernois are perfectly consonant with our own. He repeats what we have laboured, over and over again, to press upon the minds of our countrymen that “so long as the decree of the 19th of November, 1792, shall not be expressly revoked, so long as it shall exist in the archives of those who are indignant at being suspected of having entertained thoughts of *republicanizing* Europe, all their pacific propositions will be nothing more than empty declamations, extorted from them, from time to time, by the distressed state of their finances.”

Again—

“All treaties of peace which shall not be signed on their extreme frontier, or which shall aggrandize their territory, will infallibly contain the germs of perpetual war. However sincere Buonaparte may be thought, when he signs them, still no dependence is to be placed on his word, until he shall give a categorical and satisfactory answer to this question;—*WILL HE SUPPORT YOUR ARMIES?*”

We earnestly exhort the Ministers of this Country to attend to these important points, and to weigh the probable consequences of a peace, formed under such circumstances, and having, in it, no one feature of solidity or permanence. Let them look forward to the time when France, in violation of the treaty of peace, shall meditate and execute new projects of hostility; and let them think, most seriously, what then will be the feelings, what then the opinions of their countrymen! If they will *pursue* our author through the train of reasoning which is contained in the concluding chapter of this volume, they will there find that it is impossible for the French Government to maintain its armies at its own expence; and they will discover also, in the comparative statement of the resources of the two countries, the most solid grounds of satisfaction, if they pursue a steady, consistent, and honourable line of conduct, but incessant subject for reproach, should they sacrifice the solid interests of Britain to a too-eager longing after peace.

We must again return our thanks to the author for the mass of interesting information which he has collected together, and again express our regret that his work has not appeared in an English dress.

Le Vêritable Amateur de sa Patrie; i. e. *The True Lover of his Country*; or, *a Treatise on Sovereignty, with respect to its Origin, its Object, its Functions, and its several Modifications; with a concise Description of the Revolutions of the Roman Republic, of the Kingdom of England, and more particularly that of France.* By M. Clemence. PP. 224. Dulau. 1801.

“Religion is the basis of all good politics.”

THIS is the leading position of the little volume before us. The author says—“As soon as we lose sight of respect to the Divinity, then the words justice, truth, virtue, and love of our country, which alone can render society amiable and happy, would be only names, without reality and void of sense. Religion is founded upon an immovable basis; but *were it even false, it would be desirable that it were true*, in order to repress the passions incident to human nature, to consolidate and confirm social order, and preserve the peace of States. It was for this reason, that even the heathen legislators have always supported their laws by the worship of some divinity.”

These are truths which infidels, even *modern* infidels, have admitted, and must for ever admit. Voltaire, the bold, the blasphemous, enemy of Christianity, was convinced of the absolute necessity of divine worship.

“Si Dieu n'existait pas il faudrait l'inventer*,”

said he; and on this sentiment he dwelt with peculiar pleasure.

M. Clemence pretends not to originality, but candidly tells his readers, that “this work is only a collection of what many celebrated authors, ancient and modern, have said before” him.

“I pay,” he continues, “to their talents and knowledge an homage dictated by gratitude. If I compress their principles in so short a space, it is in order that they may the more readily be laid hold of by such as have not sufficient leisure to collect them from their original sources.”

Such an employment of time is laudable; and we would willingly promote the circulation of a book so likely to produce beneficial effects among those classes of people for whose perusal it is more particularly intended.

It is necessary to remark, that *The True Lover of his Country* is printed in French and English, on alternate pages.

Quelques Semaines de Paris—Parisian Weeks. 3 Vols. 12mo. 1801.

“To correct the manners, we should unveil them.”

SUCH is the motto which the author of this work has adopted. As a truth, however, it can be only partially received; for it will not be denied, that there are manners so disgusting, so infamous, so

* If there exists no God, one should be invented.

pernicious,

pernicious, as to be wholly unfit for the public eye. For the preservation of order and morals in the community, it is necessary that the licentiousness of brothels should be exposed to the vigilance of the Police; but surely that licentiousness is unfit for general inspection, particularly of the female part of society, whose minds cannot be too sedulously restrained from the knowledge of evil.

We have not forgotten—we shall not easily forget—that truly infamous publication, *THE NUN*, by *Philosopher Diderot*. It contained a developement of scenes, which, if they ever existed, but in the vitiated imagination of the author, should, for the honour of humanity, have been for ever concealed. The book now before us is almost equally reprehensible. The author's intention might indeed be good; but, like Dryden's plays, his performance “smacks too strongly of the vices which it affects to reprehend.” In unveiling the manners, the flagrant immoralities of French republicans, he has outraged decency and every thing that is virtuous.

It is as unjust to withhold praise, as to omit censure, where it is merited. The baneful effects of gaming (with some judicious comments on that destructive vice) are here successfully exposed. The author, too, exposes the folly and libertinism of those who *have been* in power, and the misery of those who are so unfortunate as to exist under the control of such authority as modern France exhibits. But mark the boasted freedom and independance of the French spirit!—We cannot refrain from *amusing* our readers with the following very MODEST, and, no doubt, *very just* eulogia on that great man—that hero who was born to be admired; that unrivalled, unequalled wonder of the world, Bonaparte, First Consul of France!

“Extortion organized itself at all points! the territory was about to be invaded! discord fanned the flames of civil war, fomented by tyrannical and disastrous measures! Our armies, deprived of all by the enormous dilapidations of their chiefs, were on the point of breaking forth, when a man—an extraordinary man—a man whose merit surpasses his reputation—a man habituated to enchain victory and the elements to his fortune, returned from the distant shores of the East! He saw that a revolution was indispensable; that it must be entire and unprecedented!—In reviving hope in the hearts of the French, he thought to make them abjure that indifference so prejudicial to their glory; and, in ensuring their future happiness, he wished to influence them in its promotion. He saw that he must compleat it at once; that the more dangerous the enterprise, the more it required an *enlightened and superior understanding*. THE GREAT MAN KNEW HOW TO APPRECIATE HIMSELF; he dared, and his courage was crowned with success.”

Is this irony?—O shame, where is thy blush!

A new Method of Instruction for Infancy, including Moral Lessons for Children of five or six Years, Dialogues, a Tale, detached Maxims, Models of Composition, Historical and Moral Romances, and a new Method

Method for teaching Children to Draw and Paint. By Madame de Genlis. 1 Vol. 12mo. Hamburgh. 1799.

THE "Models of Composition," intended for children of ten or twelve years old, form the principal, and most interesting, novelty of this work. A question is propounded, as—"What are the advantages and inconveniences of a great fortune?" To this, the answer or explication, serving as a model, is annexed; which, having perused, the pupil is required to deliver the substance thereof in his own words. Several subjects are thus discussed; after which, questions of comparison are delivered; and, to them, succeed "False Opinions," with their "Refutations," all treated in a similar manner.—As the eradication of error is at all times serviceable, the "Refutations" merit particular praise.

Something, resembling this mode of improvement in composition, has been recommended (we believe by Dr. Blair) and certainly is very judicious. As far as it relates to children, however, the idea appears to have originated with Madame de Genlis.—The whole of our author's plan is respectably executed, and may be rendered useful.

Mémoires Anecdotiques, &c. i. e. Anecdotes tending to illustrate the History of the French Revolution. Published by the Translator of Oberon. 12mo. Pp. 268. Fuchs. Paris. 1801.

THIS little volume contains the melancholy history of two families, proscribed by the tyranny of the revolutionary government of France, and exposed to all the horrid oppression, persecution, and cruelty, which have so strongly marked the reigns of every sanguinary despot who has successively usurped the supreme power in that desolated country, since the dissolution of its lawful government, and the murder of its lawful monarch. The first of these, written in 1796, is the history of a young man, who, having left France at the beginning of the revolution when very young, is anxious to revisit his native country, where he has left an aged mother, and an amiable young lady, (his cousin,) to whom he is betrothed. The means adopted for the gratification of his wishes, the observations which he makes, and the dangers which he encounters, form a pleasing and interesting narrative. After the houses of his father and uncle had been reduced to ashes by the mob, who had murdered his father, the remainder of his family repaired to Paris, which seemed to be the only place of safety.

"They hoped, by leading a retired life, and taking no cognizance of political intrigues or public affairs, they might live unnoticed and unknown: Vain hope! the greatest afflictions awaited them.

"The domiciliary visits did not allow them to remain long unknown; one of the Principal Jacobins, minister to Robespierre, cast his eye on Sophia, (that is my cousin's name,) who had the misfortune to please him. He accordingly proposed to marry her; that is, to live with her until his passion

tion should be satisfied; for marriage had ceased to be any thing more than a mere matter of convenience, which lasted no longer than till either of the parties wished to dissolve it; it was an additional lure, a new incitement to libertinism.

"Sophia rejected his proposition with horror;—nothing more was requisite to effect her ruin and that of her friends; they were all members of a persecuted cast, and therefore they were all enemies to the state; they were denounced as such, apprehended, and thrown into prison, amidst hundreds of innocent victims.

"Sophia's father soon lost his life by the revolutionary axe, and his daughter and her mother daily expected the same fate. They escaped, however, after they had been imprisoned fifteen months, and retired to a country town, where Adrian (such is the name of the hero of the piece) at length resolved to join them.

"I burnt with the desire of revisiting my friends and my country, of which I had been declared the enemy, though never was it dearer to me: Every emotion of my heart declared this truth; and I felt an interest in her success; I deplored her divisions and her misfortunes; I traced, in the map, all the movements of my ancient comrades; I rejoiced in their victories; I wept whenever a want of discipline, or the disorders of the soldiery obscured the glory of their triumphs!"

His remarks on the state of the country, as he passed from the frontiers of Switzerland to Paris, are striking.

"The depopulation of the villages was very perceptible; in many parts of the country I saw none but women, old men, and children, all of whom were employed in the cultivation of the earth. Most of the young men had died in the field, or in the course of the revolution, or were yet with the army. I perceived a void of several generations, which the lapse of a century would be scarcely sufficient to fill up. This observation led me to reflect on the cruel war which still raged, and I could not conceive how it was possible for men to sacrifice the happiness of their country and the precious blood of their countrymen, to the mad pride of extending a territory already too extensive, by the conquest of countries, which the language, habits, and genius of their inhabitants, have separated from France by insurmountable barriers. I often entered into conversation with peasants whom I met on the road; I sounded, as far as I durst, their opinions and sentiments, and I found them nearly all of one mind. Tired of the revolution, anxious for peace, tranquillity, order, and religion, practicable laws, and men of integrity at the head of all public offices. Whenever I observed a beautiful country seat, some ancient castle, a convent, or a manufactory, I enquired the name of the proprietor. At one time he proved to be a *Representative*, who had acquired the widow's or orphan's inheritance; at another, a contractor, who, three years before, had worn wooden shoes, and who, after having abused the confidence of government, poisoned the soldiers with bad provisions, and, (as a journalist well observed) distributed pasteboard shoes and canvas shirts to the defenders of the country, had retired to enjoy in peace the fruits of his patriotism. Several manufactories had been converted into magazines for the army; and a Jew Rabbín from Amsterdam, had converted the church into a synagogue!!!

"In passing through a considerable town, the capital of a department, I saw a magnificent chariot rolling along, drawn by two superb horses: it

was the only carriage in the city, which was formerly a very opulent place, and contained a great number of carriages. I was curious to know whose it was, and, on enquiry, I found it belonged to a Commissary of the Government !!!

The description of Paris is equally deserving of notice.

"While I waited for my letters, I visited every part of the ancient capital of France." I was every where accompanied by my friends, whose assistance was indeed necessary, for Paris was no longer the same, and I scarcely knew it again. I should have been less a stranger at Rome under the reign of the first Emperor, than in the city in which I was born, and from which I had not been absent more than five years. The houses, indeed, with some few alterations, were the same, and the streets were the same; but the inhabitants were very different.

"Most persons of opulence had become poor, but all the poor had not become rich, for never was wretchedness so general: but certain characters had enriched themselves at the public expence, and in their eyes it was a crime to maintain, that every body was not happy. At every shop I met with strange customs, and figures still more strange.

"With the legislators the Roman tunic had been replaced by the red cap; but neither the red cap nor the Roman tunic had sobered the heads of the Parisians. Sometimes, on seeing Deputies, Directors, and State Messengers, pass in their dress of ceremony, I fancied myself at a performance in the suburbs of St Anthony, during the antient Saturnalia in the Capitol; for the modern Senators had adopted the dress of the antient Romans; and I was told that they were so disguised by them, that their oldest friends scarcely knew them.

"Must not the people always have their masquerades? said one of my friends who observed my surprize. whether it be men dressed in a tunic or a harlequin's jacket; like Punch, or a Turkish nobleman; with a hat a la Henri IV, or with the cap of Folly, it is still a masquerade; and it is indispensibly necessary to those who govern, in order to influence the minds of the people, whose reason is seated in their eyes.

"Most of the houses were as much disguised as the inhabitants; those of tradesmen, taverns, public houses, &c. were covered with patriotic emblems, liberty-signs, daubed over with the national colours. It seemed as if the people, afraid of forgetting that they were free, were resolved to have objects to remind them of it perpetually before their eyes. There were altars to liberty, statues of liberty, liberty squares; liberty was every where inscribed, but I never could find any one who could define the nature of French liberty. If it were possible that a foreigner, ignorant of our revolution, could have come to Paris, he would have been induced to believe that a new horde of Vandals had taken possession of the city; for he would have every where descried the ruin of some edifice which had been destroyed, because it was constructed under the ancient Government, and, in most of the decent houses, this death warrant—*National Property*.

"I visited the different theatres, the number of which was considerably augmented, but to the prejudice of the dramatic art, of manners, and of morals. They no longer performed any of those masterly productions which had dignified the French Theatre. The public no longer thought with Corneille, no longer wept with Racine, no longer laughed with Moliere; *Cinna*, *Polixene*, *Atbalic*, *Zaire*, *Le Tartuffe*, *Le Misantrophe*, had all been banished from the stage as Royalists; they were as unknown to the

Parisians

Parisians as Numa, Metellus, Scipio, Fabius, or the Knights of the Round Table. Instead of the chef-d'œuvres of the human mind, we saw pieces the most dismal and tiresome; stupid comedies, very patriotic, but utterly destitute of probability, nature, or interest. I did not know whether to ascribe this change to the bad taste of the authors who wrote for the stage, or to that of the public. The audience was no longer composed, as formerly, of enlightened amateurs, whom a refined education, a pure taste, and a solid judgment, invited to the enjoyment of the most noble, as the most delightful of all recreations.

"The boxes were filled with abandoned women, and contractors still more abandoned, who came to make a most indecent display of the fruits of their prostitution or of their rapine, and to insult the public misery by their shameful luxury. If here and there was seen by chance some decent man or woman, they appeared humiliated at finding themselves in such company.

"The pit was filled with persons of all descriptions, most of them without knowledge, education, or discernment, applauding the most insipid jokes, or the most gross obscenities. On expressing my surprize at this to my friends, they answered—"You would be less astonished, if you had witnessed, like us, the events which have had an influence on the taste of Frenchmen; this nation is no longer the same that it was; seven years of a revolution, unexampled in the annals of the world, have totally changed the inclinations and character of the people. They have ceased to laugh, and must have something extraordinary to amuse them. Accustomed, during that period, to the most sanguinary scenes, to the harangues of those furious orators who shewed them happiness in perspective, and gave them misery in reality, they are no longer pleased with simple and natural representations, but require, on the stage, supernatural scenes: hence these monstrous productions, this enfeebled style, and these improbable incidents, which are only astonishing to such as have their taste still uncorrupted, or who are strangers to the effects of the revolution.

"The famous *Museum* contained a heap of precious articles, taken away from foreign countries, and from the confiscated cabinets of the curious. Every day a fresh supply arrived, and the whole formed, perhaps, the most complete collection of curiosities which ever existed! But the sight of them only excited, in my mind, sentiments of grief and pain. The scarcest stones were obscured in my eyes by the means by which they had been acquired. I could not look at the most esteemed picture, without reflecting that its master had, doubtless, either perished on a scaffold, or else dragged on a miserable existence in some obscure corner of the globe; and the most beautiful statue appeared to me stained with the blood of some unfortunate being. Let us quit this place, said I to my friends—the richest collection can have no charms for me when I know it to be the fruit of injustice, persecution, and violence."

This sentiment reflects credit on the head and heart of the author; and, for the honour of human nature, we wish that the same objects may always produce the same reflections in every mind.

"My conductors made me observe the spirit of *jobbing*, (*agiotage*) which prevailed universally, and extended to every article; silks, coals, mandates, wood, shoes, butter; it infected rich and poor, young and old, women and children. Jobbing seemed to be still more necessary to the Parisians than plays.

"Honest men, ruined by the revolution, jobbed like the rest; it was the only means of subsistence that remained to them. Never had the circulation of money, or its representative, been so rapid; people bought and sold, and re-bought what they had sold in order to sell it again. This was called trade; but it was a wretched trade, which only tended to enrich a few rogues.

"Certain persons turned usurers, and lent money at the moderate interest of five or six per cent. per month. The love of gain had stifled every generous impulse of the heart, and degraded every mind; but what afflicted me most, was to see immorality, irreligion, and a total absence of all principle, among the great mass of the people. I fancied myself in a nation of atheists. The children were brought up in that persuasion; they had no respect nor consideration for their parents, who instilled into their minds no one principle of religion or morality; they lived like beasts, without that restraint which checks the indulgence of human passions, without that consolatory idea which soothes the pain, and without that beneficent religion which teaches man to support it.

"I shuddered as I reflected on the perverseness of the succeeding generation, which I could not but consider as a scourge, not less dangerous to France herself, than to her neighbours.—I saw irreligion stifle the sentiments of nature in the hearts of men, and silently destroy amongst the people the principles of social order. Considered in this point of view, history presented to my mind a horrible picture of crimes and calamities; the earth appeared, to my imagination, covered with a deadly veil, more sinister than the standard that is displayed in the days of revolt, more gloomy and more alarming than the black flag which covers the lofty towers of a city infected with the plague. Already were the dreadful effects of this profligacy visible; nothing was talked of but theft, murder, and suicide; the country was uninhabitable; and, at the approach of winter, every one fled to the towns in search of that security which was not to be found, for even there crimes were triumphant. At one time we heard of a mother and her daughters stripped of their all, and afterwards violated, by brutal ruffians; at another, of a stage stopped and robbed, and all the passengers murdered, that no proof might be left against the culprits; here, a child, ten years old, though taken in the fact, denied the theft with unparalleled effrontery; and there, the father of a family plunged in the river, that he might not survive the misery of seeing his children perish with want.

"Alas! I one day exclaimed, when shut up with my friends, we were deploring the fatal effects of this political scourge, such then are the fruits of that revolution which was to achieve the happiness of the world! Wherever I cast my eyes I perceive nothing but crimes, hatred, and vengeance, persecutors and persecuted. It was thought that nothing more was necessary to ensure happiness than a revolution; but it is not sufficient to be free in order to be happy, the sources of freedom itself must be pure, and freedom itself must be durable; but how can that edifice be durable, which is founded on the moveable basis of immorality and error?"

These are judicious reflections which must have daily occurred to the mind of every honest man; and certain it is, that ages yet unborn are destined to feel the effects of this direful scourge, and that Republican France will prove a punishment to herself, and a curse to her neighbours!

After Adrian had found his family, and was about to be married to his Sophia, the greatest difficulty occurred in finding a priest to perform the ceremony. "All religions were tolerated; but, by one of those contradictions which were observable in every part of the administration, the true Catholic religion was the only one that was proscribed."—Such will ever be the case where an established religion is destroyed, and universal toleration proclaimed.

Adrian is discovered, after he has remained some time in France, by a Jacobin officer of the Municipality, the same who had made a proposal of marriage to Sophia at Paris, and who now renewed his licentious addresses. This man threw Adrian into prison, where he was condemned to die, but effected his escape, through the active perseverance and resolution of his wife, and the benevolence of a friend, who, though a French Republican, proved to be an honest man. *Exceptio probat regulum.*

The second history is entitled "Thecle de Flormont," the heroine of which, a married woman, had also become an object of desire to a man in power, who contrived to throw her husband and father into prison, though they had never emigrated nor even committed any offence; and, in order to punish her for her refusal to comply with his adulterous proposals, conveyed her to Lyons, under a pretence of making her happy, by restoring to her her imprisoned relatives, but, in fact, to enjoy the barbarous gratification of rendering her an eye-witness to the execution both of her father and her husband!

We believe these to be true accounts; there is certainly nothing in them so atrocious as thousands of facts which have been published by the authority of the Regicide Government of France. They are told with simplicity; and, independently of the observations with which they are interspersed, the facts themselves inspire the reader with a lively interest.

Voyage en Grèce.—Travels in Greece, by Xavier Scrofani, a Sicilian; performed in 1794 and 1795. Translated from the Italian, by J. F. C. Blanvillain, Translator of Paul and Virginia. With a General Map of Ancient and Modern Greece, and Ten Tables of the Commerce of the Venetian Islands, of the Morea, and of the Southern Romelia. 3 Vols. 8vo. 1801.

SIGNIOR Scrofani is a sentimental and energetic writer. In his prefixed address to his friends, he says:

"All civilised nations must be fully acquainted with the antiquities of Greece; and, from another cause, I aspire not to the honour of instructing them: the greatness of the task, which is far beyond my capacity, deters me. But, if I cannot instruct, I may perhaps succeed in amusing. I have enjoyed much, because I have felt sensibly: but, to produce the same effects on my readers, it is not sufficient to find in them a disposition similar to my own, inclined to melancholy and sensibility, they should also, like me, have beheld the striking and awful ruins of Greece, the bright sun of Sparta, of Athens,

Athens, and of Thermopylæ; in fine, they should enter into the natural disposition of my heart, which induces me to love—to love with ardour, all that surrounds me, which expands my soul to the prospect of all that is striking and delightful. You, my dear friends, you only can believe me; you know how dearly you were cherished as soon as you became known to me; and you are convinced that my heart, incapable of indifference or suspicion, can never cease to love you. This is sufficient for me: I desire no addition to my happiness. If permitted to mingle your names with my last sigh, I shall die satisfied."

From an author who writes thus, it may be expected that his feelings will frequently overpower his reason. He is indeed sometimes extravagant and querulous; but, as far as we can judge from the French translation before us, he is an interesting and pleasing writer, by no means deficient in requisite information. So many travels into Greece have been published; the various beauties and antiquities of that celebrated country have been exhibited in so many points of view, and so much has been said on the subject, that, without detailing the route of the present writer, we shall merely present our readers with a few excerpts, such as, by their novel or amusing turn, are calculated to excite attention.

A brief account of the siege of Corfou, and its deliverance from the ravages of the Turks in 1716, is succeeded by the following entertaining passage:

"The inhabitants of Corfou attributed this event (the deliverance of the town) to a miracle of St. Spiridion, and the *Mareschal de Schoulembourg* to his own military talents, and the valour of his soldiers. The senate of Venice, not to be at variance with so great a saint, or so great a general, ordained an annual festival in remembrance of the miracle; and, as a reward to the general, decreed the erection of a statue in the fortress of Corfou, and settled on him a pension of 36,000 ducats. The general pleasantly said, that the Venetians had given from fear, what merit demanded as a recompense. He was right: for the islanders had contributed much more to the defence of Corfou than he had done, who alone had received a reward. The body of St. Spiridion belongs neither to the Church nor to the Government, but to a particular family, that of the *Bulgari*. It is transmitted from father to son, as a vineyard or a field of olives; it is specified in marriage contracts and testamentary acts. Though treated so lightly, this saint ceases not to perform miracles which produce considerable advantage to his possessors. Among all the saints of the Greek communion, St. Spiridion alone acquires a fortune: his reputation is so spread through the Levant, that even the Turks, when in danger, promise to go to Mecca, and send presents to St. Spiridion. Accordingly we see, among the votive offerings hung round the altar of this saint, Turkish scymitars, shoes, and turbans."

After giving a description of Cephalonia, our author mentions a phenomenon, singular perhaps in the history of nature. On the 11th of July, 1765, at half after eight in the morning, the inhabitants of Cephalonia felt a slight shock of an earthquake; at the same day and hour of the following year, a somewhat heavier shock was experienced;

enced; and, in 1767, a third shock took place, which destroyed the towns of Argostôli, Lixuri, Guiscardo, and Samos.

We cannot refrain from translating the following letter, which exhibits some curious remarks on women, and records a striking and extraordinary fact, which, for the strange combination of passion which it unfolds, can perhaps scarcely be equalled.

“ Without doubt, my dear A—, you are persuaded that women of the tenderest sensibility are always the most superstitious. In admiring Sappho, who precipitated herself into the sea, and Clelia, who swam across the Tyber, you imagine that we can never again meet with women of this character. Well! learn what a young girl of Zante has performed; who, if she had lived among the Greeks or Romans of past times, would have been capable of yet greater things. *Helen Mattaranga*, aged twenty years, lately witnessed the decease of a young man of her village, whom she had loved. She was to have married him; but her parents, from interested motives, had compelled her to marry another. The night after his interment, Helen saw the phantom of her lover, standing in silence at the foot of her bed. It appeared to her on the second and third nights immediately following. She at first imagined, that her lover's soul was in Purgatory, and that it came to demand relief of her; in consequence of which she caused two masses to be said, distributed bread and money to the poor, and sent an offering of a fine fat sheep to the convent of *Panagia*. The spectre continued not the less its regular appearance; on the contrary, it afterwards appeared as she began to sleep. How then was she to be delivered? Superstition furnished the means, and here they are:

“ One night, when her husband is at a neighbouring village, she rises, takes with her a hammer and nails, goes barefooted to the burying-ground, takes the body of her lover out of the earth; and, notwithstanding the fetid odour, and the corruption which it exhales, she embraces it repeatedly, bathes it with her tears, and then drives four large nails through the feet and hands. Having thus fastened it to the earth, she returns home, passes the remainder of the night in tranquillity, and from that time the spectre discontinues its visits. What an unheard of mixture of courage, superstition, and love! Picture to yourself this young girl, in the middle of the night, terrified at the sight of the phantom; behold her leaving her home, approaching the tomb of her lover, feeling round it, recognizing his body, uncovering it, suffering the almost insupportable odour, embracing it!—outraging it!—What agitated feelings! what chilling perspirations! How much the fear of being surprized must perturb her soul, and freeze her senses!—Yet this woman, whose sensibility, in ancient times, would have been celebrated on the theatres of Greece, was on the point of being punished with the utmost severity: Helen confided her secret to a friend, and this friend to the relations of the deceased, who failed not to make their remonstrances; and, according to an ancient law, to demand the death of her who had dared to outrage a dead body. The overseer, Bembo, proved an advocate and protector to this young girl, and suppressed the affair. Without doubt he was worthy of commanding, for he knew the value of sensibility.

“ A few more words on the women of Zante. The beauty of the sex, in all countries of the world, indicates, at first sight, that the people are hospitable. It was not without reason that the Greeks placed the temples

ples of Venus at the gates of their towns. To become acquainted with the civilization of a people, travellers should at first observe the women. If they are handsome, they are humane; and, consequently, will have softened the natural ferocity of the men. At Zante, the women are kept locked up, and never go out unless they are masked. They never, at any time, receive or make visits, nor are ever present at any public shew. The Zantiots extend their jealousy and brutality, even to the offence of religion itself; they permit their wives to go to church but once a month; their sisters and daughters but once a year; then always at midnight, and masked. The Turkish women, subservient to the most jealous people in existence, go out when they please, provided they are veiled; and we all know that the veil is the completion of grace and beauty. Where then is there at Zante, this flower so much sought for, and so precious? It grows not there: or, if it at all appear, it is languishing, pale, dying, spiritless, and enfeebled, as the plants which naturalists enclose beneath their glassies."

Whether Signior Scrofani has been paying his court to the *Great Nation*, or whether his translator has taken the opportunity of interweaving a compliment to his own country, we know not; but, after a delineation of the character of the modern Greeks, and a comparative view of the country in the ages of its glory, and its present enslaved and degraded state, the following eulogistic apostrophe presents itself:

"Conquerors of the earth! revive the glory of Athens, of Sparta, of Corinth, of all the Greeks; in a word, of the descendants of those from whom we inherit the arts and sciences, morality and liberty: it is of you only that this enterprise is worthy."

The tendency of this passage is sufficiently obvious: from us it requires no comment.

The following antithetical character of the Turks appears to possess the merit of novelty; and, on that account, we lay it before our readers:

"In the Turks are united modesty and pride, avarice and prodigality, greediness and benevolence, parsimony and profuseness, temperance and excess at table: though obstinate, they yield with the greatest facility; vindictive, they are the first to embrace their enemies; ungrateful to their benefactors, they are themselves frequently benevolent; the friends of humanity, yet disgracing the dignity of man; jealous and patient; indolent and active; courageous and servile; superstitious and incredulous: such are the Turks.

"They in general merit neither praise nor blame. Though inhabitants of a climate rather hot than temperate, they have but few passions, and those so little exalted as scarcely to pass the boundaries of simple desire. Consequently, they may be said to be neither very vicious nor very virtuous. If there be any thing to which we can compare this nation, it is an hospital of convalescents. Sometimes we see them magnanimous, sometimes servile; having but little memory, and no resolution; capable of the greatest, as well as of the meanest actions; now wishing for, now refusing the same thing; changing, in an instant, from mirth to tears, from cruelty to tenderness, from haughtiness to degradation. After this portrait, you may throw aside
the

the greater part of what European travellers have said of the Turks. They behold them with the same eyes that they behold other nations: they think they know them, and describe them by comparing them with the Spaniards for ostentation, the French for frivolity, the Dutch for avarice, the Sclavonians for obstinacy, the Germans for rudeness, &c. But if, after this, you descend to particulars, and ask, do the Turks resemble the Sclavonians? the French? the Dutch? the Spaniards? they will answer you, 'No.' Here then you remain in uncertainty; I cannot relieve you, for I can only compare a Turk to a Turk. You will be better able to decide by some of the sketches, taken promiscuously, which I am about to place before you."

Much more is said, relative to the disposition, manners, and religion of the Turks; but our limits will not suffer us to enlarge.

Having fully and elegantly described the Citadel of Athens, the Temple of Theseus and of Olympian Jupiter, the Tower of the Winds, and all the precious relics of antiquity, so dear to the classical scholar, Scrofani takes a mournful leave of the beloved regions of Greece; and thus, at the close of the second volume, terminates his travels,

The third volume of this performance is confined principally to the Agriculture, Commerce, and Population, of the respective countries through which the author has passed. He dwells minutely on the culture of the olive, and of the currant; of the former of these plants, he mentions the remarkable fact, that, in the sixteenth century, the Senate of Venice promised a reward of a livre for every olive tree that should be planted at Corfu. This encouragement, which, in the course of a few years, covered the island with olive trees, was not directed by that prudence which should have stipulated the proper distance for planting them. Owing to this, the major part of the plants are so close to each other, that the branches touch, and frequently intermingle. As the olive tree requires a great deal of air, the result is, that it produces less fruit in this island than it otherwise would.

The growth of Tobacco, and of different kinds of Grain, are also particularised: and his judicious observations, with his tables of the annual exports and imports of the Venetian islands, &c. evince him to be well qualified for treating on such branches of science. This, indeed, is not a first attempt of Scrofani in this line: In 1793, he published at Venice, "A Course of Agriculture, an Essay on the General Commerce of European Nations, a Survey of that of Sicily, and several other works on Political Economy."

Those of our readers who feel themselves interested in such works, will be pleased to hear, that this gentleman proposes to publish Commercial Tables of the rest of European Turkey, Constantinople, the Black Sea, Natolia, Syria, and Egypt; the materials for which he collected during a residence of four years in the Levant.

Oeuvres Posthumes De D'Alembert. Posthumous Works of D'Alembert.
2 Vols. 8vo. 1799.

TO this publication is prefixed the following short advertisement, by an anonymous friend of D'Alembert:

"These

"These manuscripts were remitted to me by the widow of the celebrated and unfortunate Condorcet, to whom the late D'Alembert had bequeathed all his papers. The details which they contain on the private life, opinions, and particular affections of this philosopher, so dear to science, to literature, and to friendship, will, no doubt, interest his surviving friends; will edify the wise, will instruct the public, who ought never to be tired of instruction; and will perhaps astonish those who imagine that a thinking man, and a geometrician, can neither feel nor love like other men.

"The piece to the manes of Mademoiselle l'Elpinasse, will demonstrate to sceptics of this kind, that the learned editor of the Encyclopedia possessed as much sensibility as profundity. They will likewise see in his correspondence, that, poor and persecuted, enjoying only the scanty revenue of seventeen hundred livres, he refused the presidency of the Academy of Berlin, with an appointment of twelve thousand livres. The amateurs of profound literature will, no doubt, be pleased with my having placed at the end of the second volume, several pieces of the deceased D'Alembert, that are scattered in the Encyclopedia, and are not to be found in his works, which these two volumes may immediately follow.

"I wish not here to prepossess the judgment of men of letters on these precious remains, of one among those who have most honoured France: but I will say, I was his friend. I have examined, with care, these sacred monuments of his heart, and of his genius; I wished to honour his memory, and I have published them."

These volumes are chiefly valuable for the additional materials which they will be found to furnish to the future biographers of D'Alembert. To this honour we aspire not; neither, in this place, do we propose entering into a discussion of those principles, whose influence has been so extensive and pernicious: we shall confine ourselves to the presentation of a descriptive catalogue of the various articles as they successively occur.

This collection of miscellanies commences with some fragments, letters, &c. which throw considerable light on the early studies and general character of D'Alembert. Among these, drawn by himself, appears the Author's portrait; a copy of which we would willingly present to our readers, were it not for the largeness of the space which it would occupy. It however would excite but a very slight admiration of the original. This latter piece is succeeded by "A Dialogue between Poetry and Philosophy," in which a considerable portion of genuine taste and sound judgment is displayed. It was to have been delivered at the public sittings of the French Academy, after the reading of a poetical work of M. Marmontel, entitled "The Charms of Study." After discussing the various properties of poetry, this fictitious personage says:

"But since you admit that, in verse, there are so many species of beauty and ornament, none of which characterize it, since none is essential, what is with you the distinctive mark of good poetry?"

Philosophy answers—"It is very simple: when you have read verses, you have but to ask yourself—should I like to learn them by heart?—Here is the touchstone to assure us if they are good.

Poetry—

Poetry—"I understand : but what is it which, with you, renders poetry worthy of being remembered ?

Philosophy—"It is this : in the first place, when it presents new or happy ideas ; secondly, when the expressions are proper and just, without being common. This is the great merit of *Racine* ; the cause of the delight which we experience in reading him : he has enriched his language, not by new expressions, (which should always be hazarded with caution,) but by the happy art with which he unites those already known, and by which his verses acquire additional force or grace ; by the *finesse* with which he can exalt a common expression, by joining it with a noble one ; in fine, by the union of care, simplicity, harmony, and grandeur. Here is the deity in the art of verse ; here is the master of whom we should learn."

The justness of the above will be immediately recognized by every reader of taste.

Shocked by the violent effects produced by the Soliloquy of Beverly, in Moore's English Tragedy of the *Gamester*, D'Alembert has attempted one which he considers as less terrible, but more pathetic. In this attempt he has certainly failed. We recollect that Beverly's Soliloquy excites the liveliest, the most thrilling sensations of horror. D'Alembert's possesses more of reasoning, more of declamation, but certainly less of passion and true pathos. Its great length would send an English audience to sleep ; its sentiments would by no means improve the morality of our stage.

The next article of importance is an anonymous critique on the Preliminary Discourse of the Encyclopedia, which piece was inserted in the Dutch, but not the French, edition of the *Journal des Savans*, in November, 1751. To the republication of this paper are subjoined several notes by D'Alembert, which are intended as answers to the objections of this critic. With the exception of this critique, and two or three small pieces, of but very little consequence indeed, about three-fourths of this volume are occupied by letters to and from D'Alembert. Already wearied and disgusted with the fulsome adulation bestowed on this man, this bundle of correspondence, chiefly flattering to his genius and talents, excites but very slight interest in the general reader. The second volume commences with the portrait of Mademoiselle de l'Éspinasse, addressed to herself. To this lady our philosopher was for a considerable length of time affectionately attached ; and two of her fragments, here given in imitation of Sterne, prove her to have been a woman whose talents were not beneath the notice of a man of letters. Mademoiselle de l'Éspinasse died before her lover ; and the elegant and pathetic tribute which he has paid her memory, evince that, although "a thinking man, and a geometrician," he could indeed "feel and love like other men." Among the "*Mélanges of Philosophy and Literature*" which this volume contains, is an alphabetical collection of French Synonyms, several of which did not appear in the Encyclopedia. These articles are instructive to the French scholar ; and it is indeed matter of regret, that, with the exception of Madame Piozzi's useless, illiterate, contemptible treatise on *British Synonymy*,

Synonymy, we have no performance on the same subject. To this collection succeed various articles, published in the Encyclopedia; and the volume closes with Marmontel's Eloge on D'Alembert, read at the French Academy on the 25th of August, 1787. We have now reached the close of these posthumous works; and, on looking back, we cannot help regretting the labour and attention which we have bestowed on a publication of so very little interest or utility. These volumes, which together consist of about nine hundred pages, furnish a disgusting instance of that species of book-making, which is in most countries too frequently practised. The *original matter*, by D'Alembert, we suppose, is comprised in about two hundred pages; a great part of which is not, in any respect, either interesting or beneficial.

Dé la Paix de l'Europe, et de ses Bases. Par I. (Delisle) de Sales, de l'Institut National de France, ex de l'Athénée de Lyon. 8vo. Pp. 383. A Paris, 1800. Of the Peace of Europe, &c. i. e. On the Peace of Europe, and the Basis on which it ought to be founded.

THIS Member of the National Institute gives, in his preface, the following analysis of his work:

"I wish to form a congress of all the European powers, but a congress which should not be intimidated by open force, nor influenced by secret machinations. I mean to lay the foundation of an equilibrium, which should not alter the elements of any throne, nor of any republic: to trace the first lines of a diplomatic act between those powers, which not one of them would find it advantageous to violate; to invite freemen without flattery, and kings without abuse, to a mutual restoration, without pretending to be an infallible calculator of events, or to more perfections than human nature can attain. I prescribe, I predict nothing; I only offer modest doubts to the representatives of nations."

We are as desirous as Mr. de Sales can be, that all these wonderful events should take place; but our English phlegm prevents us from rising, as he does, on the wings of French enthusiasm; and viewing this promised land with any hopes of future possession. Imperfect materials can never produce a perfect work; and, unless this projector can form men anew, he will find that he has promised what human nature cannot attain. But, though we are not so sanguine as this writer, as to the result of his plan, we must do him the justice to say, that there is much of his work, which, if followed, would prevent the dreadful frequency of war, and improve the social order and happiness of Europe; and that, in many parts, he displays a moderation, which we seldom meet with in a citizen of Consular France; though, in others, the Frenchman, and the flatterer of the present despot are sufficiently conspicuous. All the *departed* revolutionary governments and governors he speaks with a freedom which, in the days of their power, would have sent him to the guillotine: some adulation, therefore, of the *present* ruler became necessary, to prove the writer's civism, and prevent disagreeable consequences.

We

We can frequently see, that he walks in trammels, that he dares not speak out ; and he himself laments his " not having the liberty to render his book more *energetic*," his " not being permitted to *dévelopé* his theory as he wished."

We have not room, nor is it necessary minutely to analyze this work ; it will be sufficient to lay before our readers the means, which the author imagines, would produce a lasting peace, and a complete balance of power in Europe. His Congress, which is to consist of plenipotentiaries from every European power, not excepting St. Marino, or Geneva, is to assemble at some convenient place ;

" Not," says he, " to replace Europe exactly in the situation, which existed before the first symptoms of that general insurrection, which was on the point of disorganizing it : a hundred ages were comprised in that revolution of ten years, and many of the elements, which then existed, have totally disappeared. Let not man attempt to repair, what time never can repair."

" The following are the first elements of the modified plan, which I should propose, not too much to delacerate Europe, in which a wise political division was established at the Peace of Westphalia : However imperfect these elements may be, they have a great advantage over all those theories of mutilation, and sacrifices of states, which might be presented at a general diet ; because, as I will for ever repeat, they are allied to the fundamental principle, respect for property ; without which all the relations of state to state, are only insolent wrestling of strength with weakness, all the connections between the rulers and the governed, a mere chaos of disorganization, and anarchy. I should wish then that, with some modifications, which the new order of things renders necessary, Europe, but Europe only, should retain those political limits, those diplomatic relations, and that balance of power, which were established by the Plenipotentiaries of the Great Powers, at the Peace of Westphalia. I say Europe *only*, for as our philanthropy is not as yet sufficiently mature, to make the rest of the globe associates in our tutelary plans, we must condemn our reason to permit that Asia, Africa, and the New World, should pay the indemnities, and satisfy the pretensions, of the conquering states."

" According to this plan, all the little States will be re-established, and all the Great Powers, who wish not to lose the fruit of their conquests, will be indemnified for the expences of the war, by the gold of the conquered, or will receive full indemnification in the colonies."

Without entering into a discussion of the merits of this plan, we shall just observe, that this philanthropic man of peace, who declares that he holds *property* as sacred, either belies his character, when he proposes that the conquered should pay the expences of the conquerors, or, by some strange perversion of understanding, does not consider *gold*, as *property*. The arrangement, that Asia, Africa, and the New World should pay all the indemnities, however the object of it may here be endeavoured to be concealed, is obviously hostile to Great Britain ; and is intended to deprive her of most of the possessions she has acquired, both in the East and West Indies. Were there any doubt of this, what Mr. de Sales says, in another place, renders it incontrovertible.

" England, who alone, of all the coalesced Powers, has gained by the delaceration of Europe, threatens, by her possessions in the Antilles, at the Cape of Good Hope, and in the African and Indian Archipelagos, to create for herself the exclusive empire of the seas. The Congress, in its wisdom, will discuss this important cause of *Europe, against Great Britain.*"—"Great Britain, if ever the Congress has the philanthropic courage to labour for the happiness of the whole world, will have to justify herself before it, with respect to her expeditions against Minorca and Malta, for having seized the territories of Tippoo Saib, for the invasion of Surinam and Demerary, and the conquest of the Cape of Good Hope."

From all this, it is plain, why the writer's balance of power, as settled at the Peace of Westphalia, is confined to Europe.

Mr. de Sales, having thus settled the affairs of Europe by his congress, to preserve the peace and balance of power thus established, has contrived a regulating tribunal, which, like the Amphictyons of Ancient Greece, are to be the conservators of both. The little success which the Grecian tribunal had, in maintaining the peace and equilibrium of their country, should have led this writer to place less confidence, in his political conservatory.

As an additional barrier against war, and the derangement of the political balance, this writer proposes, that Europe should be divided into four confederacies: Germany, as it existed at the Peace of Westphalia, to form one. A second, to consist of Russia, Sweden, Denmark, and Poland, the latter having been restored to independency. The states of Italy is to be the third; and the fourth to be composed of Portugal, Spain, Holland, France, and Great Britain. This last, he confesses, rather preponderates in the scale, but watched, as it would be, by the other confederacies, and by the conservatory tribunal, he thinks that the balance would be effectually preserved.

Such are the means which, the author fancies, would produce the end, he says, he has in view. How inadequate they are, must be obvious to every one in the least acquainted with human nature. He builds a pillar of straw on an exposed situation, and expects it to resist the fury of every storm. Why will political speculators forget, that *man* is the object of their speculations?

Mr. de Sales is afraid, and with much reason, that the injustice, ambition, and atrocities, of revolutionary France, which, he confesses has rendered her an object of hatred and distrust to the other powers of Europe, he therefore devotes a whole chapter to the defence of that country. The apology he makes is pitifully sophistical, it is true, but it is perhaps the best that could be made. All the various rulers of France, till Bonaparte seized the reins, he allows were monsters; but he maintains, that their crimes were exclusively their own, and that the nation was *pure* and *unsullied*, and still remains so.—He goes farther, and assures us, that the Consular Government is as *pure* as the nation *en masse*, and that Europe has nothing to fear from this consolidated *purity*! But let us hear himself.

" I have hitherto spoken with some vigour of the outrages of the French anarchy,

anarchy, from the fall of the Throne till the commencement of the Consular Government. I have thundered with some vehemence against the revolutionary tyrants, and the despots of Frusidor, who wished to regenerate their own nation, by assassinations, by diplomatic plots, wars of extermination and robbery. The frankness and courage of that impartiality, give me some right to the present explosion of my patriotism. After having been just to our enemies, I may now be equally so to my fellow-citizens—having, for seven years, *pled the cause of Europe against France; I may now, for a moment, plead the cause of France against Europe.”—

“ France has emerged from the pestilential cloud of her Revolution, but she did not give rise to it, neither has she directed it. The contagion has swept away men in detail, but the body of the nation has remained *pure*! The perturbator, who called forth the cloud from hell, bears the impression of it on his degraded forehead, but not a single disgraceful scar can be discerned on the mass of its *victims*,” (meaning the *nation*!)—“ Since the French then are *innocent* of the crimes of their Rulers, why should Europe punish them by refusing to grant them peace?” Europe does not refuse peace; it is the ardent wish of every European Government.”

But while Mr. de Sales’ *innocents* continue to enjoy, without scruple, with triumph, the fruits of the crimes of their demagogues, while the French Nation, which he contends is so *pure*, persists in retaining the unjust acquisitions of the most atrocious of its revolutionary despots, while it perseveres in overturning thrones, and dissolving the bands of social order, the powers of Europe can see nothing in this writer’s distinction without a difference, and must look upon what he is pleased to call the “ French Nation,” in the same light as that, which he stigmatizes with the name of French Faction.” When the tyger is gorged with prey, his ferocity subsides into a temporary calm, but still he is a tyger.

Mr. de Sales, having exhausted his bile on all the former revolutionary tyrants, has nothing left to pour forth before the Consular footstool, but strains of panegyric.

“ The Governments of Europe,”—he says—“ attempted, during seven years, to subdue the flux and reflux of revolutionary passions, and they sunk before their violence; they organized tempests, and have been shipwrecked in the storm. But now, a firm and humane Government” (Bonaparte’s!) has replaced those modes of ruling Republics, which trusted for security and strength to inhumanity alone. Those modes are now no more, and (I swear it by the French name!) they can never return.”

We do not like this *swearing*, nor this *new* divinity, in whose name the writer swears. Is there any thing, however absurd, however vilely atrocious, however contradictory, to which the French nation have not sworn; and has there a revolutionary moment passed away, without there being forewarned?

* This we hope is true, but we have not, before this publication, heard the name of Mr. de Sales.—Philippics against men no longer in power are no uncommon things. If we understand this writer right, he means to convey the idea, that he was equally vehement against them in the zenith of their authority.—If this be true, we are astonished that he is now alive to tell the tale.

Mr. de S. goes on—"The Consular Government has declared with solemnity, that it will never over-step primitive reason, that morality shall be the rule of its action, that it will make no invasions on either French or foreign property; and this declaration, long called for by the wishes of every pure being, has had the sanction of universal France." We wish it had a less equivocal sanction, the sanction of *reality*. Mr. de S. is not so scrupulous—"The Government of Brumaire," he assures us, "has not promised in vain: the code of its laws attests the sacrifices it has made: the earth on which we tread, the air which we breathe, seem to bear the impression of its beneficence!"

The Public will now be able to ascertain, what they are to expect from the perusal of this work. We shall give only one more extract. The author proposes, when the Plenipotentiaries of *his* Congress shall have agreed upon the principles, which are to serve as the basis of a general peace, that France should publish a Manifesto, in which all her pretensions are to be fully and clearly stated, that there may be no room for future equivocation. Among other proposed contents of this Manifesto, he thinks that the wish of France, with respect to the royal dynasty of the Bourbons, should not be left doubtful. What follows is his sentiment on the subject.

"We cannot dissemble, that faction alone dethroned Louis XVI.; and whatever may be the opinion of the wise respecting this, it is essential to the glory and tranquillity of all the powers of Europe, that this question should no longer be a problem. It is therefore of the utmost importance, that the Manifesto of France should most solemnly declare, that, on the re-establishment of peace, the whole nation shall be consulted, with respect to the revolution of 1792; that it shall have the fullest liberty to express its wish, and that its decision shall be without appeal, as to the right, as well as the exercise of its sovereignty. France will either *annul* the act which dethroned the Bourbon family, and then the natural heir of our 65 Kings will recover, like Henry the Great, his heritage; or it will *ratify*, by its suffrage, seven years of sanguinary struggles in favour of liberty; and then the Consular Government become as firm as that of Penn and Washington, will only have to occupy itself, with the generous care of indemnifying the House of Bourbon, either by a grant of such a sum, as will guard against any new reverse of fortune, or by establishing for it a new Sovereignty in some of the vacant States, such as Belgium, or Poland."

There is an apparent candour, in thus proposing to leave this important question to be determined by the *free* voice of the nation; but it is only *apparent*. In the present state of France, what freedom of choice can be expected? Under the military regime of the Consul, the freedom of choice would be equal to that of the requisitionary *volunteers*, who were sent, by thousands, to the armies in *chains*!

As a composition, this work is too desultory; it is overloaded with declamation, and is deeply tinged with that species of false eloquence, which characterises most of the works of Republican France.

Voyage dans la Haute Pennsylvanie; i. e. Travels in Upper Pennsylvania, and the State of New York. By an Adoptive Member of the Onéida Nation. Translated and published by the Author of *Letters of an American Cultivator*. 3 vols. 8vo. Pp. 420. 1801.

THE most minute and circumstantial account, which we could possibly give of this bulky production, would be, by translating the prefixed contents of the chapters; but, as this translation would occupy upwards of thirty of our pages, we shall adopt a somewhat shorter method. These travels are given to the public, as a translation of an English manuscript, obtained in the following very *questionable* manner:

"Among the number of vessels," says the translator, "which, some months since, were wrecked at the mouth of the Elbe, was the *Morning Star*, from Philadelphia, bound for Copenhagen. This sloop and her cargo, were unhappily lost in sight of Helligoland.

"Among the articles, which were thrown on shore by the tide, was found a case containing some newspapers, pamphlets, and manuscripts; but not having been reclaimed, by any of the few who escaped the wreck, it was put aside, with some other spoiled merchandise, and, as is usual, sent to the custom house of Copenhagen, and publicly sold.

"At that time some business having led me to this capital, I found myself recommended to the merchant, who had purchased the greater part of the goods. He mentioned the case which chance had placed in his possession; the deplorable state in which he had found the manuscripts; and the trouble he had taken in preserving them from total loss." "I do not, however," said he, "know the title of what has so much interested me, the work is in English, and you know I am a stranger to that language. It is you who must instruct me, what to think of it; and, if I have any merit, it is in having collected the wrecks, in having drawn them from oblivion. Here they are; I confide them to you; read, and give me your opinion of them."

We now see our translator in possession of these papers. Excited, he says, as much by curiosity, as the desire of pleasing M. ***; he eagerly undertook the task of perusing them, and found them to contain an account of travels, through the United States. Then follow some flourishes on American independance; and the translator, in his conversation with the merchant, informs us, that a great number of the chapters were lost or mutilated, and that the *salt water had effaced almost all the dates*. He thought, however, that, with the assistance of notes, it would be possible to place those, which remained, nearly in their primitive order; and that, notwithstanding the repetitions, chasms, and imperfections of style, the work would possess considerable interest. Convinced that the owner of the manuscripts, was among the number of unfortunates who had perished, the merchant permitted him to take a *copy** of them, and he had just finished

* *Quere.* Why should he have transcribed them, before he translated them?

the translation, and formed the project of publishing it, when he thought proper to consult his friends, as to the safety and propriety of the act. In this consultation, a profusion of compliment is paid to the good genius, and courage of a young man thirty-one years of age; and one of the consulted, advises him to delay its appearance "till the new sun which already lightens, the horizon, shall have attained its meridian height; that THE WASHINGTON OF FRANCE, shall have had time to unfold, in administration, the talents which he displayed at the head of his armies. Who can tell what DESTINY may permit him, one day, to do to repair so many disasters, to heal so many wounds!!!"—The opposition of these, and other equally cogent arguments, is overborne by others, who persuade him, agreeably to his own inclination, to throw himself on the indulgence of the public. The translator has accordingly gratified himself; but we are sorry to say, that he has not indulged the public.

Of the author, all the intelligence which the manuscript afforded was, that he was an adoptive member of the Onéida nation, and that S. J. D. C. were the initials of his name.

From all this, our readers will perceive, that the authenticity of the work, is very much to be doubted. We do not assert, that it is entirely the offspring of imagination; but truth and fiction seem to be blended in so intricate a manner, that a separation of them appears impossible; and the whole presents a strong semblance of French fabrication. Among the internal evidence of the truth of this supposition, is a Cherokee tradition, said to have been translated in 1774, by order of the grand chief of war, Attacul-Culla (the little carpenter) to be sent to Lord William Campbell, then governor of South Carolina. Of this tradition, says the author of these travels, Mr. Atkins, the secretary of Lord Campbell, permitted me, some years afterwards, to take a copy. This mythological fragment presents a narrative of the descent to earth of Agan-Kitchee-Manitou, the supreme deity of the Cherokees. After passing through a variety of metamorphoses, to enable him to judge, with accuracy, of the state of things in this world, he assumes the human form. In the course of a conversation, which he holds with one of the human species, he utters the following refined and philosophical sentiments:

"The astonishing perfectability, with which the Creator has endowed the intelligence of man, the sublime sentiments which he has placed in his heart, chief works of his goodness and his power, are the most precious gifts, which a father could bestow on his children. And after all, what is man, that being, so vain and presumptuous?—A living atom, of which the generations pass on earth, like the shadows of clouds driven by the winds. And this earth?—A point in the immensity of the universe, one of the smallest globes, among the millions of which it is composed."

Still speaking of man, he shortly after says:

"If the number of his days is short, if they are replete with trouble and affliction, the inseparable companions of life, the inextinguishable spark

"spark which animates him, causes him to feel, to think, that man shall survive after death, to receive, in the region of spirits, the recompense of his sufferings and virtues, or the punishment of his crimes. If that compensation existed not, a thousand times happier would it have been for him; if he had never seen the light of the sun, since, gifted with reason, and deprived of the consolations of hope, he would be the most unfortunate of created beings."

The justice of these sentiments, we certainly do not feel inclined to question; but to their being found in an ancient Cherokee tradition, we cannot be induced to subscribe. The *living atom*, the *point in the immensity of the universe*, and the *smallest globe, among the millions of which that universe is composed*, favour too strongly of European refinement, and philosophy; while the *inextinguishable spark*, the *immortality of the soul*, and the doctrine of future rewards and punishments, have evidently proceeded from the revelation of Christianity.

We have hitherto spoken of this work, as doubting its authenticity; admitting, however, that no imposition has been practised in its manufactory, the circumstances, which it relates, are so uninteresting, and the details are so extremely tedious, that we suppose it scarcely possible, to be ever waded through by an English reader.

De l'Influence de la Philosophie sur les Forfaits de la Revolution, Par un Officier de Cavalerie. i. e. Of the Influence of Philosophy, on the Crimes of the Revolution. 8vo. PP. 255. 1801.

THE author himself will best explain, what is here meant by Philosophy, and the influence it has had on the Crimes of the French Revolution. "Mallet du Pan," says he, "pretends that Voltaire, Rousseau, D'Alembert, Diderot, Helvetius, and all those men, less or more celebrated, who have figured under the banners of philosophy, did not form a homogeneous sect, that they had neither an uniform doctrine, nor the same end in view; and that their object was not to overturn religion, and the laws." On this point I am not of his opinion. I am willing to believe, that Voltaire, who had the childish vanity of rivalling the great, and the meanness to flatter the most corrupted courtiers of his time, who wished, by every means, to make all those he called *gentlemen* philosophers, and who declared, that he liked not the government of the *rabble*, would not have relished the government of Marat and Robespierre more than that of Treillard, or La Révaillère. I am likewise persuaded that the feeling and virtuous Rousseau! who abhorred every revolution, which was to be purchased at the expence of a single drop of blood, would have shed bitter tears over the 2d of September, over the law of the suspected, or of hostages, over the proscriptions, whether private, or *en masse*, over those arbitrary banishments and assassinations, which have either laid waste France, or ensanguined her soil. But, it is no less true, that Voltaire, by ridiculing every civil and religious institution; that

Rousseau, by declaiming against the inequality of conditions, (a necessary evil in civil society, if it be indeed an evil,) by disseminating in his works, maxims respecting property, which have served as a text to jacobinical amplifications; that Helvetius, by teaching materialism; that Diderot, by compressing the whole philosophical doctrine, into the following energetic axiom: "The *last King* must be *strangled* in the *bowels* of the *last priest*;" and that the *system of nature*, by endeavouring to banish from the universe that Being, who is its soul and director, have rendered men unquiet and turbulent, have stamped upon their minds egotism and immorality, and have awakened those cruel passions, of which we have reaped the bloody fruits.— "La Harpe, at the time when he had yet a place among these philosophers, acknowledged, that Voltaire, Rousseau, Mably, and Helvetius, beheld no resource, except in a total revolution. Helvetius had no hopes but in our being conquered; he did not think us worthy of a civil war. Mably, expressed serious displeasure against those, who applauded when any partial reform was made. "So, much the worse," exclaimed he, "if some good is done, that will support for a time the old machine, which must be *destroyed*!" Let us listen to Voltaire himself. "If you wish to have good laws, *burn* those you have, and make new ones."

"In a sect which professed universal scepticism, uniformity of doctrine was useless. The philosophers, while one attacked the foundation of the edifice, another the roof, and the others the walls, all uniformly had the same object in view, and that object was *destruction*." Pp. 9.

As the total destruction of the then existing state of things was the object of these men, who claimed the exclusive privilege of being called philosophers; the author justly observes, that they persisted in effecting their purpose, without regarding those dreadful consequences, which, had they been wise men, they must have foreseen, and from which, if good men, they ought to have recoiled with horror.

"They", says he, "feared not to endanger the peace of mankind, by the trial of their futile theories, by venturing on experiments, the success of which could not be warranted, by a single past event. Like the serpent that seduced our first parents, they wanted to persuade men that, by *their* means, they would become most extraordinary beings; that to them the whole science of good and evil would be unfolded, and that they would acquire a degree of perfection, attainable only by *their* philosophy. Dazzled by these extravagant promises, mankind yielded the more readily to the temptation, as it flattered their most violent and domineering passions. It pleased Divine Providence to blind their hearts, to suffer them to display all these enormities, of which human pride and presumption are capable, when abandoned to themselves. Madness and folly took possession of every head, and ferocity ruled supreme in every heart. Philosophy has, in part, kept her word: she has made us hear and see what, in no preceding age, had ever been heard or seen. The evil spirit, unchained by her, has, in his diabolical frenzy, torn asunder every social tie, and terrified mankind,

kind, by hitherto unheard-of crimes. Men, in general, seeing by what fatal illusions they had been deceived by philosophy, remain in a state of amazement and stupor; a few only recollect that "it is written, I will destroy the wisdom of the wise, I will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" Preface. Pp. 39, 40, 41, 42.

The author having proved, that the dissolution of the then existing state of society, the extinction of religion, and the destruction of the throne were the achievements, which those men, who presumptuously arrogated to themselves the exclusive appellation of philosophers, had at heart; having proved, that this object must have been pursued, either from the most gross ignorance of human nature, or must have originated from an atrocity of mind, which cannot be conceived; but of persons who could teach the doctrines which they taught, or rather, which proceeded from a fatal combination of both; paints the result of their philosophic endeavours, in a detail of the consequences. These are stamped, as was to be expected, with the characters of disorder, devastation, and of blood; they exhibit enormities hitherto unknown, and from which the most savage of the human race, until his heart had been steeled by this philosophical regeneration, would have turned aside, with loathing and horror. This detail we have not room to enter upon, nor is it necessary that we should, as most of the facts are already sufficiently notorious; but a part of the general view, which the writer gives in his Preface, it may not be improper to lay before the public: for the whole of that general view, we must refer our readers, to the excellent Preface of the author.

"War, either foreign or domestic, massacres, pillage, proscriptions, tyranny, treason, and perfidy, have never ceased to exist among men; it is the constant and melancholy tale of history. But the consequences have been more or less fatal, in proportion as the contrivers of such scenes, or the actors in them, have preserved more or less of morality. The excesses of force and violence are momentary; they even sometimes temper anew the soul, and give it superior energy. The excesses or corruption, which, in fact, is the open contempt of every principle of justice and morality, convert man, by a total change of his nature, into the vilest, and most ferocious of animals.—I maintain then, that never did human perversity shew itself in forms more hideous and frightful, than in the *French Revolution*. Never did it display so many resources, or better know how to employ, for the torment and destruction of men, the means which had been given for their preservation, and happiness. Never did it calculate its crimes, with more mature reflexion; never execute them with more callous insensibility. Never did it, with more daring impudence, trample on every rule of justice, and honour. Never was the empire of crime so widely extended; and never were its productions so disastrous.

"What, in comparison, are the most remarkable æras of human ferocity? The proscription of Sylla, lasted only a few months. His list comprehended those alone, who had appeared in arms against him, or, who had shewn, by their actions, that they were his declared enemies. If malignity or avarice contrived to insert the names of men, not engaged in the quarrel,

quarrel, they found advocates, who had the courage to defend, and judges who had equally the courage to acquit them. It was the same in the proscription of the Triumvirs. It was reserved for the French Revolution, to brand, as a crime in the proscribed, their retreat from danger, and from death. In neither of those times did there exist a permanent proscription, a list of death remaining open for eight or nine years, and in which the most despicable passions, and the meanest agents, had the right, and the power to insert your name.

"In those ancient proscriptions, are to be found not unfrequent marks of respect for morals, amidst the most shocking barbarity. They did not then applaud the brother, who denounced a brother, nor the servant, who betrayed his master. A slave who had betrayed his, was, by order of Sylla, punished capitally, at the same time that he profited by the crime of the informer. The women, whom the most barbarous nations count it their duty to respect, were spared. They did not, as we have done, violate, by every brutal outrage, the modesty of those females, whom the revolutionary will permitted to live. The Roman ladies present themselves before the tribunal of the Triumvirs, to petition against one of their edicts; at their approach, the surrounding Satellites give way with respect; they are heard, and obtain justice.

The massacre of St. Barthlemi, is certainly one of the most dreadful events to be met with in the page of history. But, had those executioners, the base precaution, like the murderers of the 2d and 3d of September, or of the revolutionary committees, previously to disarm and imprison the victims, they had destined for sacrifice? When they attacked them in their homes, did not they leave them the power of defence, and of selling their lives, at the dearest rate? In what other corner, I will not say of the world, but of Hell, have they ever conceived the idea of examining the quarries, to ascertain the number of carcases, which they could contain? This transcendent atrocity was reserved for France. For her was reserved that unfeeling preparation of pits, to swallow up, and of quick-lime to destroy the carcases, of that infinite number of fellow-creatures, which she doomed to death, without a reasonable motive, and without examination. The irritation of conquest, in the first ebullition of rage, may have abandoned a city, to all the horrors of war; but it is to the callousness of revolutionary reflexion, that we owe the conflagration, and destruction of entire communes, after having massacred a part of the inhabitants." Preface, Pp. 6, 7, 8, 9, 10, 11.

Such is the picture, drawn by our author, of the "*New Heavens, and New Earth*," foretold by Voltaire, and his brother philosophers! France, the whole world, while they weep tears of blood, can attest the truth of the delineation. Part of the blessings showered down upon these new Heavens, and new Earth, we may learn from 12 volumes in 8vo. closely printed; they contain a list of those, who fell victims to the revolutionary tribunals. This history of, death, comprehends neither the *massacres, en masse*, of the Glaciere, nor those of the 2d and 3d of September, nor the *mitraillades* of Lyons and Toulon, nor the *noyades*, and *revolutionary marriages* of Nantes, nor that multitude of partial assassinations, which have, for these ten years, rendered France a scene of blood, and an object of horror. Still less does it compre-
hend

hundred the arbitrary deportations and imprisonments, the pillage of property, the conflagrations, the excesses, and outrages of every kind, by which the disciples of the French philosophers, have signalized their reign of *liberty and equality*!

While the French philosophers, and their disciples were poisoning the minds of men, their machinations, the writer remarks, did not pass unnoticed; and the consequences were predicted, with astonishing precision, by many. But, though it could predict, "the small, still voice" of reason could not prevent the impending destruction. A prediction, singularly remarkable for its precision, is given from a sermon of Father Beauregard, preached in Notre Dame, thirteen years before the Revolution. Having said, that the destruction of Church and State, was the object of the philosophers, the preacher exclaims with all the fire of Gallic oratory:

"The axe and hammer are in their hands, they only watch the favourable moment, for overturning the Altar, and the Throne. Yes, O Lord! thy temples will be pillaged, and destroyed, thy festivals abolished, thy name blasphemed, and thy worship proscribed. But, Great God! what do I see! what sounds strike my ear! To the divine hymns, which made these sacred vaults resound to thine honour, succeed most profane and lascivious songs. And thou! unchaste Venus! infamous divinity of paganism! thou comest here, audaciously to take the place of the Living God! to seat thyself upon the throne of the Holy of Holies, and to receive the criminal incense of thy new votaries!" Pp. 127, 128.

To this prediction our author subjoins the following reflexion.

"Of all the infamies, to which the delirium of a people, brutalized by (false) philosophy, could be supposed to abandon themselves, that here predicted, is certainly the last, that could have been imagined. Who could have believed, that in the eighteenth century, blazing with the light of philosophy, that, in that city which was its chief focus, a *strumpet* would have been placed in triumph, on the altar of its most august temple, and that a senseless and degraded people, with censers in their hand would have prostrated themselves, before the disgusting leavings of public prostitution?" P. 128.

We agree with him, that nothing could be more infamous, or could more strongly mark the utter degradation of the human mind, in France; but, even this, and every thing still more infamous, were it possible to conceive any thing more so, cannot astonish us in a licentious people, set free from every tie, which binds man to man; who had been taught, that virtue and vice, justice and injustice have no stable existence, but change their nature, according to the ever-varying state of society; that they depend alone on the *will* of the *sovereign people*; that religion is the creature of priestcraft, and immortality an idle dream. We may be disgusted with, we may abhor their deeds, but we cannot be surprised at any act of such a people,

One thing has struck us, in almost all the late French publications, which appear adverse to the Revolution, which animadvert on the follies,

follies, the absurdities of the various ephemeral constitutions, and exclaim against the atrocities of their fabricators.—They all of them, as far as we recollect, speak favourably of the Revolution, effected by the Corsican Adventurer, and of the Consular Government. We suspect that they feel this adulation to be necessary; and that they would not be permitted, without soothing of this kind, to speak so freely of governments, under which Bonaparte had risen, from obscurity, to consideration and power, by executing their unjust, and execrable mandates. The present writer follows the steps of his predecessors; and though we have perhaps already exceeded our proper bounds, in extracts from this work, we will venture to lay a part of what he says on this subject before our readers.

Knowing that he is about to animadvert, with the utmost severity, on the maxims and acts of Revolutionary France, he takes care to enter the following *caveat* in his Preface.

“It is sorely unnecessary to acquaint the reader, that all that I shall say, is only relative to the state of France *before* the 18th Brumaire, which incontestably began a new æra in the Revolution, and put an end to one of its most extraordinary absurdities, I mean that constant submission of our armies, to the commands of a few pitiful lawyers. History had never recorded an example of a like submission. The lawyers, it is true, had written on their paper, “that the *armed force* is essentially *obedient*.” Nothing, however, is more repugnant to the essence of force, than obedience. The 18th Brumaire changed this unnatural order of things; from that period they began to re-assume their proper place; and, by a necessary consequence, principles of justice and moderation have, all at once, succeeded to the maxims of the most impertinent, and insignificant of tyrants!”

After this eulogium on the justice and moderation of the Consular Government, it would have been ungrateful, not to permit the writer to say what he pleases, of all those constitutions and governments, to which this just and moderate Consul put an end, by his own Revolution *à la bayonette*. It appears to us, however, notwithstanding this vaunted justice and moderation, that for the permission to speak the *truth*, of the departed governments of France, the price of *falsehood* must be paid; that every thing, *but truth*, must be spoken of the present. That acquiescence in the present state of things, that species of contentment under it, if it be real, we can only attribute to national vanity, and say, that a Frenchman chuses rather to tremble under the paw of the tyger, than be harrassed and mangled by inferior animals.

Upon the whole, we can recommend this work, as both useful, and entertaining. It shews, with an evidence not to be contradicted, that the vanity, irreligion, and immorality of a set of men, pretending exclusively to be guided by pure reason, (though they proved themselves to be totally unacquainted with human nature), and acting

* Constitution of the third year.

with indefatigable industry for a length of years, on a state of society open, from almost universal corruption, to receive the impression, produced that *monster*, the French Revolution. At the same time it paints, with equal truth, the features of that formidable and outrageous monster, which, with *Liberty, Equality, and the Rights of Man* in its mouth, has, for a melancholy period of years, exercised the most despotic, and sanguinary tyranny, trampled on every right of man, and torn asunder every bond of society.

The work is announced, as the production of an officer of cavalry; from some internal proofs, we are rather disposed to give it to a clerical author. But, from whatever quarter it proceeds, it is a publication, of which no order of men need to be ashamed.

Storch's Picture of Petersburg from the German. Longman and Rees. 1801.

THIS work presents to the reader, a very natural and just arrangement; first, the Topography of the City, and the Face of the circumjacent Country, that strikes a stranger's eye; next, the Appearance and Numbers of the Inhabitants; thirdly, their Manners, Pursuits, civil, military, and religious Institutions, and such other objects, as, instead of immediately striking the senses, are learned by time, and observation. Beginning with the situation of Petersburg, he enquires into the policy of having the capital of the country, in an angle of the empire; and justifies the views of Peter the Great, in chusing that site. Prefixing an accurate map, he, with reference to that guide, conducts you through the city, and any man of common apprehension may form a clear, and distinct image of the town. The population of Petersburg, is above six hundred thousand. The inhabitants are a "large, compact, and strong cast of people, but rather inclined to fat. The men are handsomer than the women. With very fine complexions, and good features, they are inferior in delicacy of expression, and elegance of proportion, to more temperate climates. Many of the men are gigantic and herculean; and such were held in greater request by the Empress, and other court ladies, than men of more graceful symmetry. Milo would be more prized, than Antinous or Apollo. The common people feed very grossly, but heartily; in the other ranks, luxury of every sort prevails, though without much refinements. The absolute government of Russia, admits of a much more vigilant police, than is held compatible with free constitutions. Catharine made very excellent regulations, for public security. Robberies and murders are very rarely committed. The common Russian, if not corrupted by the propensity to drunkenness, so common in all cold countries, or pressed by extreme want, is seldom disposed to excesses of this nature. The very great awe and veneration, which the common people have for their superiors in rank, often prevents them from making attacks, on the most productive objects

jects of depredation. The author narrates an instance of the effect of condescension, in a person of rank, preventing an evidently intended robbery, if not murder.

"A lady of my acquaintance (he says), was travelling up the country. Her road led through a village, which had lately got an ill name for robberies and murders, and indeed was become formidable to the whole district. By some unforeseen circumstances, her arrival at this place was delayed till the night was somewhat advanced; and, as the post-boors absolutely refused to drive her any further, she was obliged to put up at a cottage. A conversation, between them and some people of the village, which, by favour of the darkness, she happened to overhear, justly filled her with serious alarm. On entering the cottage, she perceived several fellows, according to the custom of the country, lying on the stove. An old woman, whose physiognomy was not exactly adapted to inspire confidence, accosted her with the question, why she had hesitated to pass the night in that village, whether it was because she suspected, that she might not be safe in her house? and swore, at the same time, that there was not a man in it. The traveller, from long experience, being well acquainted with the character of the nation, took care not to confute this lie; on the contrary, she displayed the most perfect confidence, sat down with the utmost composure to take some refreshment, brought out a bottle of brandy from her case in the sledge, called down the fellows that were lying on the stove, and divided its contents among them. This behaviour, the bottle of brandy, and the friendly looks of the donor, had their due effect: the slumbering, but not stifled sentiment of humanity awoke; and the good-natured, careless, and joyful humour, which is so peculiar to the common Russians, soon broke out in noisy songs. The traveller, seeing that she had attained her aim, laid herself down to sleep in an adjacent room, in all appearance without any distrust, forbade her servants to bring the baggage and arms, into the house, and even put out the light. At break of day, she found a Russian breakfast prepared, and her carriage ready for her farther progress. Her departure from this band of robbers, was a moral caricature of a most singular nature. With the confession of their criminal way of life, she at the same time received from these people the assurance, that she and all the passengers that should make use of her name, should be well received, and be lodged in safety; a promise which was accompanied with the rude but undisguised testimony of a hearty affection."

The account of institutions, both for general, and professional education, contains very valuable matter, and shews the great and wise attention Catharine bestowed, on this important object. In speaking of the efforts of the Empress to disseminate knowledge, he draws the following parallel, between the illustrious contemporary sovereigns of Russia, and Prussia.

"Frederic the Second, like his exalted friend Catharine, was fond of the sciences; like her, he patronized, and cherished the Muses; like her, he brought many an offering to their altars. Like that Princess, he strove to disseminate knowledge and taste among his people, ushering in the bright beams of philology, to dispel the gloom of prejudice and pedantry, and to dedicate temples to the arts. But Frederic, a German Prince, who was ignorant of the language of his German nation, conceitedly resolved

solved, never to understand it; even when it was become worthy of his esteem; even when his intimates called his attention to the progress of his people. Though so great a man, he suffered himself here to be conquered, by a prejudice often refuted, and now grown obsolete, a prejudice, which unhappily deprived the German nation of his fostering approbation, and robbed it of the incalculable honour, of being able to appropriate to itself the greatest of all royal authors. Catharine the Second, by birth and education familiar with two languages, learnt the third, the more difficult of all, amidst the tumultuous throng of a brilliant court, amidst the care of an immense dominion, amidst the shouts of triumph after repeated victories, —from a sense of duty, and from a patriotic concern in the improvement of her people."

A chapter, devoted to industry, gives a very particular account of its various efforts, in Peterburgh. The author's views of commerce are just, and indeed able, and supported by accurate, and minute detail. It appears, that the average number of shipping, annually resorting to Peterburg, for fifteen years, from 1775 to 1790, was 1768, 350 of which were English. The number of private manufactories is about 100. The principal materials on which they are employed, are leather; paper, gold and silver, sugar, silk, tobacco, distilled waters, wool, glass, clay, wax, cotton, and chintz. Leather, as is well known, is among the most important of their manufactures, for the export trade; accordingly here are sixteen tannaries. The paper manufactories amount to the like number, for hangings, and general use. Twelve gold and silver manufactories sell threads, laces, edgings, fringes, epaulets, &c.; and besides, there are several particular shops, for making all kinds of useful and ornamental plate: eight sugar works; seven for silk goods, gauze, cloths, hose, and stuffs, and a few small ones for preparing snuff, and tobacco. In Peterburgh, there are artists and work-shops, of all descriptions, for the supply of the most frivolous luxuries, as well as most indispensable necessities. Allured by the numerous wants of a great city, and the profusion of a court, many thousands of industrious and ingenious foreigners, have been induced to settle here; by the continual influx of whom, and the communication of their talents, this residence is become, not only the seat of all ingenious trades, but likewise a source of industry, which flourish from hence in beneficial streams, through all the adjacent provinces. All useful trades, and a great part of those for the accommodations of luxury, are carried on by Germans; and Russians alone. Next to the Germans, in this respect, come the Swedes: some few French live here as cooks, hair-dressers, and clock-makers. Englishmen are engaged in breweries, and handicrafts; but the most numerous foreigners are Germans. From the industry of the city, the author carries us to the libraries, both public and private. One of the last, according to the author, deserves particular notice, as singular in its kind. Containing a complete collection of the best German, English, French, and Italian productions, together with the Greek and Roman classics, is remarkable for this circumstance, that it has not one bad, or even indifferent book. We next attend him to museums, and other repositories

ries of curiosities. A chapter contains an account of the literary compositions of Russia, including a variety of translations, among which are many English books, especially romances and poetry. Among others, Tom Jones, Joseph Andrews, Humphrey Clinker, Pope's Essay on Man, Milton's Paradise Lost. One of the last chapters describes the diversions, and entertainments, on which subject he exhibits the manners and sentiments of the Russians.

"The Russian, on the whole, is a chearful being. A happy volatility, and a thoughtlessness peculiar to himself, accompany him through life. The most penurious condition, and the most toilsome labour, leave him always some sensibility, for the enjoyments of his existence. The former gives him no concern, as his circle of ideas seldom extends to the representation of a nobler, and more refined state of being; and the latter he mitigates, by singing his country ballads, and taking a drop of brandy. The verge at which this excellent ground-colour, in the national character, gradually fades away, is the line of partition between the populace, and the citizen. The higher the classes of mankind, the less natural is their mirth. In the boxes of the opera, and the brilliant circles, the countenances here are as gloomy, as in any capital of Europe. A convincing proof, that content and satisfaction, are not confined to the soil of politeness, and wealth!

"The chearful disposition of the common Russians being chiefly manifested by SINGING, that may well deserve to be mentioned as the most general amusement. Every employment, even the most laborious, the Russian alleviates by singing; and every satisfaction, every amusement, is by the same means heightened, and improved. There is certainly not a nation in Europe, in which the propensity to this amusement is so prevalent, as in this. In France the people sing likewise; but only opera airs and VAUDEVILLES, which are admired by the genteel part of the public, whereas in Russia are heard the true popular ditties, composed and set to music by the inferior classes of the populace, and are sung in the very same manner, in every town and village, from Petersburg to Irkutsk. The national interest, contained in the subjects of these ballads, their extremely simple, but melodious tunes, the musical dispositions, and generally well formed-organs of the Russians, produce a very agreeable and surprising effect, even on unmusical strangers, and foreigners. It is therefore a very customary recreation of the higher ranks in St. Petersburg, to take with them in the boat, on their parties of pleasure on the water, a band of expert singers, to sing to them the popular Russian ballads, a practice likewise often used, at their tables at home. In summer the Neva is covered with boats, from which these songs resound, and particularly on fine evenings, delight the ears of the solitary walkers on the quays, lulling them into sweet reveries, or awakening in them mild sensations, by their soft and plaintive tones."

The last chapter is a summary of the rest, and gives the result of the various details, to be found in the preceding part of the book. The work is free from every allusion to the French Revolution, or any Jacobinical doctrines. It conveys a very favourable idea of the administrative talents of Catharine, as exhibited in her internal improvements. The only defect we have discovered in the work, is too much introduction of general principles, in illustrating the details of the various subjects. *Dissertations on the advantages of agriculture, commerce,*

commerce, manufactures, literature; in short, physical and moral improvement, though undeniably just, yet being extremely obvious, are not necessary. But, on the whole, English literature is indebted to this translation, as containing a very agreeable and useful addition to topography and statistical history.

Voyages dans mes Poches, i. e. A Journey into my own Pockets. 12mo.
Pp. 186. Paschoud. Paris. 1799.

THIS is one of those trifling performances with which the French press has, in all times, abounded; and it is written in a style peculiar to French writers, who have a wonderful capacity for expatiating largely on the most trifling circumstances; and for composing whole pages on a subject which would not afford matter for as many lines to an author of any other nation. The younger Crebillon was the head of this class of writers who have contributed not a little to deprave the taste and to corrupt the morals of their countrymen. Of this last offence however the author, whose production is before us, is not guilty; he is trifling but not mischievous. —Of such a desultory performance any attempt at analysis would be equally vain and useless. We shall translate, however, two short chapters, as a specimen of the style and manner of the author.

“ THE POCKETS.

“ Nothing is talked of but revolutions; they are renewed every moment; nature has her revolutions; politics and passions are in a state of constant fermentation; and from the time of the flood (which was certainly a tolerably good revolution) to the late Cis-Rhenane Republic, men have seen nothing, have made nothing, have written of nothing, but revolutions.

“ And why, then, Gentlemen, have you never read a word of pocket-revolutions? For without adverting to all the changes which they have undergone in form, in cut, in depth, and in their secrets; what stage, tell me, ever furnished events more extraordinary, more important, or more terrible? And on what stage, on the other hand, were more agreeable, or more interesting events ever exhibited? It is in the pocket of the wicked that the project of his crimes is to be found; it is in the pocket of Egle that the billet-doux, which fixes the moment of her lover's happiness impatiently rests.

“ What a ray of light suddenly flashes on my sight! I no longer see the sky, the trees, the houses; every thing has disappeared; I see nothing but pockets; the past and the present come to offer me the tribute of the pockets of their times. Here in those of Caligula, I see the senseless edict which proclaimed his horse a senator and a Consul; there, in those of Nero, the dreadful project of setting fire to Rome;—but, on the other side, in the pockets of Titus, I console myself with the sight of the list of all the beings whom he made happy.

“ Do not be afraid, Miss, that I should abuse your patience, when on the point of conducting you from pocket to pocket, from the time of the creation of the world to the present day; I promise you that I will not speak of your

own, which are by the side of mine, and in which I perceive some very extraordinary things: but let us proceed to inspect some of them.

"Yonder are some which are filtering blood. Heavens! they are the pockets of Robespierre: Oh, the monster! Slips of paper drop from them, which on every part contain the word *death*, in striking characters; *death, death*, always *death*. Cruel wretch! death has at last struck thee; it has cut off thy criminal life at the moment when thousands of victims were about to be sacrificed to thy rage; of what advantage have all thy offences been to thee? thou hast not even had the melancholy consolation of tasting the fruit of thy crimes. But let us proceed.

"I do not know to whom these pockets belong; let us inspect this paper. '*Plan of a man of fortune, for enchainning discord, abolishing hatred, reconciling parties at enmity, and rendering the whole world happy.*' Alas! my dear Sir, your intentions are very respectable, but I fear your project is nothing more than a dream.

"I here see a multitude of pockets which, formerly full to the top, now afford only a frightful vacuity; look there—but I shall never finish if I attempt to examine all those which surround me: it would besides be indigent to give too exact a delineation of all I see in them: the owners of some of them might be sorry for such an exposure, and, as I am so happy in my ignorance, I do not wish for a subject of contention with any body.

"For the rest; already the scene begins to change; a cloud gradually conceals them from my eyes; they disappear; and I behold only my own, which, happily for me, remain where I left them; for if they had suffered the fate of the others, my journey would already have been finished."

CHAPTER VIII.

FRIENDSHIP.

"For this it is undoubtedly in my own heart that I am about to seek, and it is under its dictates that I offer a new homage to friendship.

"As I feel myself more at my ease when I speak of that passion so sweet and interesting, of that passion which is scarcely ever liable to danger, and of which the enjoyment and results are always so pure and satisfactory.

"Reader, if you have a friend, a real friend, prostrate yourself before the Almighty, return him thanks, for you have received the greatest of blessings.

"According to the ordinary calculations of mankind, I was born to be happy; a long series of events has deranged these probabilities; and wishing to enter into any particular detail of what concerns myself, I shall be satisfied with stating that there was a time in which even the hope of happiness fled from me.

"Oh! my friend, it was then that I knew thee; it was then that two beings saw each other for the first time, who were born on the same day and the same hour, at three hundred leagues distance from each other; two beings, who from these circumstances were doubtless predestined by heaven to love each other, and who, I dare answer for yourself as well as me, have not acted contrary to its intention.

"Why have the events of life separated us; why can I not incessantly disclose to you, in your own bosom, rather than on a senseless piece of paper, those expressions of a sensation which, at present, forms the pleasure of my life!

life! Oh! my friend, may you ever be happy! would I could see collecting over my own head those vexations and ills which may threaten thee. United to my own, they would be but a little addition to the weight; and, besides, the burthen would not nearly so much alarm me, since I should have the sweet satisfaction of being consoled by thee.

"O ye who have no friends, how much you are to be pitied!"

Fortsetzung des Böhmischen Ackerbaues; Von den ökonomischen, &c. Pflanzen, Von Johann Mehler. Dresden. Walther. 1795. i. e. A Continuation of the History of Bohemian Agriculture; being an Account of all the Grain-bearing and other Plants which are Objects of Attention in the Husbandry of that Country—of the best Methods of raising them, and of their proper Management from the Time of Ripeness till they are put to use. 8vo. Five Parts, with 50 Copper-Plates.

HUSBANDMEN and artisans are not, in general, willing to allow, that literature can have much to do with the improvement of their different modes of industry. Yet here, perhaps, rather than in any other province, is its most illustrious triumph. The agriculture of the Greeks and Romans, owed its best advancement to the writings of Hesiod, Aratus, Cato, Varro, Columella, Pliny, Palladius, and Vegetius. Every useful art derived, even in the general decline of Roman civility, the greatest advantages from the illustration of Pliny. It is only since the invention of printing—since the mysteries of art began to be continually more and more divulged by writings in the vulgar tongues—since the communications of voyagers and travellers have enabled the inhabitants, of almost every different part of the world, to compare their own methods of industry with those which prevail elsewhere—since the Royal Society of London, and, in imitation of it, so many other societies and academies of arts and sciences, were instituted;—that agriculture, manufactures, and navigation, the mechanical and the chemical, the useful and the fine arts, have attained, in so many instances, to that high advancement which is the pride of human genius of modern Europe—of civilized life.

British husbandry has become, during these last forty years, a distinguished subject of literary enquiry and explanation: it has materially profited by them. The same taste prevails throughout Europe; having been agreeably instructed by details of the agriculture of France, Italy, and Sweden, as well as that of different parts of Germany, we could not but take up, with interest and curiosity, a work promising an elaborate account of that which is now practised in Bohemia.

This is but a continuation of the two former works, published by the same author, in the years 1793 and 1794. In those, Mr. Mehler described the various soils in the lands of Bohemia, the local diver-

sities of these lands in exposure and level, with the methods of tillage by which they were respectively cultivated. His present work aims only to give the history of the culture, growth, and uses of those plants which, in Bohemia, afford the different parts of the farmer's annual crop. He joins, in this task, the delineations and the accurate distinctions of botany to that more popular information which is adapted to the common intelligence of the farmer. He, at the same time, relates the wonted practices, and suggests new improvements. He is, on every topic, considerably full; and the aid of the engravings gives a clearness and force to his descriptions, which mere verbal perspicuity could not, otherwise, have attained.

He describes the different plants under the Linnæan and the common names, but without any extensive variety of synonyma. Five sorts of *wheat*, two of *rye*, six of *barley*, four of *oats*, are distinguished by him, as in use in Bohemian agriculture. Most of these are better known to the reader of the works of Linnæus, than to the common English farmer. If we might here descend, with propriety, into mute botanical detail; or if it were convenient to illustrate our verbal descriptions by figures, we should not neglect to give the histories of such of these grains as are the least known in England. But this we are, for obvious reasons, obliged for the present to defer. Among other facts respecting oats, Mr. Mehlen relates, that black-oats from France were sown by him in Bohemia, in the year 1771; and that the first produce from this seed changed to a dark-brown colour; the second year's produce, to a light-brown.

For the improvement of the agriculture of his country, he proposes deeper ploughing than has been hitherto in use—a better management of dung, lime, and other manures, and a more plentiful use of them; the utmost care in the choice, the preparation, and the changes of seed; an use of fallows, by which it should seem that the Bohemians have not yet attained to the best perfection of the English rotation of crops; as also the judicious cultivation of green crops.

On the subjects of grinding meal and flour, and baking bread, he communicates some valuable facts; 1052 lb. 8 oz. of rye yielded, in the mill, 933 lb. of rye meal, and 110 lb. of that which is by the millers named, in some parts of this country, *seeds and dust*; 1109 lb. 1 oz. gave from the mill 986 lb. of flour of different qualities, and of refuse 160 lb. We cannot descend to the detail of the facts which he states respecting the produce of bread from meal and flour in baking.

This part of the work concludes with an account of the nourishing and medicinal qualities of the various preparations of food, which are commonly made from wheat, barley, rye, and oats.

The second part, or volume, of this work explains the Bohemian culture of pulse, potatoes, beets, &c. These plants are here described and delineated with the same accuracy as was, in the former part, exhibited in respect to the grain-bearing plants. He describes
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and recommends an exceedingly judicious alternation and intermixture of these articles of green crop with those sorts of white crops, the nature and culture of which were before explained. By all that he states, respecting the varieties of the beet, we are confirmed in an opinion we had before conceived, that the *runkel-ruben* or *beta cicla*, from which Achard and Goettling have taught the German farmers to attempt the extraction of sugar, might be very advantageously adopted into extensive culture in English husbandry.

The THIRD PART is of the nature and cultivation of plants used in the arts, such as hemp, wild saffron, hops, tobacco, woad, saw-wort, weld, &c.—of plants for hay and forage, such as meadow-trefoil, lucerne, sainfoin, &c. &c.—of poor, rich, and sandy soils—of the properties of marle, and of the improvement of an indifferent soil by a compost of marle and clay.

The culture, &c. of *pot-herbs* and *vines*; of the *olera* and the *vites* of Bohemia, is explained in the FOURTH PART or volume. It has an *Appendix* concerning the influence of air, winds, vapour, clouds, rain, snow, frost, thaw, heat, and moisture, on that vegetation which it is the object of the husbandman's cares to promote and regulate.

The FIFTH PART treats of those wild plants which are to be extirpated from the fields, as noxious to the growth of such as we cultivate for use—of the insects which are wont to commit havoc on growing corn and other vegetables—of the course of agricultural labours for all the months in the year—of that general prudence and oeconomy in all his management, without which it is vain for the farmer to hope to thrive, concluding with an appendix, which explains the elements of botanical science, and of the system of Linnaeus in a manner adapted to the easy apprehension and the common use of husbandmen.

Such are the contents of this agreeable and instructive work. It shews the agriculture of Bohemia to be much more skilful and systematic than we had before supposed it. It communicates a variety of practices from which the English farmer may derive hints of improvement. It associates botanical with agricultural information in a manner more luminous and useful than does any example we can now recollect, among the books on subjects of rural oeconomy, in our own language. We do not absolutely pronounce, that an English translation of it would find a sufficient number of eager purchasers; but it were a culpable negligence in us not to recommend a book, like this, to the particular attention of those English gentlemen in whom a knowledge of the language and literature of Germany, is united with a zeal for the improvement of British husbandry. Works like this do infinitely greater credit to German literature, than a philosophy like that of Kant, which aspires to the praise of novelty and importance by arraying, sometimes tritely, common notions, and often egregiously false ones in a barbarous, technical phraseology, that outdoes even the gibberish of alchemists—or a drama like

that of SCHILLER and KOTZEBUE, in which the imitation of real life and character is abandoned, for the most extravagant and incongruous fictions of romance.

Oeuvres Posthumes de Montesquieu, pour servir de Supplement aux différentes Editions, in 12mo. qui ont paru jusqu' au présent. i.e. The Posthumous Works of Montesquieu, intended as a Supplement to the different Editions which have hitherto appeared in duodecimo. Paris. 1798.

THE reputation of M. de Montesquieu is so well established in the literary and political world, for the strength and versatility of his genius, that the title-page of this work naturally excited our curiosity to peruse the remains of this illustrious author. Accordingly, we prepared ourselves for that degree of patient attention, which is necessary to the perfect comprehension of the sententious writings of a profound and sagacious investigator of the institutions and manners of men. We were further prompted to this from the vast and ample character, which the French editors, in their advertisement, have given to this publication. "The new manuscripts," say they, "display the character of the vast, sublime, and fertile genius to whom we are indebted for them."

We are sensible, that Posthumous works must ever be received with candour and indulgence by a liberal public; because, as they rarely possess the advantage of having been reviewed by the author himself, they most commonly present themselves to the reader in an uncouth and unfinished shape. But, even under this disadvantage, the pen of an original genius is always discoverable. Under this conviction, we must declare, in opposition to the sentiment of the editors of the work before us, that we recognize in it, neither the pen of the author of "The Spirit of Laws, of the Persian Letters, nor of the Considerations on the Causes of the Grandeur and Decline of the Romans." On the contrary, we have discovered nothing that advances beyond mediocrity throughout the whole production, and the only portion of it that appears interesting, is the character which Montesquieu has drawn of himself, together with some scattered thoughts on a variety of subjects. He seems to have constantly adopted the usual practice of great men, in committing their daily reflections to paper, and these detached passages, while they develop the inward man, are highly descriptive of human life, and valuable for the natural account which they contain of the opinions of one, who was so deeply conversant in every department of it. This publication is supported by sufficient evidence, to prove its genuineness and authenticity; but whether the fashion of ransacking the port-folios of the dead, for the purpose of book-making for the living, be altogether unexceptionable, we leave our readers to determine. Philosophers may justly desire to contemplate a great mind stripped of all dress, in the careless hours

of relaxation, but to view it patched up in shreds and rags, can neither be pleasing nor instructive. This is literally the case with the present work. The truly valuable manuscripts of M. de Montesquieu were destroyed by his son, as a measure of self-preservation, during the days of Vandalism, proscription, and murder. When the scaffold of Bordeaux, reddened with the blood of innocent victims, immolated to the sanguinary idol of democracy, M. de Secondat, the son* of Montesquieu, destroyed all the papers of his father, "left any pretexts should be made use of to persecute his family. It was in vain that his secretary opposed this fatal resolution, the materials of the Spirit of Laws, arranged with great nicety and order, perished with the rest of the manuscripts," p. 276. This we consider as a real loss to literature and mankind, and the present collection is but a poor supply for that loss.

The pieces in the present publication have been already published in the splendid quarto edition of the complete works of Montesquieu, lately printed at Paris, in five volumes, and they are now offered to the public in the present form, for the accommodation of those who are in possession of the duodecimo editions.

The first piece is "A Dissertation on the Policy of the Romans, in Religious Matters, read at the Academy of Bordeaux, 18th of June, 1716." It contains no remark that is either profound or novel. Every one, at all versed in the literature and policy of the ancient Romans, knows already, that their legislators, in contradistinction from all others, formed *their* religion for the State, and not the State to the maxims of religion. The whole dissertation is illustrative of this fact, and is a mere amplification on some passages of Cicero's celebrated treatise, *De Divinatione*. The second and third articles, which scarcely merit our notice, are "Inaugural Discourses" to the same Academy; the fourth, is a Discourse on the Cause of Echo; and the fifth on the Renal Glands; the sixth, is a short but well drawn project of a Topographical History of the Ancient and Modern World; the seventh, on the Cause of the Weight of Bodies; the eighth, on the Cause of the Transparency of Bodies; the ninth, some very Pertinent Observations on Natural History; the tenth, a most admirable Speech to the Parliament of Bordeaux, in 1725, in which the Duties of a Magistrate and Advocate are prescribed with great truth and energy; the eleventh, is a Discourse on the Motives which should Encourage us to the Study of the Sciences; the twelfth, is an Eulogy on the Duke de la Force; the thirteenth, an Historical Panegyric on Marshal Berwick; the fourteenth article contains forty-nine pages of scattered Reflections; the fifteenth, several Familiar Letters to the Chevalier d'Aydes, the Abbé Guasco, M. de Maupertius, and M. Duélos; the sixteenth contains Five Anecdotes of Montesquieu; the seventeenth treats of "Rules," intended as a con-

* He died at Bordeaux, in 1795.

cluding chapter to the Essay on Taste, published among the Miscellaneous Works of our author, but it is totally unworthy of the title the editors have prefixed to it; the eighteenth, is an "Invocation to the Muses," which the editors inform us, it was the design of Montesquieu to have prefixed to the second volume, or 20th chapter of his Spirit of Laws; but he was afterwards deterred from this project, by a M. Jacob Vernet, a Genevese Minister, who, in our opinion, proved both his judgment and his friendship, by the prudent advice which he gave on this occasion to our author. If it had been inserted, it would inevitably have rendered one of the noblest monuments of the human intellect perfectly ridiculous. The nineteenth, is a Collection of poor Sonnets and Couplets, with an Epitaph on Montesquieu, by Piron, and an Italian Sonnet, upon the occasion of his death, by the Chevalier Adami, a Senator of Florence; the last article, which concludes the volume, is an Analysis of the Spirit of Laws, written in 1754, by the Abbé Bertolini, a respectable Florentine Magistrate. This is unquestionably the best piece of the whole collection, and our readers will recollect the favourable opinion which Montesquieu formed of it, and which is to be found in the 59th of his Familiar Letters. But, we do most heartily dissent from the preference which the French editors have given to it, over the masterly analysis of d'Alembert, which has always been justly considered as a finished model of the Analytic art.

We have now gone through all the parts of which this work is composed, and we feel no hesitation in asserting, that our expectations of deriving either amusement, or instruction, from the perusal of them, have been miserably disappointed. They afford no additional lustre to the reputation of their author, and they do no honor to his memory. Even many of the detached reflections, from which we hoped to obtain some compensation for the trouble of revising the book, are mere common-place remarks, unworthy of publication. The following extracts, however, from the portrait which he has drawn of himself, and his opinion, on a variety of circumstances in life, will, no doubt, be acceptable to our readers.

"I have rarely experienced either chagrin, or listlessness. The temper of my mind is so happily framed, that all objects strike me with sufficient force to excite pleasure, but not with sufficient force to excite pain. I possess ambition enough to interest myself in the affairs of this life, but none to be disgusted with the situation wherein nature has placed me. In my youth, I was very fortunate in my attachments to women, who, I believed, loved me; when I no longer believed so, I disengaged myself immediately from them. Study has been the sovereign remedy against all the disquietudes of my life, having never experienced any anxiety which an hour's reading did not dispel. I awake in the morning with a secret joy at the sight of day, I view the light with extasy, and during the remainder of the day I am happy. I pass the night without waking, and when retired to rest, a sort of languor keeps me from reflection.—I am almost as well pleased with fools as with men of sense, for there are few men so tiresome as not to amuse me, and very often
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there is nothing so entertaining as a silly fellow. I do not dislike to divert myself internally with other men, reserving to them the right in their turn of taking me for what they please. I have always had a puerile fear of the generality of great men; but when I have known them, there have been scarcely any bounds to my contempt of them. I have loved sufficiently to say pleasantries to the women, and to do them favors which cost so little. I had naturally a love for the good and honor of my country, but little for what is called glory; and have always felt a secret delight when any regulation had been enacted, which had a tendency to promote the public welfare. When I travelled into foreign parts, I felt the same attachment to them as to my own country. I took a lively interest in their welfare, and wished they had been in a more prosperous state. I have thought that I discovered talents in men, who are reported to possess none. I loved my family well enough to do whatever was beneficial to it in matters of consequence; but I have not thought it worth my while to attend to trivial details. When angry, which rarely happens, I shew it without reserve. I have always entertained a bad opinion of myself, from the circumstance, that there are very few situations in the state, for which I am fitted; and in respect to my duties as a President, though I have a very upright heart, and sufficiently comprehend the questions themselves, yet I understand nothing at all of the process of a law suit, notwithstanding my application to the subject. But what most disgusted me, was, the consideration that a set of ignorant wretches possessed this talent, which I could not acquire. My constitution is such, that upon all subjects, a little abstruse, I am obliged to collect myself, without which, my ideas become confused; and if I perceive that I am attended to, the whole subject seems to vanish before me; several traces of it rush at once upon my mind, whence it follows that I am unable to revive any distinct idea. In rational conversations, where the subjects are short and concise, I succeed tolerably well. I have never seen a tear fall without being sensibly affected. I am passionately fond of friendship. I readily forgive, because I am not vindictive. When any one wishes to be reconciled to me, I have felt my vanity flattered, and have no longer considered as an enemy the man who has done me the favor of giving me a good opinion of myself. On my estate, among my vassals, I have never suffered my temper to be ruffled by tale-bearers. When they have complained to me, "If you knew what has been said!" I always answered, "I will not know it." If their intended report were false, I would not run the risk of believing it; if true, I would not take the trouble of hating. I was in love at thirty-five years of age. It is as impossible for me to pay a visit with an interested motive, as for me to stand on the air. When I mingled with the world, I enjoyed it as if I could never endure retirement; when on my estate, I thought no more of the world. I believe I am the only man who have published books, without being anxious of obtaining the reputation of a wit. I never wished to appear so in company, though I am talkative enough among those with whom I live. It has been my misfortune to be too often disgusted with those, from whom I expected good will. I have preserved all my friends, with the exception of one. I live with my children, on the footing of friends. Bashfulness has been the bane of my life; it seems to extinguish my senses, to tie up my tongue, to throw a cloud over my ideas, and to derange my expressions. I was less subject to these mortifications before sensible men than before fools, because the hope of being listened

listened to by the former, encouraged me. On some occasions, however, my mind has made an extraordinary effort. Being at Luxemburg, in the hall where the Emperor dined, Prince Kiniki said to me, "You, Sir, who come from France, are greatly astonished to see the Emperor so poorly lodged." "Sir," I replied, "I am not sorry to be in a country where the subjects are better accommodated than their master." I dined, when I was in England, at the Duke of Richmond's. La Boine, who was a stupid fellow, though our Envoy to England, insisted that England was not so large as the province of Guienne. I soon silenced my gentleman. In the evening, the Queen said to me, "I know you have taken our part against your countryman, M. de la Boine;" "Madam," said I, "I cannot imagine that the country, over which you reign, is not a great one." I am a good subject, and should have been the same, in whatever country I had been born, because, I have been always satisfied with my condition and fortune, have never been ashamed of them, nor envied those of other men; because I love without fearing the government under which I was bred, and wish for no other favour than the inestimable advantage of sharing in its blessings, in common with the rest of my countrymen; and I thank Heaven, that having given me mediocrity in all things, it has been pleased to endue my mind with a spirit of moderation. If I may be permitted to predict the fate of my work*, it will be more approved of than read; such studies afford pleasure, but never amusement. I intended to have enlarged several portions of it, and to have rendered it more profound; but I am no longer able to accomplish my wish. Reading has impaired my sight, and it seems to me, that the little light which remains with me, is only the eve of that day, whereon my eyes will close for ever. If I had ever known of any thing that would have been useful to myself, but injurious to my family, I should have rejected it with all my soul; if I had known of any thing advantageous to my family, but disadvantageous to my country, I should have striven to forget it; if I had known of any thing serviceable to my country, but injurious to Europe and mankind, I should have considered it as a crime. I wish to have unaffected manners, to receive as few favors as possible, and to do as many as are in my power. If the immortality of the soul be a delusion, I should be sorry not to believe in it; for I confess, I am not so humble as the Atheist. I know not how *they* think, but for myself, I will not compromise the idea of my immortality against that of the enjoyments of a day. I am delighted in believing that I am immortal as God himself: and independently of revelation, metaphysical ideas afford me a very strong hope of everlasting happiness, a hope which I will never renounce."

Montesquieu could not have closed his portrait with a more exalted or sublime sentiment!

D. Christoph. W. J. Gatterer's *Allgemeines Repertorium der mineralogischen, Bergwerks- und Salzwerks-wissenschaftlichen Literatur*, &c. Or D. C. W. J. G's *General Catalogue of Books on the Subjects of Mineralogy, Mining, and Salt-Works, with Critical Remarks on their respective Merits*. Gießen. 2 Vols. 8vo. Imported by Griffiths. London.

* The Spirit of Laws.

BIBLIOGRAPHY, or the History of Books and Literary Publications, is a curious and important branch of that which is properly termed erudition or learning. Its materials were, before the middle of the 17th century, to be procured, not without great difficulty, by immense labour, and by the devoting of life to a picking of the husks of literature which effectually withheld the student from feasting his mind on its best substance. The Germans were the first to distinguish themselves by this laborious and humble, though exceedingly useful, sort of learned toil. As books multiplied and publications became in every country of Europe still more and more frequent, the *Bibliothæca*, *Thesauri*, and *Polyhistores*, were made periodical in the form of *Reviews* and other *Monthly Journals*. Yet, these do not wholly supersede the use of the former. The labours of Morhoff, Vander Linden, Fabricius, and Struvius, are never to be forgotten. The literary journals, though treasures of the materials of bibliography, yet often present those materials in a mode of arrangement which may be conveniently altered, and in an expansion which it may not be improper to abridge. Catalogues are still necessary, and the critical catalogue of a scholar is infinitely preferable to that of a mere salesman. It is of the highest importance to the advancement of knowledge, that he who enters upon any particular branch of study, should have at hand an easy directory to the books which must assist him to master it.

It is but in the course of the 18th century, that the books upon Mineralogy, Mining, and Salt-works, have been multiplied so as to fill a bulky *Catalogue Raisonné*. They have been multiplied much more in Germany than in any other country. Bibliographical industry still flourishes among the Germans, as well as as mineralogy and mining. We are, therefore, not ill-pleased to receive such a work as this now before us at the present time on these subjects, and from a German.

M. Gatterer, who is a Professor at Heidelberg, published, some years since, a similar account of the books relative to forests. Its success encouraged him to the present undertaking. It enumerates in two volumes, which it fills, the German, Latin, Russian, English, Italian, French, Swedish, Danish, and Spanish publications, from the 15th to the 19th century, on those branches of art and science of which he here professes to give the bibliographical history. Under the head of *Mineralogical Literature*, he names and describes the former catalogues of books on Mineralogy—the different Histories of Mineralogy—the Dictionaries of this Science—the Books attempting Systematic Arrangements of it—the elementary Books introductory to the knowledge of it—a very long list of works of Geographical or Topographical Mineralogy, which respectively describe the Mineral Strata of almost all those different places which Mineralogists have as yet had occasion to survey—the Mineralogical Journals—those Memoirs and Transactions of Societies which have relation to Mineralogical Investigations—the Books on the Noxious Qualities of Mineral Substances—the Treatises on the Origin and Growth of

of Minerals—the Enquiries into the Influence of the Air and Weather on Mineral Substances—the Engravings of Mineral Bodies, accompanied with Descriptions—the Treatises on the exterior Characters of Mineral Bodies—the Books of Directions for the Collection and Preservation of Fossil and Mineral Specimens—the Descriptions of particular Cabinets of Specimens of Mineralogy—the Miscellaneous Pamphlets, &c. on Minerological Subjects, in various Languages. In numbering the books on the subjects of *Mining* and *Salt-Works*, he follows a similar plan of detail and arrangement, which it seems unnecessary for us here to explain at length. The critical remarks on the books in this catalogue, are few, and, in no instance, of eminent value. We remark many deficiencies under the different heads; yet we are, in truth, much more surprized to find the work so full and accurate, than to observe it, here and there, defective, especially as M. Gatterer states in his Preface, that he has himself actually examined most of the books which he here names and describes.

Beschreibung der Stadt St. Peterburgh, Von Herr Georgi, &c. Or Description of St. Peterburgh, by M. Georgi, Doctor of Medicine, and Member of different Academies. With a Plan of St. Peterburgh. 8vo. 1 Vol. J. Z. Logan, St. Peterburgh. Griffiths. London.

IT has been justly remarked, that in arts, manners, amusements, and morals in the general aspect, in short, under which they present human life, the great capitals of Europe are all very much alike. He who has seen London, will find, in comparison, but little to wonder at in Paris: he who has been in Paris has only copies of it to view in most of the other great towns on the Continent.

There are, however, circumstances peculiar to St. Peterburgh, which distinguish it greatly from the capitals in the middle and the south of Europe. It exhibits, like Moscow, a mixture of the pomp and the rude wretchedness of barbarism, such as is not to be seen at least in Germany, France, or Britain. It associates European with Asiatic habits, arts, manners, and customs. It derives also a peculiarity of character as a great city, from the latitude so far north, and the climate in which it stands. For these, therefore, among other reasons, St. Peterburgh is one of those places of which one should the most earnestly desire to read a full description.

This work, by M. Georgi, describes, in *fifteen sections*, the situation, extent, and climate of St. Peterburgh; its history; its different quarters, each in particular detail; the character of its inhabitants; the imperial Courts of which it is the seat; the public offices or colleges of Government; the trades or incorporated artificers and merchants of the town; the weights, measures, and coins; the religious establishments; the medical institutions; the institutions for the relief of the poor; the literary establishments; the general course of

life and manners in the Russian capital; the public amusements; the imperial villas, and the most remarkable of those belonging to private persons in the vicinity of the metropolis.

The Neva which runs through St. Peterburgh is covered, for passage, only with *bridges of boats*, which rise and fall with the swelling and subsiding of the waters, are connected together with cables and moored by anchors, and have, at certain distances, drawbridges to admit the passage of boats up and down the river. Carriages of all sorts come and go along these bridges without inconvenience or danger. When the river begins to be frozen up in winter, any one of them may be entirely broken up in two hours time; and, when the ice thaws, and the river becomes again open, the bridges can be all restored within four or five days.

Great part of the houses in St. Petersburg are wooden structures, convenient, warm, and healthful; but mean, exceedingly liable to danger by fire, and otherwise subject to very speedy decay. The only, or almost the only, timber used in their construction is fir-plank. The stone-buildings are mostly of granite, from Wiburgh and the vicinity of the Ladoga, or of marble of uncommon beauty and durability, which is brought also from the banks of the Ladoga, and from those of the Onega; bricks, likewise, begin to be a good deal used.

We could select a multitude of other interesting facts from this publication; but it is enough to refer our readers to the work itself.

Tableau Historique, Topographique Moral, des Peuples des Quatre Parties du Monde, comprenant les Lois, les Costumes and les Usages de ces Peuples. Par A. M. Sané. 2 Vol. 8vo. à Paris. 1801.

i. e. *An Historical, Topographical, and Moral View of the Nations inhabiting the four Quarters of the Globe, with an Account of their Laws, Customs, and Manners.*

THERE is no subject more instructive and more interesting to mankind, than the accounts which have been published at various times in different languages and by different authors, of the moral and political condition of our fellow creatures. Accordingly, those who have been most profoundly skilled in the knowledge of the human understanding, and the practical part of the science of legislation, have recommended this portion of study as highly deserving of the application of all orders of men. The reign of our present sovereign must ever be stamped in the annals of literature, for that bold, liberal, and enterprising spirit of circumnavigation and discovery, which has led to so many improvements in the useful sciences of astronomy, navigation, and agriculture, and which has afforded to the Christian legislator so many opportunities of enlarging his conceptions of human nature. The example has been laudably emulated by other Governments, and within the last thirty years, the materials of philosophical investi-

investigation have been prodigiously increased, while Europe and her colonies have been enriched by the spontaneous produce of regions unknown before, either to the botanist or geographer. The works which have detailed these important discoveries not being within the reach of the generality of readers, from their high price, the Public are greatly indebted to those authors who employ their time in collecting and digesting the most interesting parts of these vast collections. To perform this task with credit, requires great skill and judgement in selection, and no small share of assiduity. Our expectations, in these respects, have not been disappointed in the work before us; and we feel no hesitation in pronouncing it, an highly interesting and entertaining representation of the Custom and Manners of the country it professes to describe. Those who are in possession of Sabbathier's *Treatise on the Manners and Usages of the ancient world*, will consider the present publication as a valuable continuation to our times, and those who have read Richard's "*Guides des Voyageurs en Europe*," will reap additional instruction from it, as an useful supplement. The author has taken his materials from the best modern travels, and from these multitudinous compilations, has painted the world in miniature, and traced with a faithful hand the characteristics of every nation. His Preface is ingenuous and modest, and, in a short compass descriptive of the utility of his labours. The style is pure and easy, his narrative lively, and without wandering, like the generality of his countrymen, into the regions of modern philosophy; his reflections though neither profound nor numerous, are almost always pertinent and sensible. He has very judiciously confined himself to the bare recital of facts, and has left the reader to discriminate and to decide for himself. We shall, therefore, present our readers with several extracts as specimens of his style and manner, as well as of the curiosity and novelty of his descriptions and first concerning the state of the Russian navy, which is an object worthy of our notice at this time.

"According to a late estimate, the present state of the navy consists of 25 ships of the line, 25 frigates, 101 galleys, 10 vessels from 50 to 24 cannons, two bomb-ketches, and seven pinks. Fifteen thousand sailors are constantly paid and employed either on the vessels or in the dock-yards. The harbour is at Cronstadt, seven leagues from Petersburg, defended on one side by a fort with four bastions, and on the other by a battery of 100 pieces of cannon. The canal and the great basin contain nearly 600 sail. The land forces of Russia now amount to 400,000 men in war time, and 150,000 in the peace establishment. The population, according to the best calculations, amounts to 26,850,000 souls, including the recent acquisitions in Turkey and Poland," p. 83, vol. 1.

The following account of the formation, discipline, and number of the Prussian troops is minutely correct:—

"The Prussian army, even in peace time, is composed of 180,000 of the best discipline troops in the world; and, during the last war, it amounted to 300,000 men; but this military force, though it exalts the power and importance

Importance of the king, is absolutely incompatible with the interests of the people. The army is principally composed of provincial regiments: the whole of the Prussian dominions being divided into circles or cantons, in which, according to their extent and population, one or several regiments were formerly raised, and from which recruits are still drawn; each of these regiments is quartered in peace time in or near the canton which furnishes it with recruits. Whatever number of children a peasant may have, they all (excepting one who remains to assist in the labours of agriculture) belong to the military service, and from their infancy wear a badge which denotes that they are soldiers, and obliged to enter into the service whenever they are called upon. But, in order to maintain a great army so little proportioned to the extent of the country, population has been necessarily retarded, and a great many hands taken from the pursuits of agriculture. To remedy which, and for the sake of sparing his peasantry, the late King endeavoured, as much as possible, to recruit from other countries. These foreign recruits are never allowed to absent themselves from the regiments in which they are incorporated; but the Prussians are indulged with furloughs for several months in the year, during which they return to the houses of their fathers, or brothers, to assist in the duties of husbandry, or to enjoy some relaxation from the fatigues of military service."

The summary account which is given of the rise and progress of German literature merits commendation, and the rage of book-making is accurately described."

"No country has produced a greater number of authors than Germany, and there is no where a more general taste for reading, especially in the protestant provinces. Printing is carried there to an excess. Every man of letters is an author. Books are multiplied without number; thousands are annually published, besides controversial writings; for no one can become a graduate in their universities, unless he has published at least one controversial treatise."

The causes of the slow advancement of the German language are well defined; and, among other reasons, one compiler remarks, that—

"The language and style of the German books, which, at the period of the reformation, were pure and original, became afterwards ridiculous by a continual mixture of French and Latin; and although they were thus rendered unintelligible to the vulgar, yet they gave an air of superiority to their authors, which may be considered as affectation. For there was a prevalent notion among the *Literati* of Germany, and there are many still attached to it, that the compilation of huge volumes *in folio*, interspersed with innumerable citations from authors of every description, and from all languages, was an unequivocal proof of great learning. For this reason, their works became heavy and dull, and were passed over by other nations," p. 135.

The first volume of M. Sané's *Compendium*, contains a short but judicious description of the constitution of the Germanic Empire. This subject is the most obscure and complex of the whole body of public law, and as it is but little understood, we shall give this author's

thor's detail, that our readers may form a clear conception of that vast unweildy fabric, which the ambitious policy of France, in concert with the rapacity of certain European Cabinets, is striving to dissolve.

"Almost all the princes of Germany (and there are above three hundred) govern their states in an arbitrary manner; but they form a great confederation subject to certain political laws. The emperor is at the head of this body, and has power over the Diet, though not directorial, but executive only, nevertheless, ensures him the vast influence. The supreme power of the German Empire is the Diet, composed of the Emperor (or, in his absence, of his Commissary) and of the three colleges of the Empire; the first of which is the Electoral; the second, the College of Princes; and, the third, that of the Imperial Cities.

"The dignity of Emperor, although elective, has for many ages devolved on the House of Austria, as the most powerful of the German princes; but on the death of Charles VI. maternal grandfather of the Emperor Joseph II. the Elector of Bavaria was chosen in this dignity through the influence of France, and is said to have died with grief, after a short and unhappy reign. The power of the Emperor is determined conformably to a capitulation which he signs at the time of his election. He may confer titles and franchises to cities and towns; but, in the capacity of Emperor, he has no right to impose taxes, nor to declare war or conclude peace without the consent of the Diet. When this consent is obtained, every prince is obliged to furnish his contingent of men and money, according as he is rated in the contingent roll, though as Elector or Prince, he may be of the party in opposition to the Diet. This is a chaos in the German Constitution; for George II. King of England, was obliged, as Elector of Hanover, to furnish his quota against the House of Austria, and against the King of Prussia, while he was fighting for them. The nine Electors have the exclusive right of electing the Emperor, and each of them officiates in a particular department at the Imperial Court. The Emperor is obliged, before he convokes the Diet, to ask the advice of its members; and during a vacancy of the Imperial Throne, the Electors of Saxony and, Bavaria exercise the supreme power, the former in the northern, the latter in the southern circles.

"The Ecclesiastical Princes are as absolute in their dominions as the secular. Germany contains a multitude of Abbots and Abbesses, whose jurisdictions are independant; some of them possess considerable power, and they are all chosen by their different chapters.

"The free cities are also sovereign states; those which are imperial, or which constitute a part of the Diet, assume the Imperial Eagle on their Arms; the Hanseatic cities have even greater privileges and immunities, but they no longer exist as a political body.

"The Imperial Chamber, and that of Vienna, better known under the name of the Aulic Council, are the two Supreme Courts, in which the more important causes that arise between the respective members of the Empire are determined. The Imperial Council is composed of fifty Judges or Assessors; of which number the Emperor chooses the President and four others, each Elector one, and the other Princes and States choose the residue. This Court, formerly held at Spire, is now removed to Wetzlaer; it

is also a Court of Appeal. Originally, the Aulic Council was only a Court of Exchequer of the House of Austria. In proportion as the power of this House extended itself, the jurisdiction of the Aulic Council increased, and it encroached on the powers of the Imperial Chamber, and even on those of the Diet. It is composed of a President, a Vice-Chancellor, a Vice-President, and a certain number of Aulic Counsellors, six of whom are Protestants, besides other officers; but, the Emperor is, in fact, the absolute master of the Council. These Courts adopt, for the regulation of the ancient laws of the Empire, the Golden Bull, the Peace of Passau, and the Civil Law. Besides these Courts of Justice, there is in each of the nine Circles a Director, whose business is to preserve peace and order.

"The Princes of Germany, in general, are not sufficiently great to employ Viceroy to oppress and plunder the people at their discretion; and when the latter are oppressed, they do not always complain in vain; they may obtain redress from the Diet, or the Great Council of the Empire. The subjects of the little German Princes, are generally the most to be deplored; for these Princes, affecting the grandeur and magnificence of those who can better afford them, in the number and appearance of their officers and domestics, in their palaces, gardens, paintings, curiosities, guards, music, table, dress, and equipage, are obliged to support all this parade and vain pomp, at the expence of their vassals and dependants. In respect to the burghers and peasants of Germany, the former, in many places, enjoy great privileges; the latter in such provinces as Franconia, Suabia, and the Rhine, where they are free, possess likewise many privileges, render only certain services to their lords, and pay taxes; but in the Margraviate of Brandebourgh, in Pomerania, Lusatia, Moravia, Bohemia, Austria, &c. they may be justly called slaves, though there be different shades of distinction among them.

"The only revenue that deserves the name, is that of the Emperor, who, as Emperor, receives from some fiefs in the Black Forest, of little consideration, from 5,000*l.* to about 6,000*l.* per ann. The revenues of the House of Austria are immense.

"During the last two wars, little thought was given to keep the military forces on the establishment prescribed by the Constitution; the head of the House of Austria had the management of it. The Elector of Mentz keeps a register, which, among other things, contains the number of men, and the quantity of money which the Princes, and States who are members of the Empire, must advance when the army of the Empire is in the field. The contributions in money are called Roman Months, on account of the assessments, which were furnished every month, to the Emperors, when they visited Rome. These contributions nevertheless are liable to great uncertainty; suffice it to observe, that on a moderate calculation, the Secular Princes of the first rank can bring into the field 379,000 men, and the Ecclesiastical Princes 74,500, in the whole 453,500. Of this number, the Emperor, as Chief of the House of Austria, furnishes, for his share, 90,000. From this estimate, it appears that the Emperor and the Empire form together the most powerful Government of Europe; and if all their forces were united together and well directed, Germany would have nothing to fear from its neighbours. But the opposite interests of different Princes, render the Emperor's power of little importance, excepting his own immediate forces, which are formidable indeed. The Imperial army in the year 1775,

was estimated at 200,000 men; in the present war, it has exceeded 300,000."

The character which our author has given of his own countrymen, their institutions, manners, and customs, form the most interesting portion of his work. We cannot dismiss this article, without observing that he has inserted a very liberal description of the English, and in terms highly honourable to our national character. But, he is a little wanting in his usual candour, or rather he writes in the true spirit of a republican Frenchman, when in the following passage (vol. i. 218) after observing that "Great Britain is more fitted than any other country to the purposes of commerce, by its insular situation, its natural productions and flourishing manufactures, and the excellence of its Constitution," he subjoins a note with the following remark—"It is an Englishman who gives this account, and therefore it is not surprising that he should extol his own country." We appeal, however, to the fact, for the demonstration of these propositions; nay, we appeal to M. Sané himself, for if, as he has repeatedly urged in the course of his work, the benefits of extensive commerce depend essentially on the excellence of a government, surely, he cannot deny to Great Britain the possession of both these advantages, beyond any other power upon the face of the earth. But, perhaps it is not unlikely that our author, after having illuminated his pages with a brilliant narrative of the power, the wealth, the freedom, the integrity, and the happiness of the British nation, has been constrained from the absolute servility of the press in his own country, to adopt the prudent and safer method of casting a slight shade over the virtues and the glories he has so strongly depicted. Let us now attend to his reflections and representations of his fellow citizens.

"Novels have for several years been one of the most favourite pursuits of the French. The press can hardly supply the immense demand for them among a people who spend the greatest part of their nights in running through them. The lawyer, the bachelor, the dissipated and shameless woman of the town, the annuitant, the false devotee, the tradesman in his shop, the farmer's wife when her husband is in the fields, all young and old, rich and poor, read and devour novels. They are daily translated, composed, and old ones are reprinted to feed this species of mania.

"The Frenchman is naturally a songster. He has never sung so much as within the last ten years; and it seems that it is in the midst of civil discords, and of the most bloody wars, that the ballad long abandoned, has again come into repute, and that singers have appeared on a sudden worthy of the days of Prion, Panard and Collé. We have seen a number of the unfortunate compose some minutes before they went to the scaffold, their first and last song. How often has the *Marseillaise* or the *Chant-du-Depart*, vociferated by the French troops, re-animated their courage, and obtained victories which had long been doubtful.

"Two hundred years ago, the French dined at noon; at present the mechanic dines at two o'clock, the wholesale merchant at three, the clerk,

clerk at four, the rich, the speculator, the exchange-broker at five; the minister, the legislator, the rich batchelor, at six, and these last generally rise from table at the hour when their ancestors sat down to supper.

"Three fourths of the French eat no supper; and one half of these have adopted this custom from motives of economy. Those who eat suppers sit down to table at eleven o'clock; and go to bed in summer, at the time the labourer rises."

G. A. Burger's Gedichte, &c. Herausgegeben von Karl Reinhard: or, Burger's Poems, &c. Edited by Charles Reinhard. 4 vols. 12mo. 1796, 1797, 1798 Dieterich, Gottingen; Griffiths, Paternoster-Row, London.

BURGER is known to English readers, by translations of some of his romantic ballads, which, being quite in the style of those of our own old Anglo-Saxon minstrels, exactly hit the popular taste of those who delight in such things in this country.

He was the son of a clergyman, who wished to bring him up to the church. At college, however, the vigour of his genius, and the ardour of his sensual passions, broke through all restraint. He forfeited that purity of moral character which is required in a candidate for Holy Orders; and was driven from theology to the study of the civil law. Habits of drunken and amorous dissipation obstructed his success, also, in this profession. He obtained, at length, the stewardship of a nobleman's estates, went to reside in the country, and married a pretty girl, a farmer's daughter; but his dissolute habits were now invincible. He was guilty of misconduct in his stewardship: he preferred scenes of Bacchanalian riot to his domestic fireside: he failed in the management of a farm; and his unhappy wife, dying, left him encumbered with the sole care of children, whom he had not prudence nor fortune to educate aright. He contracted a second marriage with the sister of his former wife; and she, likewise, at the end of a few years, left him, again, a widower. His two former wives had been lovely and innocent young women, with whom, if himself of better habits, he might have lived in domestic happiness. He was enticed into a third marriage, by a loose woman, who artfully praised his poetry, till she ensnared his affections. Death, at last, delivered him from her polluted bosom, when he was sinking continually lower in depravity and indigent wretchedness.

In this course of life, he wrote his Poems. His original pieces fill two of these volumes. They are legendary ballads, love-songs, and other short occasional compositions. He began, in the hopes of gain, a translation of the Iliad of Homer, but was not encouraged to complete it. The *third* volume contains what parts he executed of this translation. In the *fourth* volume are translations, which he also made from Ossian, Shakespeare, and Virgil, with divers other fragments, in prose and verse. Prefixed to it, is an account of his life, by Professor Althoff, of Gottingen.

By the predominant character of these pieces, the subjects on which they are written, the allusions in which they chiefly abound, the tone they affect, the sentiments and images which the ofteneft recur in them, it is plain, that BURGER is a difciple of the Englifh fchool of poetry. *Piercy's Ballads*, *Macpherson's Version of Ofian*, and the works of *Shakespeare*, are evidently the models upon which he has formed himfelf to poetical compofition. With thefe, as it fhould feem, he muft alfo have delighted much in the old vernacular ballads, and other popular fongs of his native country. His education acquainted him with the beauties of the Greek and Roman Claffics. And, he poffeffed, withal, that native keennefs of fenfation, irritability of internal feeling, ftrengh of paffion, and wild elasticity of fancy, without which, no artificial means will ever form a poet.

It is in the terrible, the picturesque, the jovial, and the pathetic, that he principally excels. On the *tender*, which, like the pathetic, addreffes itfelf to the feeling heart, but avoids to touch it with deep sorrow, and rather deals out delicate sentiments, and images of modeft joy and love,—he has, likewise, great power. He has enlarged the range of poetical phrafeology in the German language, by borrowing from ruftic converfation, and from the expreffive fimplicity of old books, many words and phrafes, which, without being, as he uſes them, low or coarſe, have, to the mind, a much more impreſſive and picturesque effect, than the pompous epithets and multiplied abſtrac-tive names, which thoſe delight to form, who cultivate poetry, by the aid ſolely of modern books. In the varied melody of numbers, he is a diſtinguiſhed maſter.

In amuſing one's ſelf with the peruſal of theſe poems by BURGER, nothing occurs more ſtrikingly to reflection, than that there is, in *liſe*, in character, and in poetical genius, the ſtrongest reſemblance between this favourite poet of the Germans, and the Scottiſh poet, BURNS. BURNS, though wanting the advantages of a claffical education, may be, without partiality in his favour, ranked as equal, if not ſuperior, to BURGER.

Theſe verſes of Burger's—*Luſt am Liebchen*—

*Wie ſelig, wer ſein Liebbeu hat,
Wie ſelig, lebt der Mann!
Erlebt, wie in der Kaiſerſtadt,
Kein Graf und Fürſt es kann.*

*Er achtet ſeiner ſeligkeit,
Kein gut auf Erden gleich
Er dunkt, verarmt bis auf den deut,
Sich dennoch Kroſuſreich.*

*Die Welt mag laufen oder ſtehn;
Und alles mag rund um
Kopf unten oder oben ghen!
Was kümmert er ſich drum?*

Hui, hingt er, hui ! *wer macht aus wind,
Wer sich aus Regen was ?
Nur webn und weben kann der Wind,
Und Regen macht nur nafs, &c.*

Seem as if they had been closely copied from these verses of
BURNS—

*The blithest hours that e'er I spend,
I spend among the lassies O,
Gie me a canny hour at e'en,
Mine arms about my dearie O,
And worldly cares and worldly men
May a' gae tapfy tyrie O."*

*" My riches a's my penny fee ;
An' I maun guide it cannie O ;
But, worldly gear ne'er vexes me ;
I'm welcome aye, to Nannie O."*

*" The Westlan wind blaws loud and shrill,
The night's baith mirk and rainy O,
But I'll tak' my plaid, and out I'll steal,
And, I'll o'er the hill, to Nannie O."*

Yet these poets did not copy from one another. They wrote with kindred genius ; and drew from the same common sources. So remarkable, however, is the similarity of their poetical characters, that there is scarce an image or a sentiment, scarcely a turn of thought, in the one, that may not be found in the other. BURNS, by the mixture of the terrific with the humourous, in his TAM O SHANTER, his HALLOWE'EN, &c. has shewn, that he was not less powerful than BURGER, to touch when he chose, the springs of terror.

Sur Le Respect Dû aux Tombeaux, i. e. On the Respect due to the Dead ; and on the Indecency of the Present Interments. By Le C.—
1798. Paris. Small 8vo. Pp. 39.

EXPRESSED in elegant language, this is a pathetic and forcible appeal to the feelings of humanity, on the barbarous omission and violation of the rites of sepulture in France. The author is evidently a man of extensive literary knowledge ; possessing a liberality of sentiment, a general rectitude and firmness of principle, with a genuine sense of true piety and religion. It is his aim to prove—and he is fully successful—from sacred and profane history, from an analysis of the heathen mythology, and from an investigation of the customs of uncivilized nations in every age and quarter of the world, that respect for the dead is an inherent principle of our nature ; and, from the creation to the present moment, has been sanctioned and inculcated by every religious code. He contends, with justice, that the omission of sepulchral rites is not an error, but a crime ;—

a crime emanating from the detestable principles of Atheism, which prevail in France; and then, energetically asserts, by way of corollary, that *a nation of Atheists must be a nation of Anthropophagi.*

From the following extract, which presents an accurate specimen of the sentiments and manner of its author, our reader will easily perceive, that this pamphlet has not been written during the *mild reign* of Bonaparte, under whose *benign* auspices the *freedom* of the press is *so perfectly unlimited*

“ These divers institutions, and these sublime virtues, of which we have just exhibited some traits, have their principle in the sentiment of immortality. I speak not of a merely illusive sentiment, but of a true and familiar one; which is put into action, proved by facts, and founded on the solid basis of morality and religion; consequently on the sacred belief of punishments and rewards after death. The tyrant, who of late reigned over France; the tyrant, whose throne was a scaffold, whose sceptre was the axe of the executioner; this monster, whose name will for ever fully our history,—he, too, spoke of the immortality of the soul;—he, too, decreed a festival in honour of his forefathers; as the first Senators of Rome decreed the Apotheosis of Romulus, after having massacred him. He decreed the immortality of the soul, as his accomplices spoke of virtue, without doubt, in the secret hope that their mouths would degrade it. For, even as the persecutions against Christianity commenced by Nero, that scourge of human nature, thus we exult in seeing the name of Robespierre at the head of these new Apostles, whose ill-disguised Atheism still borrows the legends of the existence of God and of immortality. This fatal abuse of words, this strange inversion of ideas, are assured symptoms of the ruin of empires. “ There is an end of Rome, and of the country, of morals and of religion, exclaimed an historian of the Roman Republic in its latter years, since they have inverted the use of words; since they have confounded the terms of vice and virtue, of honour, and of crime; since the confession of the immortality of the soul is nothing more than the solemn profession of Atheism.”

MISCELLANIES.

TO THE EDITOR.

SIR,

On the Antinomian Principles avowed by Sir Richard Hill, in a late Publication, entitled “ Daubenism refuted,” &c.

I Cannot but sincerely lament when I see a Gentleman of Sir R. Hill's character, fortune, and influence in the decline of life, openly avowing and widely circulating the most subtle poison of Antinomian principles.

Sir Richard is delighted with a fancied distinction between the sinner and the sin, between the *iniquity* of David, and the *person* of David. (p. 19.) David was a murderer and adulterer; baseness, deceit, and ingratitude aggravated his crimes; his conscience, if he had any, slept secure for a whole year in the indulgence of his successful wickedness, with the *worthy* partner of his bed, if not the *insigurator* of his iniquity. Yet we are told, by Sir Richard

Hill,

Hill, that although "God was displeased at his iniquity, yet his person was not again brought under the curse and condemnation of the law. The covenant of Jehovah stood firm from everlasting to everlasting; and in that covenant provision was made, through the atoning blood of our great High Priest, to save his people from all their sins;" p. 19.

I rather think Sir R.'s Printer has made a mistake here, and that it should be read to "save his people in all their sins." This Dr. Crispe avowed, and I have no doubt but Sir Richard admires his writing. Dr. Crispe says, that "David was as much the child of God, when invading the bed of Uriah, and stained with his blood, as when composing his Psalms and Hymns."

I will not now enquire into the moral character of David, or distinguish between the approbation which he received in his public character and his conduct in private; or how far a very bad man may become the instrument of inspiration, and thus the mean of much good, which merely passes through him as water through a leaden pipe without altering its nature; but I am thoroughly convinced that on these principles all repentance, contrition, confession, humiliation, amendment, and holiness of life, are totally unnecessary, and may prove legal works, mere popish additions to the perfect work of Christ. The real believer has nothing to do with them. If David felt some compunction of conscience at the last, he might have dismissed it as a legal doubt, as living below his privileges.

I would beg leave to ask, whether Sir R. Hill does not know and lament that there are some high Calvinists who make such an use of this doctrine? For instance, a popular preacher, who is living in open and avowed adultery, who treats his own wife with cruelty and contempt, and who has succeeded in seducing more than one of the young lambs who attend the **** Chapel!!! Yet this man, as David was, is sure of his election: all is accomplished. God sees not sin in the believer. He only views him in Christ: "clothed with his all perfect righteousness; pure in his purity." Talk to this Gentleman of repentance, of the danger of his state, of the delusions of sin, of the insatiation of vice, of the misery and shame which must ensue, and you make no impression; you are treating him as a child, but he is arrived at man's estate. He knows his privileges—his assurance is clear—his name is written in the Book of Life.

Alas! alas! Are not these the last times of the Church? Shall Christ be made the minister of sin? Shall the All Wise be made a respecter of persons? Shall the great and glorious system of the gospel be all reduced to a mere *misnomer*; the calling bad things by good names? Shall the throne of Christ's glory be erected on the ruins of holiness, piety, repentance, and conscience?—Antinomianism in the Church is more dangerous, if possible, than Jacobinism in the State. The subversion of all order, the extinction of all virtue, and the suppression of all hopes, are the natural and necessary result of both.

A Member of the Established Church.

THE PLAGUES OF EGYPT.

BY JOSEPH MOSER, ESQ.

IT is, to the inquisitive mind, perhaps, the most amusing speculation in which it can be engaged, to trace the rise of kingdoms and states, through the various gradations of human events; (the success of which is some-

times accidental, sometimes the meed of piety, learning, and industry, from their first foundation to their highest elevation; and having reached this sublime *acme*, to descend by a kind of anticlimax, and in our course observe those circumstances that have contributed to, or effected their, downfall; that have laid them waste; that have frequently winged the keen arrows of destruction, and with more than savage, with diabolical fury, poured them upon unoffending nations.

The moral truths to be collected in such an investigation, and those maxims of political wisdom which a disquisition of this nature forcibly presents to the mind, may, nay ought at all times, particularly at the present awful crisis, to induce governments, and even individuals (who must consider their safety, their very existence, as intimately connected with the *safety of the State*) in order to imitate the virtues, and to endeavour to avoid the vices of former periods, frequently to turn their minds to this interesting subject, which seems to form the most useful and essential deduction that can accrue from historical researches.

It is not a little remarkable, that the Egyptians, a nation which may be termed the parent of the arts and sciences; where they burst into existence, and were first nurtured; where they arrived at full maturity, and whence they were dispersed over the eastern, and, in process of time, the western world; should, if we trace their progress from Menes to the present period, exhibit perhaps the strongest, the most prominent, the most awful traits, of the vicissitude of human affairs, of the instability of human grandeur; should have attracted the avarice, or excited the revenge of hostile invaders, in a manner more peculiar than perhaps any of those kingdoms and states, whose various revolutions, whose rise and decline, as he turns over the historic page, arrest the attention and interest the passions of the student.

Without having any intention of detailing those events to the effects of which I have alluded, it will still be necessary to mark a few of the revolutions which have in a long series of years taken place in the country, whose fate we are now considering. as in the course of our inquiry it will be found, that its present savage and ferocious invaders are of a character, in many respects, similar to that of its former, and like them, no less the enemies of the Egyptians than of human property and human existence.

It is chronologically known, that near the close of the second epoch, and comparatively a few years before the calling of Abraham, Menes, whom I have already mentioned, founded the kingdom of Egypt; from him descended a race of Monarchs, whose scriptural cognomen was Pharaoh, but who are, in the profane history, mentioned by the appellation of Amenophis the First, Second, Third, &c. The reign of the latter of these princes is perhaps the most remarkable, and is, even in the earliest stages of our existence, impressed upon our minds in the strongest manner, in characters the most indelible, because, the Egyptians were, for the contumacy of this Monarch, visited by those singular scourges of Providence, which are usually termed *the ten plagues*, a series of chastisement, which it must also be understood that, for their oppression of, and cruelty to the *chosen nation*, the whole people had deserved, and which, as an infliction from God, they patiently submitted to, but which was mild in comparison to what they afterwards endured from man; therefore the further observation, upon those would, in this speculation, be useless, as I mean only to consider the country as suffering, from mortal hands, all the horrors of massacre and devastation; and the persons who have at different periods visited them, in the shape of invaders, as the *human plagues of Egypt*.

The first that, *unprovoked*, turned his arms against the Egyptians was Cambyfes, the Persian Monarch, a man who seems in impiety, duplicity, and rapacity, to have been, excepting that he was of greater abilities, the prototype of the *Hero of Italy*. He seems also to have had some small idea of justice, which the said Hero does not even pretend to: for although I have observed, that this invasion was unprovoked, as it certainly was, he thought it necessary to have an excuse for a conduct, which has since been deemed inexcusable and detestable. Cambyfes thought proper to consign to the savage fury of an army of *free-booters*; composed of Persians, Grecians, Ionians, Æolians, the dregs and refuse of their respective nations, from the innus of Corinth to the summit of Caucasus (to whom may be added a strong band of *domestic* traitors); millions of inoffensive and imbecile persons; because, according to Herodotus, he had been affronted by Amasia, the Monarch that reigned over them, and against whom he carried his insatiate revenge to such an extremity, that when the said Monarch had been butchered, and his mangled corpse was quietly deposited in the tomb of his ancestors, he caused it to be disinterred; and after exposing it to a thousand indignities in his own presence, ordered it to be burned; which was, as must be supposed in a country, where such veneration is paid to the remains of mortality, the most horrid, the most abominable violation of the right of sepulture, that had *then* been practised, and almost equal to any which the ingenuity of the modern French, sharpened by their aversion to *Monarchs* and their *dearest connections*, could have invented.

Alexander the Great happened to choose a more fortunate period for his expedition to Syria and Egypt than his humble follower Bonaparte, who has also from some, *even* in this country, obtained the appellation of *Great*; for although the object of both these personages was perhaps the same, their success was widely different. Flushed with the conquest, or rather the seizure of Syria, and enriched by the plunder of Damascus, the Macedonian Hero poured his Phalanx upon the plains near Pelusium; and here let me do him the justice to say, that he was the original inventor of the plan which, after so many ages, has been adopted by the Italian Hero, with improvements suggested by the nation whom he now serves, and carried in his train fire and sword, famine, massacre, assassination, and devastation, in order to *improve* the country, and civilize its inhabitants.

The reception which the latter Hero experienced is also somewhat different from the former; for the Egyptians, who had just met with a Bonaparte in Amyntus, another *improver* of their country, and were stung to the quick with the injuries which they had recently received from the Persians, gladly threw off their yoke, and consequently opened their arms to the Conqueror, in the hope of gaining, in the hour of their distress, a powerful protector.

It would be to little purpose to follow Alexander in the height of his elation to the temple of Jupiter Ammon, situated in the midst of the sandy desert of Lybia; and at the distance of twelve days journey from Memphis, did not this journey present to us a striking picture of the recent march of the "Army of the East." They are so nearly similar, that the reader of the narrative of the former, might think he held in his hand the volume of letters from the latter army. The same burning sands impeded their march, and harassed the troops; the same inhospitable desert presented itself; the same inconvenience, from want of provisions and water

was suffered, and the same degree of impatience was expressed by the soldiers. The dread of meeting that destruction, which formerly attended the army of Cambyzes, fifty thousand of whose men were overwhelmed by mountains of burning sand, probably operated upon the minds of the Grecians; but whether they took the same method to lull themselves to *eternal sleep* with their javelins, which it is said the *piety* of the gallic heroes induced them to practise with their pistols, history has left us in the dark.

Passing over the cruelty and rapacity of Antiochus in his expedition to Egypt and Syria, because both have been exceeded in modern times, I shall slightly consider the former devoted country, when after suffering all the calamities, which it is possible for the most sanguinary tyrants, the most savage invaders to inflict, it became a province to the *polished* Republic of Rome: a Republic which once was, and probably still is, the darling of their awkward imitators, the French.

Under the guardianship and protection of those *virtuous* citizens, Egypt shared the fate of every country, to which their arms and avarice extended. The arts and sciences fled before the Roman Eagle. A metaphorical darkness pervaded the whole land. When learning receded, when those men, who had been skilled "in all the wisdom of the Egyptians," were either hurried into captivity, or barbarously massacred, they were succeeded by a race of philosophers, who appear to have been as ignorant as Bonaparte's *Javans*. The lamp of science which, scantily supplied by the sophists, had for ages emitted a feeble and declining ray, was, at length, totally extinguished by the Califf Omar. But even the most savage barbarism, which now enveloped the nation, could add nothing to the tortures and calamities of its inhabitants; every thing that they now endured was, alas! but a repetition of their former sufferings; a change of masters from their former tyrants, to others equally ferocious, and the dreadful certainty of being plundered and massacred by *barbarians*, as they were termed, instead of the *polished* people of Rome.

The next conqueror of Egypt was Saladin, under whose government, that, and the adjacent country, was a prey to the armies of the Crusaders, an expedition, which seems upon a larger and more comprehensive scale, to have been, in some respects, similar to the invasion of the "Herod of Italy," similar in the various distresses that attended the invading army, and likely to be still more similar in its termination.

From a recapitulation of these events, it does appear, that Egypt has, for a long series of ages, been a country, the inhabitants of which have been devoted to destruction. The singular instance of the divine vengeance, which fell upon its inhabitants in the shape of the *ten plagues*, has, perhaps, been followed by ten thousand, inflicted by mortal hands. To say nothing of the pestilence and famine, with which they have occasionally been visited, their concomitants, in some degree, their causes, namely, the horrors of war, of fire and sword, and every species of wanton barbarity, have, in former periods, frequently been let loose upon them. Bands of desperate marauders have frequently plundered and dilapidated their cities; and like the *locusts* of old, rendered their most fertile plains, a scene of devastation similar to the neighbouring deserts.

These, alas! were the evils of former ages: in the present, there has arisen a band of ruffians, still more atrocious in their crimes, more sanguinary in their dispositions. A host of banditti has been collected, who with hands reeking with the blood of their murdered monarch and his family,

mily, have, in their infuriate career, hurled destruction, not only on the lives, the liberty, and property of every nation, which, in their frantic progress they have overwhelmed, from the banks of the Seine to the extremity of Italy; but finding Europe too contracted a theatre for the ever varying scenes of their cruelty and rapacity, they have, with a gigantic force, extended their nefarious arms to Egypt, where, upon a quiet unoffending people, they have attempted to glut their too predominant, diabolical passions, avarice and revenge. Revenge, for what? It may be asked, what injuries had the Egyptians ever offered to these Gallic savages?

To this it may be replied, that none are so easily irritated as those that are themselves the aggressors. To a highwayman or midnight plunderer, even *self-defence* seems an act of injustice. Self-defence is the injury of which the French complain; that great, that first principle of nature, is the injury against which they threaten vengeance. For it has so happened, that the Arabs, the Beduins, and the Mamelouks, possessed more courage than their nefarious invaders at first gave them credit for; and stimulated by the principle of self-defence would not tamely resign their wives, their infants, and their property, while they had life to contend for them. The consequence of this resistance to the will of the Great Nation has been, that the water of the Nile has *again* been tinged with blood, the inhabitants of its borders inhumanly massacred, their families become the slaves, and their property the spoil, of the Army of the East; and the French, who had long been the depredators of Europe, in this their African expedition, may be literally deemed the Plagues of Egypt!!!

POETRY.

THE VISION OF LIBERTY.

WRITTEN IN THE MANNER OF SPENCER.

I.

O WRETCHED man, how long wilt thou refuse
Thy maker's favour, and his mercy great?
How long thy worldly happiness abuse,
And growl and grumble at thy present state?
Seeking accursed change both soon and late,
And newest modes allured still to try—
England, beware God's wrath to aggravate,
For foreign magic blinds thy charmed eye,
And Liberty, sweet Liberty, is now the constant cry.

II.

As on my couch in slumber's arms I lay,
A vision did my senses entertain;
Of late, me thought in France I miss'd my way,
Amid a columnless deserted plain;
No man or beast upon it did remain,
Swept off by Discord's wide destroying strife;
No planted fence, no field of waving grain,
Marking the toiling farmer's busy life,
But ruin'd huts and castles, brent, were wondrous rise,

III. Yet

III.

Yet on this plain, most goodly to behold,
Saw I a temple tow'ring to the sky,
The dome whereof was made of basest gold,
Most false, but yet most lovely to the eye;
And rotting pillars reareth it on high,
Of ghastly human heads, and clotted gore,
With dust, y' mixt the mortar doth supply,
While foulest birds still round this temple soar,
And filthy serpents hiss, and gaunt hyenas roar.

IV.

Among the heads that did the mass compose,
Three royal skulls were there—one of a king—
Meek saint, who never once revil'd his foes,
His bloody foes that him to scaffold bring:
One of a maid!—O heaven! that I could sing
With Spencer's tongue, her spotless purity,
Her holy zeal, in courts so rare a thing,
By lawless fiends condemn'd she was to die,
And sent, untimely sent, to seek her native sky.

V.

The third I mark'd with melancholy eyes,
A female head, that once a crown did wear,
Cut off in life's full bloom, now low she lies,
The loose loves weeping o'er her early bier,
Nor Virtue's self denies a tender tear;
So young a creature, wonder not she fell,
And left the paths of chastity severe,
Debauched by a court where lust did dwell,
Like treach'rous Circe, skill'd in many a witching spell.

VI.

Ah! where are now her gorgeous robes of state,
The glitt'ring gems that did her fairness deck?
The cringing nobles that on her did wait,
The high-born dames that kneeled at her beck?
Alas! a ghastly face, a bloody neck,
A simple winding-sheet is now her share;
Look here, ye proud ones, on this mighty wreck,
And learn what perishable stuff ye are,
From her poor mangled carcase, once so sweet and fair.

VII.

And on the ground there lay a murder'd child,
A piteous sight it was, and full of woe,
Who, when alive, by ev'ry art defil'd,
With poison, they at last did overthrow.
Wretches, who never ruth or conscience know;
O lovely flowret crott by villain hands,
How will thy butchers dread th' almighty brow,
Arm'd with frowns, when each at judgement stands,
And God the meed of murder from his throne commands.

VIII. Then

The Vision of Liberty

VIII.

Then o'er the portal was this motto plac'd,
"The house of liberty," in gold y' writ,
And, vent'ring in, I stood like one amaz'd,
Such sights of horror on my heart-strings smit;
There Infidelity, in moody fit,
Hugg'd Suicide—there Rage, and deadly Fears,
There Lechery, with goatish leer did sit,
And Murder, quaffing up his victim's tears,
With thousand other crimes, too foul for human ears.

IX.

In mid the house an image stood in state,
Like to Voltaire in visage and in shape,
Wither'd his heart with fellest rage and hate,
Shrivell'd and lean his carcase like an ape:
And num'rous crowds upon the same did gaze,
As he all-naked stood to every eye;
Above an altar covered with crape,
And formed of his books one might descry,
Prophane and lewd it was, and cram'd with many a lie.

X.

And still from 'neath the altar roared he,
As from a bull lowing in cavern deep,
"Come worship me, O men, come worship me;
Spit on the cross, of Jesus take no keep,
I promise you an everlasting sleep;
The soul and body both shall turn to clay;
Ye penitents, why do ye sigh and weep?
Let not damnation's terrors you affray,
Come learn my lore that drives all foolish fears away."

XI.

Then in tumultuous haste a number came
To this foul-fiend, their homage base to pay,
Fighting which should be first; O fie for shame!
To kiss him on a part I shall not say.
And wonder strange their 'haviour and array,
As riding upon beasts they hasted on,
My feeble pen cannot the whole pourtray,
Yet will I chronicle each leading one,
A tedious task; in truth, would heaven that it were done!

XII.

The first appeared like to Sathanas,
Yet had the daemon neither hoof nor horn,
And lo, his bold unblushing front of brass,
A crown of pikes and poinards did adorn.
His garments foully all were patch'd and torn,
And in his hand he held a begging-box,
Whining for charity, like one forlorn,
And farthings asking. O most cunning fox,
Full craftily he knew to cheat, and close to cozen.

XIII.

His coat was divers colours, red, white, blue,
 And he was riding on a filthy swine,
 And oft would ope his beastly mouth to spue,
 In that same cup, from whence he drank his wine.
 Behind him sat a lusty concubine,
 Whom still he kiss'd with wine-distained lip :
 Painted she was, and deckt in taudry fine,
 Her eye well skill'd the wanton wink to tip,
 And hand from doting men their gold away to slip

XIV.

Next came that cursed felon Thomas Paine,
 Mounted upon a tiger fierce and fell ;
 And still a shower of blood on him doth rain,
 With tears that from the eyes of widow's well ;
 Loud in his ears the cries of orphans yell ;
 The axe impending o'er his head alway,
 While devils wait to catch his soul to hell,
 The knave is fill'd with anguish and dismay—
 And anxious round he looks, even straws do him affray.

XV.

Then saw I mounted on a braying ass,
 William and Mary, sooth, a couple jolly ;
 Who married, note ye how it came to pass,
 Although each held that marriage was but folly ?—
 And she of curses would discharge a volley
 If the ass stumbled, leaping pales or ditches :
 Her husband, sans-culottes, was melancholy,
 For Mary verily would wear the breeches—
 God help poor silly men from such usurping b——s.

XVI.

Whilom this dame the Rights of Women writ,
 That is the title to her book she places,
 Exhorting bashful womankind to quit
 All foolish modesty, and coy grimaces ;
 And name their backsides as it were their faces ;
 Such licence loose-tongued liberty adores,
 Which adds to female speech exceeding graces ;
 Lucky the maid that on her volume pores,
 A scripture, archly fram'd, for propagating w——s.

XVII.

William hath penn'd a waggon-load of stuff,
 And Mary's life at last he needs must write,
 Thinking her whoredoms were not known enough,
 Till fairly printed off in black and white.—
 With wondrous glee and pride, this simple wight
 Her brothel feats of wantonness sets down,
 Being her spouse, he tells, with huge delight,
 How oft she cuckolded the silly clown,
 And lent, O lovely piece ! herself to half the town.

XVIII.

Then came Maria Helen Williams Stone,
Sitting upon a goat with bearded chin ;
And she hath written volumes many a one ;
Better the idle jade had learnt to spin—
Dearly she loves a philanthropic sin
Call'd fornication—and doth it commit ;
Nor careth she for modesty a pin,
And laughs at Satan and the burning pit ;
Ah ! dame ! belike one day you'll know the truth of it.

XIX.

Next mounted on a monster like a louse,
With parchments loaded, came a man of law,
Sprung from an ancient Caledonian house,
Cunningly could he quibble out a flaw :
And this sage man would chatter like a daw,
To prove the moon green-cheese, and black, pure white,
Spitting out treason from his greedy maw ;
To breed sedition was his chief delight,
And scratch men's scabs to ulcers still with all his might.

XX.

Then on an Irish bull of skin and bone,
A foul churb rode, who still a harp would strum,
A harp Hibernian, stringless, saving one
Well tun'd to harsh sedition's growling hum :
He hit the bull on which he had his bum,
Full many a bitter bang, nor gave him rest—
Dealing his blows on Teagues that round him come,
Grieving the while for man and brute oppress,
Chaunting the Irish howl, abhorr'd of man and beast.

XXI.

O Ireland, spot accurs'd !—tho' glorious fair,
Shines there the sun, the flowers enamell'd blow,
And scent, with fragrance sweet, the balmy air,
Rippling the gliding pools that softly flow :
No noxious reptile there to man a foe
Abides—but black revenge with cautious plan,
Cool-blooded cruelty with torments slow,
Springs rank ; with weeds the goodly soil's o'er-ran,
And all the reptile's venom rankles in the man.

XXII.

Then in a gorgeous car of beaten gold,
Drove on a portly man, of mighty rank,
A person comely, of extraction old :
But, carrion-like, his reputation stank :
Sly was the wight with crafty quip and crank,
To cram with glittering coin his bursting bags ;
Yet whilom taxing-men play'd him a prank,
By catching in their traps some strayed nags,
And eke some livery slaves, in miser's livery rags.

XXIII. Then

XXIII.

Then on a turtle came proud London's Mayor,
 Follow'd by Aldermen, a frowsy crew,
 Strong smelling of Cheapside, and luscious fare,
 Yet apoplexy made his followers few.
 Long antlers on the head of each man grew,
 So that they seem'd a host of moving horn ;
 Anon as on they came they'd mump and chew,
 Stuffing their guts from dawning of the morn,
 Till shades of evening fell—for eating only born.

XXIV.

On a cock sparrow fed with Spanish flies,
 A swilling Captain came, with liquor mellow,
 And still the croud in hideous uproar cries,
 " Sing us a bawdy song thou d—d good fellow."
 Incontinent he sets himself to bellow,
 And shouts with all the strength that in him lies :
 The Citizetts exclaim " he's sans pareille O !"
 The Citizens in raptures roll their eyes,
 And drink, with leathern ears, the fool's lewd ribaldries.

XXV.

On came these wights, and many more beside,
 Thick as the grains of sand upon the shore,
 Thick as a swarm of flies in summer tide,
 That on a dunghill hive and hover o'er :
 Most had their hides all scall'd, their trowses fore ;
 Many sans-breeches, shameless trudg'd along,
 And many a noble knave and titled w—e,
 With Irish bog-trotters would crowd and throng,
 Carolling catches base, and filthy French Chanson.

XXVI.

Like roaring waves they cover'd all the plain ;
 And tho' equality they still requir'd,
 Each cudgell'd sore his breast with might and main,
 Each to get foremost ardently desir'd.
 Some fell into the dirt, and foul were mir'd,
 The rest rode over them and took no heed.
 Their yells, with patriotic ardour fir'd,
 So made my flesh to quake with very dread,
 That Morpheus left my couch, and all the vision fled.

The insertion of the foregoing poem, (which was never printed) into
 your entertaining and useful publication, will much oblige
 Your humble Servant,

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